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CHRISTIAN SCIENCE SENTINEL

"What I say unto you I say unto all-WATCH" Jesus

Vol. XVI No. 1

Boston, September 6, 1913

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A LADY WITH A LAMP SHALL STAND IN THE GREAT HISTORY OF THE LAND

A NOBLE TYPE OF GOOD HEROIC WOMANHOOD
Longfellow

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Items of Interest

NATIONAL

During the last quarter of the fiscal year the federal government entered into cooperative fire-protection agreements with the states of Maine, New York, Minnesota, Montana, Washington, and Oregon. These six agreements contemplate the protection from fire of approximately eighty-seven million acres of land on the forested watersheds of navigable streams, for which purpose fifty-one thousand five hundred dollars of federal funds have been made available. There are at the present time fourteen states which are engaged in active cooperation of this kind, and it is possible that three new states, Kentucky, South Dakota, and West Virginia, will be added by early fall. Through this arrangement the cooperating states will expend an aggregate of three dollars for every dollar which the federal government spends, to which may be added about two dollars more from private sources. The railroads, lumber companies, municipalities, and private landowners throughout the country are growing more and more alive to the needs of better forest fire protection and are devoting an increased sum to this work each year.

Extension of the area of forest reserves in the Appalachian mountains, inclusive of those in the White mountains, is progressing steadily. This work is being done under the Weeks law which appropriates two million dollars a year for this purpose. All told, about eight million dollars has so far been spent, and during the next year about twelve hundred thousand more acres will be acquired at an expense of two million dollars. In the last fiscal year, closed in June, 1913, forest lands amounting to 711,415 acres were examined and appraised by the forest service and approved for purchase by the national forest reservation commission. The area was for the most part in Virginia, West Virginia, North Carolina, Tennessee, and Georgia, but one hundred thousand acres were contained in New Hampshire.

Postmaster-General Burleson has signed an order which provides that pre-canceled postage stamps may be sold to the public on and after Sept. 16. Pre-canceled stamps have printed upon them the name of the post-office where they are sold. Such stamps will be valid for postage on second, third, and fourth class mail, —newspapers and magazines mailed by the public, books and other printed matter, and merchandise or parcel-post matter. The stamps will be recognized only at the office named on them. By the use of pre-canceled stamps, not only will the transportation and delivery of mail bearing them be greatly expedited, but it is estimated that the government will save two hundred and fifty thousand dollars a year on expense of labor in cancelation. Pre-canceled stamps, however, may not be used on letters or other sealed mail matter, which, under the law, must bear the date of mailing.

President Wilson, having received no word from Provisional President Huerta of Mexico up to the time appointed, delivered his message on Mexico before a joint session of Congress on Aug. 27, and in it he advised that all Americans be earnestly urged to leave Mexico at once; that Mexico be informed summary punishment will be made if American lives are outraged; that he deems it his duty to let the various Mexican factions fight out their troubles; that he must prohibit shipment of arms to both federals and rebels, to insure strict neutrality by the United States. Failure of the negotiations of Special Envoy John Lind was reported by the President, but the door was not closed, and peace overtures have again been resumed on the initiative of the Mexican government.

Slavery, in the full meaning of the word, exists throughout the Philippines, even in the city of Manila, and peonage is general in the islands, according to a special report made to the insular government by Commissioner Dean C. Worcester. This report is the outcome of a request for information made to the war department by the Senate on May 1, when Senator Borah read a letter from Commissioner Worcester stating in a general way that slavery existed on such a scale as to make it one of the most serious problems confronting the government.

An amended resolution calling for an investigation of the anthracite coal business has been introduced in the House of Representatives. The department of the interior is added to the sources of information, 1915 is set as the date of beginning, and a paragraph is added seeking information as to safety equipment installed in the mines.

A bill to appropriate one million dollars for the improvement of the Connecticut river between Long Island sound and Hartford, with a view to securing a channel of width and depth possible to accommodate present and future demands of commerce, has been introduced in Congress.

That states shall regulate nominations as well as elections, and give more attention and liberality to primary selection of candidates, was the proposal put before the governors' conference at Colorado Springs, Col., by Gov. Simeon E. Baldwin of Connecticut.

During the two "good roads" days of Governor Major of Missouri it is estimated that the work accomplished by the three hundred thousand business men and farmers would have cost, if paid for in wages, fifteen hundred thousand dollars.

INTERNATIONAL

The Palace of Peace, the gift of Andrew Carnegie, who in 1903 placed at the disposal of the Dutch government the sum of fifteen hundred thousand dollars for the purpose, as expressed in his offer, "of erecting and maintaining at The Hague a court-house and library for the Permanent Court of Arbitration established by the treaty of the 29th of July, 1899," was dedicated last week. To provide a site for the structure the Dutch government appropriated two hundred and seventy-five thousand dollars. The site selected is in a section of wooded and hilly park stretching from The Hague to Scheveningen. The corner-stone was laid July 30, 1907. A world-wide competition for plans and designs for the Peace Palace was established, and the first prize was awarded to M. Cordonnière, a Brussels architect.

In a speech delivered at Avignon recently by M. Thierry, minister of public works, he gave an account of the schemes which the new tourist department of his ministry are considering to secure the improvement of conditions of the roads and hotels for the convenience of tourists in France. The food provided in French inns was excellent, the minister said, but unlike Switzerland and Germany and Austria, there was a lack of clean and comfortable hotels. With regard to the roads, M. Thierry proposes to spend the sum of two hundred and fifty million francs during the next ten years in tarring six thousand miles of the highroads.

From Jan. 1, 1901, to Dec. 31, 1912, there were 1,319 labor strikes in Canada, in which 319,880 men figured at a cost to the country of eighteen million dollars, based on the estimate that the average value of a working day is two dollars. During the twelve years nine million working days were lost owing to strikes, or an average of seven hundred and fifty thousand days per year for the period taken.

Last week the peace conference at The Hague discussed at length the proposition of Professor Van Vollenhoven on the enforcement of the sanctions in international law by means of the international police system. The discussion was lengthy, and ended in no conclusion being reached, the conference simply passing the subject as one demanding further consideration.

The treaty of Bucharest was ratified Aug. 26 in Bucharest by representatives of Bulgaria, Greece, Roumania, and Servia. Montenegro was not officially represented, but the King sent a telegram announcing he had ratified the treaty at Cettinje.

INDUSTRIAL AND COMMERCIAL

In the presence of over fifteen thousand persons the Keokuk (Ill.) water-power dam on the Mississippi river was dedicated Aug. 26. The plant, built at a cost of twenty-seven million dollars, is to develop three hundred thousand horse-power. Stretching nine tenths of a mile across the river, where the states of Iowa, Illinois, and Missouri join, the dam is 53 feet high, 42 feet wide on the bottom, and 29 feet wide at the top. The water-power, converted into electricity, is for use in the new power zone along the Mississippi from Burlington, Iowa, to St. Louis, the latter city taking sixty thousand horse-power of current. The power company has built a lock, to be the property of the United States, which has the same width as the Panama canal locks and a lift one third higher than any lock on the isthmus. Deep-water navigation now is made possible for sixty-five miles up the Mississippi, including a stretch of river hitherto impassable except through a government canal with three locks, which cost fifty thousand dollars to operate and is rendered unnecessary by the lock and the lake above the dam. The plant comprises thirty turbines and electric generators.

All indications would seem to point to the biggest cranberry crop on record at Cape Cod this year. Last year's crop amounted to over one hundred and twenty-five thousand barrels, a considerable increase over the previous year, and required one thousand freight cars. Probably fifteen hundred cars will be needed to move this year's crop, and its value should run well over one million dollars. The berry bogs now cover over six thousand acres. New Jersey's crop last year amounted to about one hundred and forty thousand barrels, while Wisconsin's was forty-five thousand barrels.

The Missouri, Kansas & Texas railroad proposes to spend about a million and a half dollars in improving its lines in Texas.

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Christian Science Sentinel

"What I say unto you, I say unto all—Watch" Jesus

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Unity in Happiness

WILLIAM D. MC CRACKAN, M.A.

IN every gathering of people, though there may be many differences of opinion, of temperament, of inherited tastes and aptitudes, yet there is a certain surprising unanimity as well. We would be astonished, could we in a moment of time dissipate these differences, to find that all men are in reality striving for the same end, reaching out for the same ideal, hoping for the same final goal. This goal may be described in a number of different ways, but no one will dispute the statement that happiness is that which every one in every gathering of people is desirous of attaining.

There may be people who in a momentary exasperation of misfortune or sorrow are not quite sure whether they desire happiness. There may be others who temporarily doubt whether happiness is really attainable, or who may be for the time being passing through a period of disillusionment or despair. But even such people are nevertheless weighing in their minds the desirability of this or that line of action, and in so doing are really weighing the probabilities of a happy outcome. As for the generality of people, they are frankly in favor of the immortal statement of the Declaration of Independence of the United States of America, that among the inalienable rights with which men are endowed by their creator is the right to the pursuit of happiness. Referring to this declaration, Mrs. Eddy says (Science and Health, p. 106), "Man is properly self-governed only when he is guided rightly and governed by his Maker, divine Truth and Love." It is a comfort to recognize that no matter what may be the diversity of human traits and qualities, no matter what any one may think about religion or politics, business or philosophy, yet all are united in the endeavor to be happy, and as far as in them lies to make others happy. This unity appears to be a discovery of great moment, because it proves that it is possible to find a common basis for all men to stand upon. It is something gained to start together in the consideration of subjects which are important to the common welfare. The great underlying basis of unity turns the faces of all men toward the dawn, toward the great effulgent light of hope and happiness.

The question then presents itself, How is genuine happiness to be attained? Here an apparently wide difference of opinion exists. One man seeks happiness in the accumulation of money, another in the exercise of power, yet another in the expression of talent or in the gratification of the senses. We are sufficiently familiar with the efforts made by mankind to find happiness through amusements and distractions. This very word distractions, and that other one frequently used to denote much the same effort on the part of mankind, namely, the word pastimes, reveal clearly enough the effort of mankind in seeking happiness to distract itself, to turn its attention away from itself, or merely to pass the time, to get rid of time in one way or another. There is an obvious futility about all these efforts. They may seem temporarily to prevent mankind from thinking about themselves, their miseries, pains, disappointments, but they leave a void which must be filled from some other source; they do not satisfy or feed the longing for that which is beyond mortal ken, happiness which is true, substantial, eternal, and indestructible.

And here it is possible to point out the fact that, as all men are united in their search for happiness, so they must all be really united in their search for the ultimate cause of all happiness, even though they may not be aware of this. Christian Science reveals God as the source of all happiness, as Principle, underlying all that really is, as the Life of all being, as fundamental and absolute Truth, the infinite and eternal "I AM," the Father-Mother of us all. While we may differ in our ways of seeking happiness, we are at one in God, for there is but one First Cause, one Father of us all, one divine Mind, one Spirit, one Soul, one Life eternal, and one unlimited and inexhaustible divine Love. Blessed will be the hour in which men shall awaken to know themselves as the sons of a common parent, and learn to love Him with all their heart, and strength, and understanding! This love includes as a necessary consequence the love for our neighbor, and thus the brotherhood of man is to be established in the recognition or understanding of our unity with God. Today it is cause for rejoicing that the happiness and welfare of others is being more clearly recognized as an essential factor of our own weal, and that the world's advanced thinkers are finding this to be an indisputable fact as they devote themselves to the uplift of all mankind in this direction. From the Christian Science view-point, true progress can only be made as man is seen to be a spiritual being, and his infinite capacities as a child of God are given opportunity for unfoldment.

Well has the psalmist sung, "Happy is that people, whose God is the Lord." As David neared the end of his earthly career and presented Solomon, his son, as his successor before the congregation of Israel, there dawned upon him a superb vision of the omnipotence of this First Cause, and he exclaimed, "Thine, O Lord, is the greatness, and the power, and the glory, and the victory, and the majesty: for all that is in the heaven and in the earth is thine; thine is the kingdom, O Lord, and thou art exalted as head above all."

One of the most impressive statements of the risen Jesus was made to Mary at the sepulcher. It was the same Jesus who had proved his victory over every form of evil, who had healed all manner of disease, blotted out all manner of sin, stilled the storm, walked the waves, fed the multitude, and had now conquered death itself. Yet this glorious personage, fresh from his victory over the grave, was so permeated with the understanding that God is the Father of all, that he could say to Mary, "Go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God." Humility and spiritual perception had brought him an abiding joy, and he wished that all who were seeking happiness might share it.

The unity of all men in the desire for happiness leads to eventual unity in the search for God, the source of all happiness. The ultimate of this spiritual process is the understanding of God and man, and this crown is reserved for all who are willing to take what Mrs. Eddy has denominated "the footsteps of Truth" (Science and Health, p. 241).

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Sacrifice

KENNETH B. ELLIMAN

THE word "sacrifice" is derived from two Latin words: *sacer*, meaning holy, and *facere*, to make. Throughout all the varying forms used to accomplish or symbolize this purpose, the underlying desire is to attain a more perfect union (at-one-ment) or communion with the one to whom the thing sacrificed is offered. All primitive peoples seem to have practised some form of sacrificial ceremony. As the human race in its lowest states believed in both good and bad deities, savage tribes sometimes offered human beings to ward off evil from the clan, while with the less savage tribes it was the custom to kill only animals. If the tutelary deity was regarded as an ancestor or member of the clan, a sin, according to the standards of conduct then prevailing, was supposed to break the alliance with him; hence the kinship must be reestablished through a sacrificial offering of some kind.

The substitution of animal for human sacrifices showed that mankind had gained a higher idea of Deity, and the story of Abraham and Isaac probably symbolizes this transition. Abraham was also the first monotheist of whom we have record. Many early peoples had been accustomed to drink the blood of their sacrifices, so Moses showed the Hebrews a higher idea when he forbade this, as we read in the seventeenth chapter of Leviticus. However, even the early Hebrews regarded their God, Jehovah, as a corporeal being, so most of their sacrifices were for the purpose of pacifying His supposed anger at their sins; in other words, to propitiate Him. A marked exception to this was the Passover, which was a eucharistic ceremony,—one of thanksgiving. We can see in all these primitive methods that the form of sacrifice was determined by the concept of Deity entertained by the worshipers; and that so long as God was believed to be a person, subject to anger, jealousy, and revenge, or as a stern though just judge, a sort of taskmaster, the motive for the sacrifice was fear. And this view has led many good Christian people to regard Jesus' crucifixion as a merely expiatory and vicarious sacrifice for the human race.

When we gain the higher understanding of God which is taught in Christian Science, we learn to take a loftier and more practical view of sacrifice and are freed from the harmful effects of fear. Jesus said, "God is a Spirit," while his disciple John wrote that "God is love;" and it is thus that God is regarded in Christian Science. In the chapter entitled Atonement and Eucharist in Science and Health, Mrs. Eddy has set forth an explanation of Jesus' life and crucifixion which is consistent with this Scriptural idea of God. In it she has shown how Jesus' whole life was a sacrifice of the material for the spiritual, lived in a spirit of love; that his crucifixion was only the climax of his sacrifice, not the whole of it; that his crucifixion and ascension were the final proof that God is Love. Moreover, Jesus was the Wayshower for us all.

The highest conception of sacrifice in the Old Testament is stated in the fifty-first psalm, where David says: "Thou delightest not in burnt offering. The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise." This stage in the progress of a Christian Scientist is reached when he begins to understand God and discovers some of the mistakes he has been making in his thought and conduct. He is supplied with a motive for giving up or sacrificing these mistakes. Sacrifice would thus cease to be the killing of useful, innocent animals, and become the destruction only of evil. And whereas the individual's motive for forsaking sin may at first be only fear of consequences, when he gains, through Christian Science, an understanding of God as infinite good, he loses fear and begins to abandon his false beliefs and sinful acts thankfully and from love of good. Although at first some of his sins may seem to give pleasure and so to be good, thus inducing fear of loss if they be given up, he soon learns that all that prevents a perfect understanding of God with its consequent perfect peace and harmony, is his false conception of what good is, and that a sacrifice of this is not loss, but gain. In Christian Science we have an exact Principle by which we can test every thought and know whether or not it is correct.

The slaughter of animals by uncivilized tribes in order to remove their sense of separation from good, was their highest concept of sacrifice. The Christian Scientist's abandonment of false beliefs in order to come into at-one-ment with God, is the highest type of sacrifice. Good is always present, and we only need to make room for it in our consciousness by putting out whatever is unspiritual. An illustration of this higher understanding of sacrifice occurs in Jesus' answer to the disciples when they asked him why they had been unable to heal the epileptic boy. Said he, "This kind goeth not out but by prayer and fasting."

In speaking of holiness, Mrs. Eddy writes, "A great sacrifice of material things must precede this advanced spiritual understanding" (Science and Health, p. 16). So if we continue to destroy all belief in powers and existences apart from perfect Love, we manifest the metaphysical understanding of sacrifice, rise into higher planes of consciousness and greater likeness to God, and eventually a perfect understanding of Spirit will make the sacrifice of materiality simple and easy.

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Reflection

MARY TRAMMELL SCOTT

ST. JOHN wrote, "God is light, and in him is no darkness at all," and Jesus startled humanity with the declaration, "Ye are the light of the world," while we read in Science and Health that "the Ego-man is the reflection of the Ego-God" (p. 281).

Prior to Mrs. Eddy's discovery that life, intelligence, and substance do not exist in matter, the Scriptural teaching that man is God's image, that he lives, and moves, and has his being in God, must have been treated as a metaphor, or figure of speech, not as a statement of fact. Students of Christian Science, however, are confronted not only with the fact of this statement of the relation between God and man, but with the responsibility of proving that what God is, man must be, by reflection. There was never a problem more important to prove; it is our life problem.

In the material state in which human sense finds itself, the very opposite of God, or good, appears. This sense will be found to be false, and through human desire, hope, faith, understanding, and demonstration, it will finally be seen that man is the reflection or image of Deity,—like expressing like. It is written that "God is light," and man's sense of being began with, "Let there be light." Through this creative demand for light, thought is destined to become more and more spiritual, until the mist of materiality is dispersed and that man is revealed of whom Mrs. Eddy says, "Man is the idea of Spirit; he reflects the beatific presence, illuming the universe with light" (Science and Health, p. 266).

Man, as God's reflection, was made beautifully apprehensible to me on one occasion when the sun was in eclipse. Just before starting to church on Sunday morning, I had

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looked through smoked glass at the large, red crescent, and while walking in the subdued, almost weird light, I was surprised to see on the ground where the sun's rays penetrated the leafy trees, that every reflection was a crescent. The whole way was strewn with half-moons. Startled, I exclaimed, "If the sun is eclipsed, every reflection of the sun presents an eclipsed appearance!" Remembering that "the Revelator symbolizes Spirit by the sun" (Science and Health, p. 561), I thought, If God were imperfect, His every idea would necessarily manifest imperfection. The science of astronomy teaches that the sun is untouched by an eclipse, and its light is as perfect as before; that the moon has passed between the earth and the sun, and the earth for the time being seems to have lost its pure light.

Material sense, clouded by the shadows of false belief, sees God in eclipse, and the result appears to be sinning, sick, and dying man. As the science of astronomy destroys the ignorance regarding the sun, so Christian Science is correcting the mortal misconception of Deity. God is no longer supposed to send sickness, sin, and disaster upon the inhabitants of earth. When thought becomes sufficiently spiritualized to dispel material mists, that which was from "the beginning, is now, and ever shall be," becomes apparent, God and His perfect idea, man. The divine beauty of the creator will be expressed in a universe of beauty.

Students of Christian Science have the greatest privilege that has been afforded the world since the disciples of the Master followed their inspired Teacher. They are learning the same idea of God that Jesus taught, the God whose presence, realized, heals the sick and reforms the sinner, the God whom to know aright is eternal life, who destroys all evil "with the brightness of his coming." Therefore, what God is, becomes the one important lesson, because as He is known, it is clear that man and the universe image perfect being; that in man, as in God, there is no darkness at all.

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"Lazarus, come forth"

ROBERT ELLIS KEY

He who comes to a Christian Scientist in trouble, in sickness, or in doubt, who makes a personal appeal for sympathy, does not go away with the "cold assertion, 'Nothing ails you'" (Science and Health, p. 460). As the divine idea becomes more beautifully apparent to the human consciousness, the human heart responds with increasing tenderness,—not with the sympathy of mutual suffering, where sorrow shared is only partly borne, but with the inspiration of loving sympathy, which, discerning another's need, is able to supply it from the inexhaustible source of divine Love.

In the eleventh chapter of St. John's gospel we are told that Jesus wept, but surely the tears he shed were not for Lazarus, who had seemingly passed away from mortal consciousness. Our Lord knew too well the life eternal, the dominion of Spirit. He knew that darkness and oblivion are not for him whose Life is God. His tears were surely tears of pity and disappointment that so many of those about him had doubting hearts and helpless hands. The disciples had imbibed his teaching, and through the understanding of divine Love were privileged to heal the sick, comfort the sorrowing, raise the dead, and yet here among them he found sorrow uncomforted, decay discussed, death meekly submitted to!

"Thou hast delivered my soul from the grave," sang the psalmist, and it is from the tomb of earthly hopes that the human sense emerges at the call of the divine idea. As we stand aside and watch the ebb and flow of human fears and fancies, we shall see more clearly the nothingness of evil and the all-inclusiveness of good, God. We are thereby enabled to help those who, believing in a power opposed to God, are groping "in the dark recesses of mortal thought" (Science and Health, p. 102), unable to roll away the stone which false belief has placed there.

It was neither matter nor mortal mind which made the dead come forth at that day. It is neither you nor I that heals the sick and the sorrowful. The divine power, when called upon by the purified consciousness, needs no second appeal, but presents man to man as a divine idea emanating from no lesser father than God.

✧

Good Infinite

JOAN HUDGENS ROME

Numberless honest, upright people are burdened with the argument that God creates evil, or else works through evil, and in "Bitter-Sweet," by Holland, Ruth says,—

> If evil reigns against God's will,
> Then evil is king of all,
> And they do well who worship him.

In the prophecy of Isaiah it is said, "I make peace, and create evil: I the Lord do all these things." Christian Science, however, emphasizes the fact that God is good, that He is the one infinite, indivisible Mind; infinite, eternal Life. Every element of this one Mind must therefore be in harmony with its every other element. Every quality or manifestation of God must be of the same nature as its source, infinite good, for God could not create the opposite of Himself, neither could infinite Life create a destructive element, else Life would contain within itself, as cause, its own destruction, thus ceasing to be infinite.

Through all the periods of Bible history, man's concept of God was being elevated and purified so that it was possible for Mary to appear with enough purity and spirituality of thought to bring forth Jesus, who was the mediator between the human sense and a perfect spiritual understanding of God,—knowing evil only to destroy it as illegitimate to man and unknown to God. In our present stage of growth we can know that God did not create evil; but this knowledge comes only through our understanding of divine Science, and through "internal evidence," by standing in thought as subject to the logic of Science and submitting our offerings of faith to the fire of demonstration. We read that God said to Moses, "Thou canst not see my face: for there shall no man see me, and live." Material sense cannot look on absolute Spirit. If such a thing were possible, that instant human sense would disappear and spiritual being would consciously appear. We must stand as Moses did at that time, and take the steps of obedience to our highest concept of Spirit, till at last we shall know ourselves spiritually, see God face to face, and so see Spirit.

In Science and Health (p. 207) Mrs. Eddy says, "Evil becomes more apparent and obnoxious proportionately as we advance spiritually." As we love good more, we see evil to be evil, and it becomes more obnoxious. This is a satisfying proof that evil is not created by good. If God, Spirit, created evil, then as humanity advanced it would love evil because of the belief that God made it; but Jesus rebuked every suggestion of evil, and it is impossible that he, the exponent of God, should advise men to be free from that which God created. If the infinite created evil, then evil is infinitely existent, and

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man could never be free from it; yet Jesus said, "Be ye therefore perfect, even as your Father which is in heaven is perfect." God made all that was made, and called it good; and the so-called mortal mind that disputes and opposes the allness of good, argues only with itself, and the conscious individual intelligence is satisfied to awake in His likeness, resting now in "green pastures: . . . beside the still waters."

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Man and His Dominion

ALBERT L. MC BRIDE

THE first Bible statement about man is not qualified or uncertain, but definite. Man is created in the image and likeness of God. The purpose of his being is also stated as definitely. He shall have dominion over all animality and over all the earth. This is an eternal truth about God's man and his estate. The New Testament names him heir, describes him in unmistakable terms, and leaves no doubt as to his heritage. "Inherit the kingdom prepared for you from the foundation of the world," said Jesus, whose words and works were of practical application to immediate needs. Saith the Scriptures, "Beloved, now are we the sons of God." Paul tells us that we are "heirs of God, and joint-heirs with Christ." Isaiah refers to man's dominion over animality and to the terms of its accomplishment, when he writes, "The wolf . . . shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them." He perceived that this would be established when the earth shall be filled with "the knowledge of the Lord, as the waters cover the sea." The knowing of this as true here and now, of man and for each individual, because it is an eternal, unchanging truth of universal application, is the Christian Scientist's view. When it is so accepted, in the innocency and purity of the child-thought, man's possession of his divine heritage is no longer a mythical promise of uncertain fulfilment; it becomes to him an actual possession.

The study of the Christian Science text-book is leading men up to the knowledge of God, and through that right knowing, to conscious possession of man's divine heritage. Mrs. Eddy perceived mankind's need of the knowledge of God which brings to men this consciousness of possession. It is the truth about Truth that characterizes her work as Science, and which, understood, brings the consciousness of dominion to man. The unfolding of Scripture as the study proceeds, gives the student the key to its treasures. The health, the harmonious sense of dominion over animality of thought, within and without, adds aptness to the title of her great work, "Science and Health with Key to the Scriptures."

Increasing knowledge of God gives a clearer perception of the unity of God. We read that "the Lord our God is one Lord;" also, "Thou shalt have no other gods before me." The image of God must bear likeness to God in its oneness. There is no duplicity in the nature of this image and likeness of God. Man is not in bondage to animality, the slave of sensuousness, over which he shall sometime gain dominion. He is now what God creates him, and in possession of his kingdom of dominion. Centuries of ignorant belief that the earth was flat and stationary did not make it that shape or interfere with its regularity of rotation and revolution, nor did the change of belief change its shape or alter its motions. Principle is not altered by any change of belief. So the mortal belief that man is less than God makes him to be, in nature and in the scope of his heritage, can never change the immutable, scientific truth. Man is the likeness of God, created to exercise dominion over all the earth. There are no other gods after whom another man could have been likened, hence confusion upon this subject is not possible. "Fear not, little flock; for it is the Father's good pleasure to give you the kingdom," said Jesus. The prayer he gave affirms God's kingdom come; His will done. Human will is powerless to obstruct or pervert the divine will. A little child shall lead to the peaceful perception that there shall nothing hurt or destroy.

In Revelation, John saw the whole of depravity and diabolism with which mortal belief of that day battled in all the departments of human activity and selfish endeavor. It passed in review before him and seemed to be too monstrous in its beastliness to be represented by any known animal. It represented only such animal viciousness as Isaiah saw yielding to the leading of the little child and, with the earth filled with "the knowledge of the Lord," shorn of all that would hurt or destroy. John's view led up to a new perception of heaven and earth. He saw life as a pure stream flowing from the throne of God. This view of life corresponds with man in the likeness of God. His living is a river of pure thought manifesting infinite Mind, and we are told that "there shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination, or maketh a lie." Science and Health brings this exalted view and its spiritual idealism into practical application today, and in so doing, is giving to men a new view of heaven and earth. This new view is like that of Isaiah, in that there is nothing left that hurts or destroys. It is like that of John in its crystal purity and the directness with which it proceeds from God. It no longer has for us that far-away mysteriousness with which we once regarded these Scriptural portrayals, and it is because they have been brought near enough to these truths to trust them, and to solve their problems thereby, that Christian Scientists feel so grateful to Mrs. Eddy.

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[Written for the *Sentinel*]

Creation

MARY JAMES ARNOLD

DARKNESS upon the deep,—bowed down with sorrow,
Discouragement, and grief, and bitter tears
For all that seemed to be. No new tomorrow
Shed ray of hope, of help adown the years.

But hush, a breath, a whisper, 'tis the Spirit!
Spirit of God, shine thou my heart within;
Move thou upon this deep; thy tender brooding
Shall heal my grief and banish all my sin!

"Let there be light"! The word of God's perfection
Dark chaos hears, and swift the law of Love
Unfolds Life's plan, and under His direction
All bitterness, all doubt and fear remove.

"And there was light,"—a gentle radiance stealing
Like dawn's first gleam above the horizon's rim;
Then wave on wave of wonderful revealing,—
The light which error's lie can never dim.

Creation still unfolds, when weary mortals
Cry out for help and seek the way aright;
God's healing touch opes wide Truth's shining portals,
Then sin and pain are not, for all is light!

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Selected Articles

[Frederick Dixon in *Kentish Express*, Ashford, England]

A recent critic asks, "Could anything be found more preposterous than to seek to pervert the teachings of the Bible to that of a cast-iron science?" This inquiry is an excellent text on which to base an explanation of Christian Science. All science is cast iron in just so far as it is scientific. To put it quite simply, law is that in which no variation ever has been or ever can be.

A broken law, says Huxley, never was a law. The more absolute, then, from a relative standard, any observed fact becomes, the more scientific it appears to be; but it is only if it is entirely absolute that it is absolutely scientific. This is, of course, what the deepest of medieval thinkers, the Franciscan, Thomas Aquinas, meant when he insisted that the only absolute science was the science of theology, or the Word of God; every other so-called science being based on human knowledge, and therefore relative. Science, wrote Huxley five centuries later, is the answer a man makes to the question, What do I know? Now the most absolute, and consequently the most scientific, knowledge a man can obtain is a knowledge of absolute truth. Jesus of Nazareth put this with scientific exactness when he said, "Ye shall know the truth, and the truth shall make you free;" free, that is to say, from ignorance of every kind. A knowledge of absolute truth, then, is a knowledge of the gospel, and it is the most scientific, or, to use the critic's word, "cast-iron" knowledge conceivable, for the truth about God is the spiritual fact in which there is "no variableness," and the law of God that in which is no "shadow of turning."

This teaching of Jesus is, of course, emphasized all through the New Testament. Greek is not the language of "the old homeland," to which the critic so feelingly alludes, in spite of the fact that he will find no support for sentiment of that nature in the gospel. It was, however, as his "reading and study" may have convinced him, the colloquial tongue of the Mediterranean basin in the first century, and so naturally the tongue in which Christianity was spread. It may possibly shock the critic to hear it, but there is a word in the Greek language, quite commonly used by New Testament writers, which is instinct with this very "cast-iron" scientific sense that so revolts him. The word is *epignosis*, and, in contrast to *gnosis*, means a full, an exact, and so scientific knowledge, as opposed to ordinary knowledge. It occurs in the phrase in Romans, "a zeal of God, but not according to knowledge," and again in Colossians, in the phrase, "knowledge of his will;" and worst of all, in both Colossians and the epistles of Peter, it is used in conjunction with the word *theos*, in the phrase *epignosis tou theou*, a scientific knowledge of God.

It was Socrates who said that sin was ignorance, and that, though not quite in the Socratic sense, is the teaching of Christian Science. Sin is ignorance of the truth which is to make the world free, for any one who acts in ignorance of the absolute truth may, in a relative sense, break God's law, though in an absolute sense this is impossible. A child, for instance, who imagines that two times two make five, breaks, in a relative sense, the law of the multiplication table, and suffers the inevitable penalty in a sum done wrong. At the same time, the absolute law or scientific fact that two times two make four remains unbroken and unbreakable. The ordinary human definitions of sin are as futile as they are unscientific. They make the reign of law, God's law, dependent on a temporal or geographical custom. It was a capital offense four or five hundred years ago, a sin against the law of God, and one for which the church was liable to burn you, to say the earth was round; today, you are only liable to be thought a fool for saying anything else. It is a punishable offense in the West today, a sin against the law of God, to commit bigamy, but in the East, polygamy is still considered obedience to divine law. Sin, then, Christian Science teaches, is ignorance of Truth, of God.

It is the question of reality and unreality, of the absolute and the relative, which constitutes the stock in trade of those critics who attempt to expound Christian Science without having mastered its definitions. Picture the mental confusion of the man who attempted to teach geometry in the belief that Euclid has defined a circle as a square, and a square as a triangle, and you may form some conception of our critic as a critic. Though this is no reason why, having been detected in misrepresenting Mrs. Eddy by stopping his quotation at the necessary point, he should facetiously ask if he should have quoted the whole book. It is obvious that the end of the passage would have been sufficient. No man, says he, can be "a follower of Christ and a Christian Scientist." Defining "a follower of Christ" in the critic's terms, I am glad to admit this is true. He is satisfied with a purely relative view of truth; Mrs. Eddy insists on the absolute. The relative is defined by James in the words, "Faith without works is dead;" the absolute by Jesus Christ in the declaration, "He that believeth on me, the works that I do shall he do also." In those words Jesus Christ, and none other than he, made the measure of a man's ability to repeat his miracles, the measure of his right to the title of Christian.

What is a miracle? Huxley would have termed it the scientific answer a man makes to the question, What do I know about God? It is, in short, the object-lesson by which the Christian illustrates his scientific knowledge of God. There are in the Greek Testament two words translated miracle, and neither of them has, or ever has had, any supernatural significance. The one means simply an act of power, the other a sign. Now, what to a Jewish fisherman, brought up to believe in material law, would the miracle be but an act of power; and what to a more educated man, faced suddenly by a new science of theology, would it be but a sign? When Jerome was making his great translation known as the Vulgate, he showed his appreciation of this by adopting the exact Latin equivalents for the Greek words. Later on, it is true, he adopted the word *miraculum*, or wonder, but that word was then still the pagan term for a philosophic speculation, and had no affinity with anything supernatural. The supernatural *Aberglaube* came later, when the church, having divorced the command to heal from the command to preach, had to account for the separation. Curiously enough, this definition found a supporter in the rationalist Hume, who defined a miracle as a violation of a law of nature by a special interposition of the Deity. It was this *faux pas* which drew from Huxley the amused retort that a violated law never had been a law, and the explanation that if a lump of lead was seen hanging without support in the atmosphere, the phenomenon was not a violation of law, but the discovery of an unsuspected law, and that the only intelligible course was to discover that law.

It was thus that her own healing, from the results of an accident medically diagnosed as fatal, struck Mrs. Eddy. "I knew," she writes, on page 109 of Science and Health, "the Principle of all harmonious Mind-action to be God, and that cures were produced in primitive Christian healing by holy, uplifting faith; but I must know the Science of this healing, and I won my way to absolute conclusions through divine revelation, reason, and demonstration." That was nearly half a century ago, and the result has been the reestablishment of the test, instituted by Jesus of Nazareth, of works instead

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of words as a proof of man's Christianity. It may be that the test is a cast-iron one. That is the nature of Science, and truth which is not scientific is a house divided against itself. Still, next time the critic desires to quote from Timothy, let him remember that the word translated science is simply *gnosis*, or knowledge, and then it may dawn upon him that knowledge which cannot be demonstrated in any degree in practise is unscientific, or knowledge falsely so called, and peradventure he will hesitate before he again calls Mrs. Eddy names.

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[Silas A. Payne in *The Chattanooga* (Tenn.) *Times*]

It is altogether out of place to mention Christian Science in connection with spiritualism, evolutionism, and new thought, as our critic has presumed to do, since Christian Science has nothing in common with these systems either in theory or in practise. The assertion, "These teachings are sweeping away the faith of the people in the Bible as the inspired Word of God," cannot be truly applied to Christian Science, the first important point or religious tenet of its teachings being: "As adherents of Truth, we take the inspired Word of the Bible as our sufficient guide to eternal Life" (Science and Health, p. 497). And thousands of Christian Scientists all over the globe testify that they never understood the Bible so well, or loved its teachings so much, as they have since they took up the study of Christian Science. In refutation of the statement, "One of the fundamental principles which is the most frequently denied by the higher critics is the doctrine of the divinity of Christ," so far as its application to Christian Science is concerned, the following quotation from page 497 of Science and Health is given: "We acknowledge and adore one supreme and infinite God. We acknowledge His Son, one Christ; . . . We acknowledge Jesus' atonement as the evidence of divine, efficacious Love, unfolding man's unity with God through Christ Jesus the Wayshower; and we acknowledge that man is saved through Christ, through Truth, Life, and Love as demonstrated by the Galilean Prophet in healing the sick and overcoming sin and death." As to "theories of self-salvation," these have nothing to do with Christian Science, unless indeed it be that Christian Science, properly understood and applied, must inevitably destroy all such theories.

Far from being a "poisonous evil," Christian Science is the "law of God, the law of good, interpreting and demonstrating the divine Principle and rule of universal harmony" (Rudimental Divine Science, p. 1). Being the law of God, Christian Science is coexistent and coeternal with God, and thus God Himself precludes its legitimate classification as a "man-made theology." Mrs. Eddy did not invent Christian Science, she discovered it. St. Paul beheld this same law as the "law of the Spirit of life in Christ Jesus," and demonstrated to a remarkable degree its benign influence in human experience. The proof that this Science is not a "poisonous evil" is seen in the good that it does. "A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit. . . . Wherefore by their fruits ye shall know them."

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[David Anderson in *The Age*, Melbourne, Australia]

In his introductory address last week, the Moorhouse lecturer defined Christian Science as a latter-day agnosticism, which denied the spiritual possibility of the material world, and also its reality as an object of experience. The Gnostics propounded a problem to the primitive church in asking how evil could originate from a wholly good cause, and how Spirit could be confined in matter, and so-called orthodox theology has not yet solved it. But thousands of thinkers have found satisfactory answers to these awkward questions in Christian Science, which affirms that God, Spirit, is the only cause and creator, and that the creations of Spirit are necessarily spiritual, and denies the actual verity or lasting continuance of anything which conflicts therewith. This is the antithesis of agnosticism. Christian Science nowhere denies matter as an object of experience; it does deny that there is or can be life in matter. All search by physical scientists for life in that direction has proved futile. The physical scientist of today has reduced matter to force. The step from that to mental activity is not a long one.

A noticeable feature in the Sunday sermon which followed the week-night lecture is the marked modification of the learned preacher's attitude toward Christian Science as expressed in his previous criticisms. There is a freer admission of the facts of Christian Science, and a reduction of its "heresy" to the thought that disease is non-existent. The existence of disease is recognized in Christian Science as a condition of every-day mortal experience. The Christian Science view of the unreality of sickness, sin, and death, is not as represented by the lecturer. This can be learned through a careful study of the Christian Science text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy. Christian Science claims no monopoly of Christianity or of Christian healing. It asks that Christian Science healing should not be represented for what it is not, or mixed up with modes of mental and "faith" healing from which it differs in Principle and application. The preacher referred, as he has done before, to asserted difficulty in getting precise and definite instances of Christian Science healing. Quite recently it was pointed out to him that this difficulty does not exist, and that if he would earmark any one or any number of the instances of healing which appear in every issue of the official organs of the Christian Science church in Boston, the full postal addresses of the parties concerned would be furnished. At the same time he was invited to specify a few of the cases respecting which, in his previous attack, he declared he could not forget, that the neglect of medical aid had cost the lives of patients.

"The final answer to Christian Science is Christian experience." Here the lecturer and the Christian Scientist are at one. Christ Jesus made Christian healing the test of Christian faith, and there is no getting away from it.

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[Willis D. McKinstry in *The Solomon* (Kan.) *Tribune*]

Some forty years ago Mrs. Eddy established the Christian Science movement, which has steadily increased in its influence and power notwithstanding the violent attacks that have been made upon it. Christian Science is founded upon a divine basis; it adheres faithfully to the command, "Thou shalt have no other gods before me," and through demonstration its followers prove that God is omnipotent, omnipresent Life and Love, and that man created in His image and likeness is not subject to the evils of human belief.

Jesus proved by his works that the Christ had come, and he said, "He that believeth on me, the works that I do shall he do also." Through the teachings of Christian Science the human concept of existence gives place to the true, and in the degree mankind understands the spiritual facts of being, possessing the Mind that was in Christ Jesus, he is able to free himself from the evils of the flesh. The Scriptures declare, "Faith without works is dead."

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[H. Farmer Hall in *Eastbourne* (England) *Gazette*]

I have read the ministerial attack on Christian Science in a recent issue. Its method is conventional. Having gained misconceptions of the teachings of Christian Science, the

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critic proceeds to state these misconceptions in the first part of his letter, and then to occupy the remaining space in showing the foolishness of these views. I do not for one moment doubt his sincerity in doing what he believes to be a public service, when exposing such blasphemous statements as he attributes to Christian Science; but as no Christian Scientist ever for one instant believed any such thing, his letter simply demonstrates the fact that what needs correction is the view of the reverend critic and not the views of Christian Scientists.

To begin with, the critic declares that Mrs. Eddy tells us that "God is not a person, but a principle." Now let us turn to page 116 of "Science and Health with Key to the Scriptures" and see what Mrs. Eddy really does say. There we read as follows: "As the words *person* and *personal* are commonly and ignorantly employed, they often lead, when applied to Deity, to confused and erroneous conceptions of divinity and its distinction from humanity. If the term personality, as applied to God, means infinite personality, then God *is* infinite *Person*,—in the sense of infinite personality, but not in the lower sense." Such a statement as the foregoing should make it impossible for those who earnestly desire to gain Mrs. Eddy's meaning, to fall into any such misconception as that of which this gentleman has become the victim.

The critic further says, that Mrs. Eddy tells us God is "a principle." What Mrs. Eddy does say is, that God is Principle, which is an altogether different proposition. If our critic will look up the word principle in his dictionary, he will find the following definition (I quote from Webster): "a source or origin; that from which anything proceeds; fundamental substance or energy," etc.; so that, when speaking of God as divine Principle, Christian Scientists declare that God is the divine source or origin from which everything proceeds in the divine creation; and I do not think that the critic should have any difficulty in accepting such a view of the one and only God.

I think I need hardly say that such an assertion as that Jesus' "birth, life, death, and resurrection are inventions," is nowhere stated in any of Mrs. Eddy's writings. The fact is, that Christian Scientists accept the Bible teachings on these subjects, without reserve. Before leaving this part of our critic's letter, lest any one should be misled by the statements there thrown out, I desire to say that Mrs. Eddy never claimed for herself anything more than that she was the Discoverer and Founder of Christian Science; and she requests Christian Scientists to follow her "only so far as she follows Christ" (Message to The Mother Church for 1901, p. 34).

To conclude: I see that this gentleman proposes, at some later date, to write further on the subject of Christian Science healing. Whatever any one may write on this subject, it will have to be considered in the light of the fact that there are today unnumbered thousands of those who are rejoicing in and witnessing to the saving and healing power of the Christ as revealed in this teaching.

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[John L. Rendall in *Toledo* (Iowa) *Democrat*]

Our clerical critic repudiates and disparages Christian healing in the following words: "Christ never specifically commanded us to heal the sick." This must be between him and his God. Christian Scientists insist that Christ's command to "heal the sick" was for all time, everywhere, and is now binding upon all Christians. As a matter of history, Jesus' disciples were healers, and the early Christians for three hundred years after Jesus' time practised Christian healing as an essential, integral part of their religion. If Christian healing is not essential to Christianity, the burden of proof must be upon its opponents, for the Bible is full of it, and not one Scriptural command in this respect can be said to have ever been rightfully abrogated.

It must be remembered that Christian Scientists do not claim to be able to heal sickness or disease because of any supposed power within themselves. They stand squarely upon the promises of the manifestation of God's healing power as given in the Bible. Either these promises are true and verifiable, or they are not. Christian Scientists contend for and are daily proving their verity. Our critic states that certain forms of disease are not cured by Christian Science, or, in other words, God is unable to heal. This is simply an ignorant statement based upon insufficient knowledge of facts. It can be and has been irrefutably established in proof, that the power of God through Christian Science treatment has healed every phase of disease known to *materia medica*, including leprosy. This does not mean that every Christian Science practitioner has healed every sort of disease, but that within the scope of the entire practise of Christian Science such diseases have all been cured. And why not, since the Bible says of God that He "healeth all thy diseases"? I will call our critic's attention to the fact that a surgeon does not heal a broken bone; he simply sets it. Christian Scientists sometimes employ a surgeon to set a bone because he is supposed to know how to do it properly. There are, however, many well-authenticated cases of the restoration of broken bones by mental and spiritual means alone.

Our critic makes a great ado over the supposition that Christian Scientists deny that "Jesus is the Christ." If he will read "Science and Health with Key to the Scriptures" by Mrs. Eddy, the text-book of Christian Science, he will find Christ Jesus, or Jesus the Christ, referred to five hundred and sixty-two times, and always in terms of greatest reverence and appreciation. I will cite one instance from the tenets of Christian Science (p. 497): "We acknowledge and adore one supreme and infinite God. We acknowledge His Son, one Christ; the Holy Ghost or divine Comforter; and man in God's image and likeness." Mrs. Eddy's statements respecting Jesus Christ and his relation to God, the Father, are the most reasonable, practical, and satisfactory ever given to humanity, and they accord absolutely with the teachings of Scripture. Our critic should not be surprised because Christian Science differs from him in its interpretations of what constitute correct Scriptural teachings, for there are about one hundred and fifty or more Christian denominations which differ in a greater or less degree.

When our critic cites alleged cases where people have died under Christian Science treatment, he forgets that hearsay is not evidence. It has been my privilege during the past twelve years to investigate many of the cases mentioned in the newspapers as having died under Christian Science treatment, and in a large majority of cases I found that Christian Science had absolutely nothing to do with the case. In other instances, I found that every other means known for healing had been used and exhausted, and that the patient had tried Christian Science only as a "last resort." Many "last resort" cases have been healed by Christian Science, and some others have not been healed. We regret the few failures, but rejoice over the manifestation of God's power in the healing of the many.

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Let us say to ourselves that among all the possibilities which the universe still hides from us, one of the easiest to realize, one of the most probable, . . . is certainly the possibility of enjoying an existence much more spacious, lofty, perfect, durable, and secure than that which is offered to us by our actual consciousness.—MAETERLINCK.

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Editorial

Progression

WHEN some seven years ago the *Sentinel* enlarged its borders, four pages of reading matter being added and a new cover design adopted, it seemed as if the acme of excellence in service to the field had been reached, but it will be noticed that with this first issue of its sixteenth year our weekly paper has taken on a typographical appearance somewhat changed for the better we believe, and one which it is hoped will be even more satisfactory to its steadily enlarging circle of readers, as we have adopted the same face of type for this paper as that used in the *Journal*, beginning with the April, 1912, number. This style of type has been selected for both *Sentinel* and *Journal*, not only because it is considered one of the most beautiful employed in the printing art, but also because it is the most distinct and readable of any of those adapted to modern magazine printing. A further advantage is that its more compact face makes possible an appreciable percentage of increase in the amount of reading matter printed in each issue of the *Sentinel*, an addition which we think the readers of this paper will be quick to approve as a step in the right direction, as is also the simplified style selected for the department headings and captions.

As to the cover design, practically no change has been made, although a certain amount of refinement and architectural correctness in execution will doubtless be noted with approval. Beyond this there can be neither desire nor occasion for change in the *Sentinel*, from the fact that at the time this weekly publication was instituted our revered and beloved Leader, Mrs. Eddy, named it "Christian Science Sentinel," and selected for its motto these words of Jesus: "What I say unto you, I say unto all—Watch." Mrs. Eddy likewise gave instructions, at the time the new cover of the *Sentinel* was under consideration in 1906, that it should be light blue in color, that the design should include the figures of two women, each holding a lamp, and that the inscription on the pedestals should be Longfellow's significant lines,—

A lady with a lamp shall stand
In the great history of the land,
A noble type of good,
Heroic womanhood.

These particular features of the cover have therefore been preserved as expressive of our Leader's thought of the purpose this paper was intended to fulfil.

There has, of course, been no change made in the character and arrangement of the reading matter, these details also having been approved by Mrs. Eddy. We feel, therefore, that inasmuch as we have held fast to what our Leader regarded as the distinctive and essential characteristics of the *Sentinel*, we have, in making the typographical and mechanical changes above noted, not only kept strictly within our province, but we have, so far as the benefit accruing to the field is concerned, taken a forward step in that spirit of thoroughness and progressiveness which was ever the dominant note in Mrs. Eddy's own work and in her plans for the advancement of the cause of Christian Science in its mission to mankind.

Defining, in the initial number of the *Monitor*, the scope of the various Christian Science periodicals which in response to the demands of the times she had instituted, Mrs. Eddy said of the *Sentinel* that it was "intended to hold guard over Truth, Life, and Love." It is with this purpose ever in view that with loving watch-care the editors endeavor to fulfil their trust, guarding the citadel of Truth that no phase of error shall enter its portals, but that the truth which our Master taught and lived may go forth in all its purity and power to heal and to bless those in need. "Hold fast," wrote the great apostle to one who was dear to him, "the form of sound words, which thou hast heard of me, in faith and love which is in Christ Jesus. That good thing which was committed unto thee keep by the Holy Ghost which dwelleth in us." It was through years of faithful, prayerful study of the Word of God that our revered Leader was enabled to give to the world her wonderful discovery of the present-day efficacy of the Christ-healing which is embodied in Christian Science, and it was through her constant recourse to the great truths of the Bible as the foundational source of her inspiration, that we have today the fruits of the Spirit which she garnered up for us in her writings.

"As adherents of Truth," Mrs. Eddy writes, "we take the inspired Word of the Bible as our sufficient guide to eternal Life" (Science and Health, p. 497). She has constituted the Bible and our text-book the authorized exponents of her teachings, and so long as Christian Scientists continue to be faithful in their study and demonstration of the great truths set forth in these books, the one corroborating and explaining the other, so long will they continue to receive the blessings so richly poured out upon the children of an ever-loving Father.

ARCHIBALD MCLELLAN.

Prejudice

ALL who betake themselves to meditation upon human affairs will find occasion to note how much of crude misjudgment is born of the careless assumption which presumptuously leaps to conclusions that, perchance, result in a cruel injury. With loving urgency the Master said, "Judge not according to the appearance, but judge righteous judgment;" and yet, how illy have his disciples remembered these words "to do them"! Though the seeds of unfair criticism which men have sown may not be gathered up, the offense may be greatly reduced by that increase of knowledge which in the commerce of life is sure to come to all inquiring thought. When, however, ignorance assumes that wilful phase which is known as prejudice, misjudgment seems to fatten upon experience, and, sad to say, its rankest growths have always appeared in the fallow ground of religious belief. How gladly would one forget the persecutions and pain with which pharisaism has marred every page of Christian history since the day when it adjudged humanity's noblest and best friend worthy of death and stood by to taunt the sufferer while its behests were brutally fulfilled!

Prejudice once meant and may still be made to mean foresight, the expression of that intuitive right judgment which gets at the truth of things without logical process and without delay. As such it has the highest value and is greatly to be desired. The word as now generally understood, however, expresses the mental bias of education, environment, and selfish interest, that obdurate solicitude lest some honored belief or established order be disturbed, some present possession be imperiled. It is an advocate of the past, and commits to it the mace of authority. This has often led men to think of it as a real conservator of values, as the necessary ballast of progressive thought. Even so great a man as Burke argued that prejudice "previously engages the mind in a steady course of wisdom and virtue;" that it does not leave one hesitating, skeptical, and unresolved, but "renders his virtue his habit, and not a series of unconnected acts."

It is to be noted, however, that mortal prejudice opposes itself to independent thought, that it is forever binding men with ancestral fetters, and that it is responsible for all the devastations of bigotry. It is subtle in its influence, and is often found in control of even the radicalism which de-

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nounces reaction! We must be loyal to convictions, but there must be no zeal of self-interest, no content with ignorance in our stand. Sane judgment is impossible to him who is not dominated by the love of Truth.

Here, as everywhere, Christian Science asserts itself to save. It is manifest that, in so far as we become truly scientific and Christian, every evil of prejudice is cast out. The recognition of truth's supreme value and of our relation to it in Christian Science,—this, and this alone, supplies the sure foundation of right judgment. Says our Leader, "The admission to one's self that man is God's own likeness sets man free to master the infinite idea" (Science and Health, p. 90). *Right vision means right* mental attitude, and hence right determinations. The entire philosophy and explanation of human redemption was expressed in a single line, when the Master said, "Ye shall know the truth, and the truth shall make you free."

Love for Truth and love for our fellow men at once begets a predisposition which is always broad-minded, charitable, and expectant of good. This expresses the Mind that was in Christ Jesus, the Mind of the true Christian Scientist. Then prejudice is redeemed; it has become an intuitive and beneficent foresight.

JOHN B. WILLIS.

Letter and Spirit

THERE are very few Christian people who have a clear sense of the relation between the letter and the spirit of Christianity, and many are apt to speak of the former in a rather derogatory way as if it were something to be avoided. This is probably due to the fact that the great Teacher often rebuked the doctors of the law, who prided themselves upon a wide acquaintance with its letter; but Jesus could not have meant to censure them for their knowledge of God's law when he himself declared that not "one jot or one tittle" should pass from it "till all be fulfilled." Rather did his stern rebuke mean that they had substituted "the doctrines and traditions of men" for even the letter of divine law, and that its spirit had been wholly ignored by them,—as when he said, "Woe unto you, . . . for ye tithe mint and rue and all manner of herbs, and pass over judgment and the love of God." They kept external cleanliness well to the fore, but the inward purification which their own prophets had urged they had largely ignored; hence his merited censure.

In one of Mrs. Eddy's classes the question was asked why the Christian church should have lost the understanding of Truth necessary to heal the sick as in the time of the Master and his early followers. A student ventured the opinion that it was because the letter had been substituted for the spirit. Mrs. Eddy, however, explained that this was not correct; that throughout the Christian centuries many had been deeply imbued by the spirit of Jesus' teachings, and that wherever this spirit had prevailed noble Christian characters were found who at any cost to themselves strove to give the word of God its rightful place in the world. She further explained that the letter of the Master's teachings had been largely lost or neglected; hence the almost universal failure to apply them as he had taught his disciples to do. It is also possible that the Science of Christianity was not given to the world in its fulness at that time, since, as Christ Jesus said, "I have yet many things to say unto you, but ye cannot bear them now." It seems quite certain, however, that if the Christian church had continued to practise faithfully the rules given for the healing of sin and disease, a fuller understanding would have come, instead of a receding tide of spiritual truth, until professed Christians came to rely almost wholly upon material means for relief from suffering, and in a measure for the suppression of sin.

With the coming of Christian Science we have again the mighty activities of both the letter and the spirit of Christ's Christianity, and in answer to the question, "How can I progress most rapidly in the understanding of Christian Science?" we have this answer: "Study thoroughly the letter and imbibe the spirit. Adhere to the divine Principle of Christian Science and follow the behests of God, abiding steadfastly in wisdom, Truth, and Love" (Science and Health, p. 495). On page 330 we read that "when the letter and the spirit bear witness, the infallibility of divine metaphysics will be demonstrated." Here it may be observed that a wide general acquaintance with the literature of Christian Science, and our Leader's writings in particular, does not constitute the grasp of the letter and spirit which is needed in order to prove the power of divine Truth.

It is simply astonishing how few there are who quote Scripture correctly, or rather how many there are who persistently misquote it, and this is even more true in respect to the published statements of Christian Science, showing that the human mind still shirks the task of going deep down into the inspired word as those who seek for "hid treasures," and who are careful that not a grain of the precious gold shall be lost. Such should be the endeavor of all students of Christian Science, yet this does not mean that adherence to the letter alone is all that is needed in giving out the truth,—far from it; but at least one proof of faithful work is the same exactness of statement which is demanded from students of applied natural science. Before giving out any statements of Christian Science, either audibly or in writing, we should compare them with the statements of our text-book and the other writings of our Leader, a practise which will do much to advance us both spiritually and intellectually. The other proof is that diligence and persistency in the application of the rules of Christian Science which shows a profound acquaintance with this life-giving truth, and above all else the spirit of Truth and Love made manifest in purity, justice, and self-sacrifice.

ANNIE M. KNOTT.

Among the Churches

Current Notes

BOSTON, MASS.—The First Church of Christ, Scientist. Services: 10:45 a.m., 7:30 p.m.; Sunday school, 10:45 a.m.; Wednesday, 7:30 p.m. In the church edifice, Norway, Falmouth, and St. Paul streets. The church is open to visitors Wednesdays and Fridays from 10 a.m. to 5 p.m.

Reading-rooms: Berkeley building (suite 306-307), 420 Boylston street; open daily, except Sunday and Wednesday, from 9 a.m. to 9 p.m., and on Wednesday from 9 a.m. to 5 p.m. International Trust Company building (second floor), southwest corner Devonshire and Milk streets, opposite post-office; open daily, except Sunday, from 9 a.m. to 5:30 p.m. Coolidge Corner building, 1316 Beacon street, Brookline; open daily, except Sunday, from 9 a.m. to 6 p.m.

HUTCHINSON, KAN.—So much appreciated was the tent maintained by the local Christian Science church at the Kansas state fair last year, that arrangements have been made by this organization to supply it again. Plans are now being made for the locating of a tent 35 by 50 feet in size. Last year the tent was not so large, and its location was not so convenient as it will be this year.—*The Hutchinson News.*

NEW YORK, N. Y.—Fourth Church of Christ, Scientist, now meeting at 600 West 181st street, has taken title to a site at the northeast corner of Fort Washington avenue and 178th street, a plot 92½ by 128 feet.

New York Evening Mail.

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The Lectures

Canton, Ohio

Clarence C. Eaton lectured on Christian Science at the Auditorium. He was introduced by ex-Mayor James A. Rice, who said in part,—

By asking one not allied with them to preside at this gathering, the members of the Christian Science church give additional evidence of their freedom from prejudice against those who are members of other religious organizations, or are members of no church at all. I am of the latter, but not because I have no religion or believe in no church. My conception of a true religion is one ever to live by, not merely to die by; and my conception of a church is an institution that develops our higher understanding and does not seek to prey upon our ignorance or instil fear within us.

I regard it as fundamental that man's highest possible achievement in this earthly life lies in his own development, and that true development consists of his gaining wider and more perfect knowledge and understanding of God's immutable laws and the conformity of His actions and His will to those laws. The world is fast coming to know that everything in God's universe goes by law; that things do not happen; that everything that is, is a result of something that has been, and will prove a cause for something that will be; and that God's laws are immutable and eternal. Also, that these laws govern in everything that pertains to man's individual and social welfare and existence, and that just as no law can be violated without consequent penalty, so no law can be observed without just recompense being awarded.

Every advance made by the human race toward higher and better religious and social conditions was made difficult by the selfish and undeveloped. At every stage of its progress men high in governmental authority, founders and preachers of religious creeds and doctrines, scientists and leaders in the various schools and professions, have waged bitter and oft-times cruel warfare against the making of any change in the existing order of things. But with each succeeding advance opposition has lessened and prejudice diminished, until today no person of real learning declares anything to be impossible. Men's vision of life, its possibilities and responsibilities, has broadened, and with this broadened vision has come greater desire for knowledge, which in turn makes men ever more ready to hear the propounding of laws and doctrines, notwithstanding they were unknown and untried by their fathers.

To many persons present the things which will be said and urged by the speaker this afternoon are not new or untried. From those to whom they are new and untried, and those who may have heretofore heard only to doubt, I bespeak such consideration of the words of the speaker as is in keeping with the higher intelligence of the present day.—*Correspondence.*

Frankfurt a. M., Germany

The lecture on Christian Science by Prof. Hermann S. Hering, read in the Frankfurt Lodge, served to differentiate clearly between this wide-spread denomination and the faith-healing sects with which it is commonly confounded here. To the lecturer himself, the misleading term, faith-healing, for Christian Science may be unknown, for though of German origin, Professor Hering is American born and bred. But his lecture, the subject of which was Christian Science Healing, elaborated the fact that humanity's burning demand for health can never be reached by faith alone, but requires the attainment of the understanding, or science, possessed by Christ Jesus. It was further shown that Christian Science justifies its existence, not only by its transforming action on the physical organism, but also by its reforming effects on individual character and human life.

The lecturer especially defined the contrast between Christian Science and will-power, and laid stress on the fact that its operations or methods are exclusive of all mediumship, hypnotism, or suggestion. The healing of Christian Science is spiritual; not a new invention, but a rediscovery of Truth, and coeval with the creator. Detailed information on the subject will be found in Mrs. Eddy's book, "Science and Health with Key to the Scriptures," now translated into German, and thus made available to every seeker after Christian Science.—Translated from *Kleine Presse.*

Bartlesville, Okla.

Before an audience estimated at from five to seven hundred men and women in the Oklah opera house, Bliss Knapp delivered an address on Christian Science that is still being discussed by those who heard it. The Hon. James T. Shipman, judge of the county court, in introducing the speaker, said:—

I am glad to be here on this occasion to introduce the speaker of the evening, not because I am a Christian Scientist, but in spite of the fact that I am not. A great many of those present are no doubt in the same position,—not adherents of the faith, but nevertheless glad of an opportunity to hear an authoritative exposition of it. Our presence here argues not necessarily that we are not satisfied with our own religious views, but rather that we have the same respect and consideration for yours that we expect you to have for ours. Religious toleration is the spirit which recognizes that the truth may be absolute; yet it is utter folly for one person or set of persons to assume that they know all there is of ultimate truth and have a perpetual monopoly on it. This is the age where science in every direction is seeking the truth as its single object. Whatever of truth has been discovered and brought to light in this age, as well as in the past ages, is and should be the common heritage of us all. And if we deliberately decline to hear what is seriously propounded as truth, backed up by intelligent study and research, then we are building a wall of ignorance and prejudice about our minds which shuts out the light of truth that makes us free. We simply refuse to partake of our heritage. It is sheer bigotry to say there is nothing good in a new school of religion or thought, without taking the pains to find out what its teachings are. The person who thinks his religion is the only true one, superior to all others and therefore above criticism or improvement, may have a very good religion indeed, but personally I have very little respect for his estimate of it if he fears to have it tried in the crucible of logic and reason. I take it that our presence here this evening is an expression of our willingness to learn, of our desire to know what Christian Science is and what it stands for. It is for this purpose that we have come, and I feel certain we shall not go away unrewarded.

The Morning Examiner.

Winnemucca, Nev.

A large crowd assembled at the Nixon opera house to listen to an address on Christian Science by Judge Clifford P. Smith. The meeting was presided over by M. Reinhart, president of the Winnemucca State Bank and Trust Company, who preceded the introduction of the speaker with the following remarks:—

I assure you that it is with a great deal of pleasure I have accepted the kindly invitation to preside at this meeting to-

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night. I am not a member of the organization myself; but one who is awake to what is going on around him must recognize the fact that Christian Science is fast becoming a potent factor in the religious and social life of the world. When new ideas are put forward, ideas which are not in line with what is generally considered orthodox, we are likely to form a wrong impression and do not give them the proper reception. We seem to be too willing to exaggerate and attack any supposed weakness, instead of accepting the best there is in them as another force for the betterment of the human race. I am satisfied that after listening to the lecture this evening many of you will carry away a different impression of Christian Science from that formerly entertained.—*The Silver State.*

Junction City, Kan.

Frank H. Leonard delivered a lecture on Christian Science to an attentive audience at the opera house. He was introduced by Senator Loring Trott, who spoke in part as follows:—

During the past few decades there has been a decided change in the attitude of men toward the church. There is a longing for a more practical interpretation of religion, dealing not so much with the past, nor yet with the future, but which treats with the actual daily problems of life and existence. Old theories are being laid aside, new schemes advanced; religious research is becoming more general, fewer men are blindly following inherited creeds, and mankind is coming into its own with the realization that the mind is created for religious investigation as well as for intellectual and material advancement. These are not evidences of sacrilege; they are manifestations of the truth that the Christian religion is the most real, the most potent civilizing force known to man.

For two thousand years, the character and teachings of the lowly Nazarene have steadily wrought an ever-increasing, all-powerful, and beneficent influence upon the life and character of passing generations. It is but natural that these conditions should tend to eliminate the imperfect conceptions of men of former days, that a better and more perfect Christianity might be evolved. The Christian Science church is helping to make the larger life more accessible, not by creating a new religion, but rather by more literally following the example and precepts of Christ Jesus.—*Correspondence.*

St. George, Staten Island, N. Y.

An address on Christian Science by Virgil O. Strickler was delivered at the Curtis Lyceum, St. George, in the presence of many people. The lecturer was introduced by Frederick W. Janvrin of New Brighton, who said in part,—

During the past forty years the world has witnessed the most wonderful growth in the way of a religious movement, of the Christian era, and this has resulted in a chain of Christian Science churches encircling the globe, with hundreds of thousands of followers, many of whom have experienced healings through the application of the truth taught in Christian Science; and thousands of these healings, both mental and physical, have been effected after all hope for relief had been abandoned by eminent members of the medical profession. The scoffer has become more respectful; opposition has grown more tolerant; intelligent people, even though they may not have investigated the teachings of Christian Science, agree that its study and application bring happiness to its followers.—*Staten Islander.*

Lectures to be Delivered

Boulder, Col.—Bicknell Young, Curran opera house, 8 p.m., Sept. 15.

Chicago, Ill. (Third Church).—Bicknell Young, Church edifice, Washington boulevard and Leavitt street, 8 p.m., Sept. 18 and 19.

Colorado Springs, Col.—Bicknell Young, Burns theater, 8 p.m., Sept. 14.

Denison, Iowa.—Judge Clifford P. Smith, 8 p.m., Sept. 9.

Fairmont, Minn.—Virgil O. Strickler, Opera house, 8 p.m., Sept. 14.

Fort Dodge, Iowa.—Virgil O. Strickler, Armory, 8:15 p.m., Sept. 18.

Fremont, Neb.—Virgil O. Strickler, Larson theater, 8 p.m., Sept. 16.

Fresno, Cal.—Judge Clifford P. Smith, Barton opera house, 8:15 p.m., Sept. 22.

Huron, S. Dak.—Francis J. Fluno, M.D., Grand opera house, 8 p.m., Sept. 19.

Hutchinson, Kan.—Judge Clifford P. Smith, Convention hall, 8:30 p.m., Sept. 16.

Lancaster, Ohio.—Judge Clifford P. Smith, Sept. 7.

Milford, N. H.—Prof. Hermann S. Hering, Town hall, 8 p.m., Sept. 16.

Neligh, Neb.—Virgil O. Strickler, Sept. 22.

Port Angeles, Wash.—Francis J. Fluno, M.D., Opera house, 3 p.m., Sept. 14.

Pueblo, Col.—Bicknell Young, Grand opera house, 8 p.m., Sept. 16.

Rapid City, S. Dak.—Virgil O. Strickler, Elks theater, 3 p.m., Sept. 21.

Redfield, S. Dak.—Francis J. Fluno, M.D., Opera house, 8 p.m., Sept. 18.

Saratoga Springs, N. Y.—Prof. Hermann S. Hering, Casino, 8 p.m., Sept. 19.

Sioux Falls, S. Dak.—Virgil O. Strickler, New theater, 8 p.m., Sept. 15.

Stillwater, Okla.—Judge Clifford P. Smith, Stillwater opera house, 3 p.m., Sept. 14.

Trinidad, Col.—Clarence W. Chadwick, Armory hall, 8.15 p.m., Sept. 19.

Vancouver, Wash.—Clarence W. Chadwick, Riggs hall, Main, between Sixth and Seventh streets, 8 p.m., Sept. 13.

Walla Walla, Wash.—Clarence W. Chadwick, Keelor Grand theater, 8 p.m., Sept. 15.

Webb City, Mo.—Judge Clifford P. Smith, Blake theater, 8 p.m., Sept. 11.

Webster City, Iowa.—Virgil O. Strickler, Armory theater, 8 p.m., Sept. 19.

Admission to Membership in The Mother Church

The next admission of candidates will be Nov. 7, 1913. Application blanks may be obtained by addressing the Clerk of The Mother Church, and should be returned to him on or before Oct. 22, 1913.

An application sent to the Clerk does not constitute the applicant a member. Notice of election will be sent to those who are admitted to membership.

Those who have made application for membership prior to May 30, 1913, and have not received notice of election, may communicate with the Clerk if they so desire, and are especially requested to do so before sending in a second application.

JOHN V. DITTEMORE, *Clerk,*
105 Falmouth Street, Boston, Mass.

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Testimonies of Healing

My first knowledge of Christian Science was gained several years ago, at the time of the healing of my wife. She had suffered long from chronic stomach trouble, had been told by physicians that she was slowly starving, and indeed was able to take only "predigested" foods. In this state she visited a Christian Science practitioner and was completely healed by one treatment. Later, one of her eyes was seriously injured by contact with a sharp twig. The eye became acutely painful, inflamed and swollen, and the other eye was quickly affected. Again she was almost instantly healed in Christian Science, the second healing following the reading of a paper concerning Mrs. Eddy and her work.

After these beautiful demonstrations we still regarded Christian Science treatment as a thing to be purchased when there was need of it, and we gave no serious study to the subject for some time. Finally, however, when need for help led us to study man's relation to God and His laws, we began to feel a spiritual uplift and were able successfully to meet and overcome some slight attacks of illness. Then, in December, 1911, I fought a sense of inaction of the kidneys. On the morning of the 8th, after having arranged for the removal of our household goods, I started for my office, stopping to make a business call on the way. At the conclusion of this call I was suffering intensely, and made the serious mistake of believing that I had not strength to reach a Christian Science practitioner and that surgical treatment was necessary. The surgeon I visited did his best to relieve me. After certain unsuccessful attempts he made an incision through the abdomen and into the bladder with no better result. When he considered that I had reached the limit of endurance, he called an ambulance and sent me to a hospital for a further operation.

While in the ambulance I declared the truth, and knew that God alone could and would make me free, and gave myself to His care. At the hospital my body was again in the surgeon's hands, but I had no fear. Directly after the operation my wife was advised of my state. She at once asked help of a Christian Science practitioner. Cheerfully and earnestly he began his work. My wife then talked with the surgeon, who told her that I could not live beyond forty-eight hours at the utmost, that I would presently sink into a stupor, to fall later into terrible suffering, and so pass away. He counseled her to send at once for our daughter, and any others whom she wished to have with her when the end came. My wife reported all my symptoms and every change to the faithful practitioner. Within a short time the doctor announced that a curious exception to the general order of such cases existed with me, that I was perspiring and had no fever; "but," said he, "it will come, for nothing known to medicine can save his life." Upon regaining consciousness I felt refreshed as after a restful sleep, and my wife told me what had been done for me in Science. I could see God's work already done, but I submitted to the ministrations of the surgeons without protest, knowing that no one, no thing, could hurt me.

At six in the evening I was subjected to a rigorous examination. Four physicians pounded and squeezed me in a determined effort to find sore spots which did not exist. The doctors were puzzled by the entire absence of fever, and I felt so well that I desired to go home that night. This my wife felt to be unwise, as I could not be made comfortable there because of the unsettled state of the house, and I therefore remained in the hospital four days. I had promised the doctor to go to his office for a thorough examination upon leaving the hospital, and I felt that such an examination would but prove the faithfulness of the work done for me in Christian Science. When I saw him, he pronounced me physically perfect and a desirable subject for life insurance. (Life insurance had been denied me for thirty-two years, since my early youth, because of a "bad heart.")

My body bears no mark of my experience, and I am freed from a fear of lack by the knowledge that God, Truth and Love, is the only power, and that He in His wisdom has furnished abundance for all. For these blessings I glorify God. I am grateful to Christ Jesus the Wayshower, and also thankful to our beloved Leader, who rediscovered this healing truth.

EDWIN JOHN ROBERTS, Lakewood, Ohio.

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For over two years I suffered intensely with hemorrhoids, the pain often being so severe that I was compelled to *lie in* bed for days at a time; but I have been perfectly healed by treatment in Christian Science. This healing took place at a time when a physician of high standing, who had been attending me, said that there was absolutely no relief for me unless I went into a hospital and had an operation. I went instead to a Christian Science practitioner, and in two or three treatments I was healed. Some time later, the disease again presented itself, but I had grown so in the understanding of the nothingness of error that I was able to handle the problem myself without even mentioning the attack to any one. That was quite a while ago, and I feel that all fear of the ailment is now entirely obliterated from my consciousness; nevertheless I am grateful for the opportunity thus afforded me of knowing the truth for myself. The healing occurred in 1911, and there has not been the slightest return of the trouble.

I become more and more interested in Christian Science each day. The journey out of mortal sense is being lighted by the daily study of the Bible, with its spiritual interpretation as given through Science and Health by Mrs. Eddy. I have placed my three and a half year old son in a Christian Science Sunday school, and hope soon to become a member of this church. I may add that this little boy had seemed to be quite seriously ill for more than a week, the attack being a heavy cold, with its accompanying ill effects. I called upon a practitioner, who talked to me a little while and said that he would treat the child. When I reached home that night (I am engaged in an office during the day), the little fellow had eaten heartily during the day and was running around at his play. He has been in better health ever since this healing than he was before the illness, although his general health has usually been good.

I would add that the physical relief I have experienced is not to be compared with the spiritual uplift that has come to me through Christian Science, for all of which I am deeply grateful.—MRS. LIDA H. SPENCE, South Berkeley, Cal.

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In early girlhood I became a member of a Christian church, having been led through family influence and educational training to accept its teaching. Later in life, when Christian Science was brought to my notice, I found that the dual command, to preach the gospel and heal the sick, had a value, a meaning, hitherto unknown; that there was no authority in Scripture for separating these, and that obedience to the second clause, as well as the first, was the practical test of faith in God and our understanding of the Master's teachings.

During my earlier years I often had to be taken out of school for sickness, and afterward as a teacher had to give up that profession altogether, because of ill health. Some years later, in married life, when the heavy clouds of sorrow were about us in experiencing the loss of a beloved child, an

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only son, Christian Science came as a rift in the cloud, and said that "joy cannot be turned into sorrow, for sorrow is not the master of joy" (Science and Health, p. 304).

When I was stricken down on a bed of sickness with a fever, away from home, a telegram from a dear friend came with the message, "No evil shall befall thee;" and I was forthwith healed, though the attending physician (whom I had called, in my helplessness to do otherwise) could not understand the fact that my temperature remained normal, although he came several times to test it, expecting a return of fever. In the mean time my husband had seen the Science friend all unknown to me, and credit for the cure had to be placed where it belonged, namely, with Christian Science. That was fifteen years ago, and it was my last experience with *materia medica.* In the years since then every attack of sickness which I or other members of the family have experienced, has been taken care of through Christian Science treatment. I have been healed of what is called typhoid pneumonia, and also of serious female troubles, not to mention some lesser ills; and in my family critical sicknesses have yielded to the power of Truth over error as realized in Christian Science. Surely, we have reason to be thankful for this truth.

I am very grateful for having had the privilege of an early Christian training, thankful for all the blessings which have come from it, and for a Christian home and parents; but when I began to investigate Christian Science, I found that the Bible, always a precious book to me, became more precious as it was read and studied in connection with that priceless Bible commentary, "Science and Health with Key to the Scriptures" by Mrs. Eddy. Her inspired thought has brought to a sick and sinful world her discovery of that truth which Jesus said would make us free. This is the undivided garment, the healing of sickness as well as sin. "The stone which the builders rejected, the same is become the head of the corner," and on this rock is built the Christian Science church. To give up my earlier church for this Christ-idea means to me spiritual progress. It means to work out my own salvation in the light of Truth and to walk in that light so far as I receive it.—Mrs. Nellie S. Prescott, Newtonville, Mass.

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I write this in the hope that it may help some one as I have been helped by reading testimonies given in the *Sentinel.* In February, 1911, I left Asheville, where I had been for nearly two years in a sanitarium, for tuberculosis, and went to the home of my uncle in Fayetteville, N. C. He and his two daughters and a son were Scientists. The first night I was surprised that I was not tired out from the trip, and although we sat up and talked until twelve o'clock, I felt refreshed next day.

For eight years I had suffered from stomach trouble, and had to be very particular as to what I ate, but my cousins told me to eat anything I wanted, that it would not hurt me. I did try it, and there was no ill effect. When they told me that I could be healed in Christian Science, I thought that sounded very good, but I had not faith enough in it to send for a practitioner. However, I began to read in one of their books to see what was in it, and the more I read the more convinced I was that Christian Science is the right way. I began to improve, and this raised my hopes. I ate anything I wanted and it did not hurt me, and I began to grow stronger, so that I could walk with them through town. When I went to my uncle's home, I lay in bed part of the day, but I soon gave this up and went on long rides, sixteen miles in the country, without being fatigued.

After this, I took a severe cold, and fear entered my thought; so I sent for a practitioner, and with the first treatment I was better. I read in Science and Health, "Become conscious for a single moment that Life and intelligence are purely spiritual,—neither in nor of matter" (Science and Health, p. 14), and the longing came to me to feel the presence of God. I began to pray silently that I might understand Him and feel His presence. Soon I had a happy realization of God's presence, and when I thought of myself I was better in every way,—the cold gone, the soreness and pain which I had had up to that time, all gone; and other ailments were made better. I was so happy that for nearly one entire night I rejoiced. It meant, "Glory to God in the highest, and on earth peace, good will toward men." I could begin to understand Jesus' saying, "I tell you that, if these should hold their peace, the stones would immediately cry out." I knew then that I would not go back to the sanitarium, —and I have not taken any medicine since I left there.

I left my uncle's and went to Washington, D. C., and while there fear came to me again, and the stomach trouble was in evidence; but it was healed, also an attack of pleurisy. For all of this healing I am very grateful to God, and also to Mrs. Eddy for Science and Health, which shows us the way. I thank God for the spiritual uplift, and the illumination of the Scriptures. I have been doing the household work, also sewing, and walking any distance, and this without being tired. I hope some day to be worthy of being known as a Christian Scientist.—Lena McGeachy, Chipley, Fla.

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Having received so much help from the testimonies in the *Sentinel* each week, I would like to tell of an experience in the hope that I may help some other in the journey from sense to Soul. Recently I had an attack of stomach and bowel trouble, accompanied with severe pain, chills, and cramps in my legs. My husband and self are students of Christian Science, so we thought to solve the problem ourselves, but as I received no relief after several hours' work, we decided to telephone to a practitioner. My husband sent a man to a neighbor's for some one to care for me, as we were alone, and also to get our neighbor to telephone to a practitioner. After his wife left home for our place, it occurred to this neighbor that he could help me, as he also is studying Christian Science; so instead of driving a distance of over four miles to telephone, he immediately gave me a treatment, and I received relief at once. By night I was resting quietly, and next day at noon I was up and ate lunch with the family. We are very grateful for this proof of God's care for His little ones.

Annie M. King, Dubois, Md.

It would take much time and space to tell of all the help that Christian Science has been to me, but with the hope that it may be the means of bringing some brother to see the light that shines for all, I will relate one or two demonstrations made for me by a faithful friend who is a practitioner. About five years ago I was stricken with severe pains in the muscles of my legs, and these pains became so bad I would often have cramps and fall. Finally I was unable to dress and undress without assistance.

Having studied Christian Science and being able to make some demonstrations, I tried to use what understanding I had to help myself; but fear seemed to have me bound, so I asked for treatment, which was lovingly given, and in four weeks I was perfectly healed. Another proof of the efficacy of Christian Science healing was given to me in the summer of 1911, when I had a lame back. I had become so ill that it was difficult for me to sit up all day, and to do any kind of work was out of the question; but a few weeks' treatment destroyed my fear and the physical manifestation. I can say I am now

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stronger and better able to do hard work than I have been for many years. I have put in a good part of my time the last winter in cutting wood.

While I feel deeply grateful for the physical healing, it is not to be compared with the knowledge of Truth that is unfolded by the study of "Science and Health with Key to the Scriptures" by Mrs. Eddy. Where I once read the Bible with eyes that did not see, I now read it understandingly, and am daily and hourly rejoicing in the ever-presence of the one God. I am truly thankful for all the help given me in my journey from sense to Soul, and the only way I can express my gratitude to God, and also to our Leader, is by living up to my highest understanding of Truth each day.

J. W. King, Dubois, Md.

Some years ago, in Chicago, a dear friend took me to see a building then under construction, called First Church of Christ, Scientist. I was accustomed to seeing fine buildings, and rather wondered at my friend's enthusiasm and at the name of the church; but I asked no questions, because some one had told me that this friend was crazy on the subject of religion, and I was glad to avoid the subject lest she should become excited.

Since that time I do not remember of having heard of Christian Science until about three years ago, when another friend, seeing my great need, advised that I investigate this religion. I followed her advice at once, and soon entered upon the most wonderful and interesting period of my life. I had not read three pages of Science and Health before I was convinced that this was what I had been longing for all my mortal days, an intelligible idea of God. I studied constantly, but my progress seemed very slow. I gave physical healing very little thought, as I did not understand that studying Christian Science could help me in that way; but one day I found I could read without my glasses, to which I had been a slave for over five years. Since that time I have felt no need of them.

During the past three years of almost constant study and spiritual growth, I have been healed of so many ailments that I hardly know where to begin or leave off in the telling of them. Having been a graduate nurse from one of the largest training schools in the world, when I speak of being healed of diseases, I speak as one who knows from a medical point of view. I have been healed of lifelong backache, weak eyes, bronchitis, violent headaches, serious burns, pneumonia, morbid fear of personal enemies, melancholy and suicidal desire, and innumerable other ills. Christian Science has brought about a great change in my relation toward others. Where a seemingly insurmountable family difficulty held sway, peace and harmony now abide. In fact, Christian Science has done so much for me and mine, that when I say I am grateful, the words seem poor indeed to express what I mean. We need a new language of gratitude for the use of those who study Christian Science. I marvel when I compare my existence a few years ago with my present state, and wonder if a life of devotion to this cause will in a measure cancel the debt of gratitude I owe to our Leader for placing Christian Science within my reach.—Mrs. Denny Hampson, Omaha, Neb.

Although I knew nothing of Christian Science, I was interested in a testimony I saw in a copy of the *Sentinel* which had been sent to me by a friend, and the many benefits received since that time remind me that some one who is suffering as I was, may be interested in my healing.

Over three years ago I had a very serious inflammation of the right eye. It was the third attack of the kind from which I had suffered, and on each previous occasion I had been confined to a dark room for two months. The last time I spent over two months in the dark room and in the hospital, though I was finally able to get out and return to work, but could use only my left eye, as the right one seemed to continue to be inflamed, and rapidly grew worse if exposed to any light. It was necessary to keep it closed, with all light excluded by bandages; and though I continued treatment with several specialists, there seemed to be no improvement. By removing the bandage a minute at a time, when there was only a little light, I found that with the right eye I could hardly distinguish objects, unless they were very large, and could not read with it, however large the print.

I was told that I could never use this eye again, to amount to anything, if at all, and could get no hope from the physicians as to when I could go without the bandage. In this condition I asked a friend what Christian Science would do for my trouble, thinking there would be no answer. I explained to this friend how the pupil had to be dilated to prevent my becoming blind, and that there was only one remedy known by the doctors which would do this, so it seemed to me that Christian Science could be of no avail in such a case. The reply to my question was, "It would heal you!" No more was said at the time, but later I received copies of the *Sentinel* and the *Journal*, and a testimony regarding a similar case interested me.

About nine months of medical treatment had not given me the use of my eye, and as no hope was held out by the doctors (four or more in number), I finally decided to try Christian Science, and called on a practitioner, with the result that I was able to use both eyes in less than a week, and have used them continually ever since. I did not expect to discontinue the use of glasses, as I had worn them over twenty years, and had been told that I could never see without them; but they have since been laid aside without any ill effect. Many other difficulties have since been healed in the same manner, and my sincere hope is to gain a fuller understanding of Christian Science by studying the writings of Mrs. Eddy in connection with the Bible.

It would be useless to endeavor to express my gratitude in words, either to God or to those whose understanding of Christian Science has helped me, but by trying to put into practise each day what knowledge I have gained, I hope to show a little of the thankfulness I feel for this healing truth.

F. E. Eastman, Tacoma, Wash.

As the benefits of Christian Science multiply daily, the love, peace, and joy that come to us through its study and ministrations, my debt to divine Love becomes increasingly great, and I am sending this testimony as a slight expression of my gratitude.

Eight years ago my physician said that I could never be free from pain unless an operation were performed to remove from the spine a pressure which caused constant pain at the base of the brain. Before this another physician in another city gave the same verdict. Two years more of suffering was endured before I consented to the operation, and then only because the pain had become unbearable and I had given up hope of relief from medical treatment.

While waiting for my husband's return from a business trip, after which the operation was to be performed, I decided to try Christian Science treatment, although up to this time we had been very much opposed to Christian Science and never lost an opportunity to ridicule it. My husband being in the drug business, we thought our opposition justifiable. I had little faith in the power of Christian Science to heal, perhaps just enough to know that at least it could do me no

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harm. I recognized this fact because I had seen the harmony expressed in one Christian Science family, so I humbly went to a member of this family and asked for treatment. I was completely healed in five days, and from that day in April, 1906, to the present time, I have had no return of either the severe backache or headache with which I had suffered for thirteen years. With this healing came a spiritual awakening which was only perceptible at first in a happier and more tranquil condition of thought and an overwhelming desire to know more about God and more about Christian Science.

Since 1906 our two children have had only Christian Science treatment, and measles, mumps, croup, and the usual symptoms of scarlet fever have been quickly destroyed. On examining my thought recently, with a desire to know just where I stood after six years' study of Christian Science, I found that my uppermost desire is still to know more about God. Among my greatest blessings are the privileges of church-membership, both in the branch church here and in The Mother Church, also class instruction, which has been the means of enlarging my understanding and faith in God and deepening my appreciation of our beloved Leader's life and writings. Only by purity of thought, loyalty to the cause of Christian Science, and an honest, humble endeavor to express in my life the good that has come to me, can I hope to show my gratitude for Christian Science.

MRS. JESSIE WIDNER COLTON, Detroit, Mich.

During the illness mentioned in the above testimony, I was present at a consultation between Mrs. Colton and her family physician and heard him say to her, "You will never be better until you have an operation."

ANNA H. MERRIAM, Detroit, Mich.

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In gratitude to God, and in the sincere hope that this may help others, I send my testimony. Some time ago I had occasion to clean the inside of a sewing machine, which was of copper. It was covered with verdigris, and I got this all over my hands. I was not feeling very well then, and before night I was very ill, and decided to send for a Christian Science practitioner. I did so, but my daughter and husband insisted on calling a doctor, so I had to yield to them. By the third day my hands presented a dreadful appearance, and I suffered greatly. The doctor told me what to use, and said I should be careful to follow directions, but I replied that I should continue to trust God and that He would heal me. He then said, "Woman, have you no sense, old as you are?" But I replied that Christian Science can and does heal, and that I would prove that it does. He said, "You will surely die." I then sent for a Christian Science practitioner, and in a few days was healed of the poisoning, and also of an acute lung trouble which had developed. I trusted God through it all, and am very grateful for what was done for me. I hope that some day I shall be able to do for others what has been done for me in the truth.

MRS. MINA HALE, Eau Claire, Wis.

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[Translated from the German]

In February, 1911, my daughter was taken with scarlet fever in a severe form, and also with a serious throat trouble. As we had experienced the workings of Christian Science in several instances, I applied to a practitioner for treatment, which was taken up lovingly. After the first treatment the high fever abated, and in two weeks' time the severe illness was overcome without the after effects usually manifested in such cases. For this I thank God, and am grateful to our beloved Leader, Mrs. Eddy, for showing us the way of Truth.

FR. CH. HELMANZIK, Borsigwalde near Berlin, Germany.

From Our Exchanges

[The Universalist Leader]

The vision of federation has taken hold upon the whole Protestant church, and the time of its fulfilment is not far away. It may not be in this present generation in its fulness, but in some measure we are to enter into its glory. And it is a curious thing that this spiritual vision should have been revealed to the church by the commercial world! And yet the thought of cooperation which is coming to be the law of business, is a Christian thought and had its origin in Christ, and business with its keen practical talent took the word out of the mouth of the church and said this is a good thing, the only sensible thing, and proceeded to put it in practise while the church was still talking about it! And now comes the reflex action, and the churches are seeing their vision realized in business and questioning, Why not in our work as well? Why should we exhaust ourselves in administration and get nothing done, when we have but to come together and multiply our efficiency? Why should there be a great many societies in competition over the thing one society can do so much better? Why should we not put our doctrine of brotherhood to the test of practical application? Can we expect the world to follow our direction when we ourselves are violating it? And so we look forward to the time when there may be one society which shall be an irresistible force for temperance, and another which shall be an irresistible force for purity, and another for civic honesty; but back of all these societies there will be, making them irresistible, the omnipotent power of a united Christian church. We may never come together as one on a statement of dogma, but the way is not far when, seeking to serve, our hands touch and clasp in fellowship.

[The Continent]

A real virtue has a mighty hard time maintaining itself in an unreal man. Insincerity "will eat as doth a gangrene." If the cancer has begun anywhere in a man's thinking or his actions or his words, it is almost certain to spread till it involves all of him. The only sure defense from forfeiting all genuineness is to watch with fear and trembling against the intrusion of the least spot of ungenuineness into any phase of living. The only safe reality is the realness which is real all the way through. The man of real reality pretends to nothing which he is not, affirms nothing that he does not believe, professes nothing that he does not feel, assumes nothing for the sake of appearances, claims nothing as due his own merits, yields nothing demanded by his own conscience, undertakes nothing half-heartedly, does nothing triflingly, and withal in the whole of life, day after day, lives up to the watchword "Thorough!"—giving a hand of honest brotherhood meanwhile to all who live by the same rule.

[Zion's Herald]

The raw material of the doctrines is the experience of the human soul in its enjoyment of God, and this experience is something that is constantly expanding and becoming more perfect. The doctrine that is based upon today's experience will very likely be transcended tomorrow. It will not have become essentially untrue, but it will have grown radically inadequate. That fact need shake the faith of no timid soul. Nothing has been really lost because the old form has been found to be imperfect. The ancient words still deserve our love and honor. They were fully true once; they are partly true now.. The fact that a doctrine is discovered to be inadequate ought to cause us to rejoice rather than to fear. What has caused the discovery? It is the breaking of the fuller

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light and the birth of the more perfect experience. God is revealing Himself in the life of man in many ways and at sundry times. Not even yet have we learned fully what He spoke unto us in His Son. The eclipse of a creed, therefore, is not a tragedy when the form of words has been transcended by the new experience which demands the new form. The only tragedy would be to have the forms abide forever without change, and no growing experience available out of which they could be renewed. The individual Christian and the church must both be loyal to the demands of a growing experience, and ready to accept its issues in the terms of new propositions. There is nothing to be feared and there is everything to be gained from this.

[*The Outlook*]

More and more the thoughts of men turn to the future of the race; more and more they realize that they have only a life interest in the treasures of civilization which God has placed in their hands, and that these things must be used not selfishly, but passed on to those who are to come after them; more and more they realize their duty to children; more and more they see that the earth ought not to be primarily a workshop and incidentally a home, but primarily a home and incidentally a workshop. They believe in the upward movement of the race, and they stand ready to help it. The modern mind is dominated by the thought of life; and the inspiration of the modern world is its faith in progress, which is the social application and expression of the thought of life.

[*The Christian Work and Evangelist*]

The calendar of saints is not nearly filled. From the worldly point of view some men are born to greatness, some attain greatness, and some have greatness thrust upon them. But here all were born to be great, born to stand erect before God; and yet the greatness cannot be thrust upon us, because it is a vital thing to be wrought out in the heart and character and life between a man and God. It is not what a man has, but what he is. It is not his possessions, his reputation, his position,—it is himself. There is a chief end for every man as well as for man in the mass. God has made it possible for every man to fufil the end of his being, to be great, not as the world counts great, but as He counts great.

[Rev. Charles F. Dole, D.D., in *The Christian Commonwealth*]

It is wholesome that we are coming to see that there is a grand spiritual structure in which every splendid word which has ever been sounded by the prophetic soul of man has corresponding reality in fact. We are coming to see, sometimes by direct vision, and again by the roundabout path of doubt and denial, that the great facts and thoughts—God, the soul or the moral integrity, duty, conscience, truth, progress, the immortal life—all go together, and constitute the reality by virtue of which our own reality consists, the reality of God, in whom the reality of man inheres.

[*The Standard*]

The unity of the church which our Lord prayed for in his priestly intercession will not come the sooner by disregarding the facts as they are. In the mean time, we suggest the wisdom of spending less time in getting other denominations to consider the question of church unity and of using more time in getting the members of one's own denomination to the point where they are willing to enter upon practical measures of cooperation with other denominations. Most families have little time to spare in teaching their neighbors' children how to behave,—they need all there is for the training of their own.

Special Announcements

From the Publisher of Mrs. Eddy's Works

THE CHRISTIAN SCIENCE TEXT-BOOK, "SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES."

In accordance with instructions from the Rev. Mary Baker Eddy, given in March, 1910, her book "Science and Health with Key to the Scriptures" has been translated into the German language and printed as a special edition with alternate pages of English and German. Description and prices will be found on the outside cover page of the *Sentinel*.

The volume "Poems by Mary Baker Eddy" is *specially* bound; 79 pages.

Orders for the books named above and the other works by Mrs. Eddy should be addressed to ALLISON V. STEWART, Falmouth and St. Paul Streets, Boston, Mass.

From the Editor

All manuscripts submitted for publication in the *Sentinel*, *Journal*, and *Herold*, whether articles, poems, or testimonies, and all correspondence relating thereto, should be addressed to the EDITOR, and not to individuals.

From the Society

When a change of address is desired, subscribers, instead of asking their local postmaster to notify us, should write the Publishing Society direct and at least two weeks in advance, giving name and address exactly as it appears on the wrapper of the periodical, and the new address to which it is to be sent. It is necessary that each periodical for which the change is desired should be specified.

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Published Monthly

Founded April, 1883, by **Mary Baker Eddy**, Discoverer and Founder of Christian Science, and author of the Christian Science Text-book, "Science and Health with Key to the Scriptures."

This monthly magazine is the official organ of The First Church of Christ, Scientist, in Boston, Mass. In addition to articles, lectures, and testimonies not published elsewhere, it contains a complete list of Christian Science practitioners, and a directory of Christian Science Churches, Societies, and Reading Rooms.

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CHRISTIAN SCIENCE SENTINEL

"What I say unto you I say unto all-WATCH" Jesus

Vol. XVI No. 2

Boston, September 13, 1913

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A·LADY·WITH·A·LAMP·
·SHALL·STAND·
IN·THE·GREAT·HISTORY·
·OF·THE·LAND·

·A·NOBLE·TYPE·OF·
·GOOD·HEROIC·
·WOMANHOOD·
Longfellow

THE·CHRISTIAN·SCIENCE·PUBLISHING·SOCIETY·
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Christian Science Sentinel

(THE CHRISTIAN SCIENCE WEEKLY)

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Items of Interest

NATIONAL

Attorney-General McReynolds' first and most important attack on the "hard coal trust" was begun last week in Philadelphia with the filing of the civil suit for the dissolution of the Reading company's control of coal mining and coal-carrying railroads. The Reading company with its subsidiary and allied corporations, including the Central railroad of New Jersey and certain of their officers and directors, are charged by the federal government with violating both the Sherman anti-trust law and the commodities clause of the interstate commerce act, in an attempt to monopolize the production and transportation of anthracite. This combination, controlling at the present time 63 per cent of the entire unmined deposits of anthracite and marketing about 30 per cent of the annual supply, will own or control in time, if not dissolved, the attorney-general warns, "every ton of commercially available anthracite known to exist." The suit is the second step of the department of justice to solve the "hard coal trust" situation since the decision of the supreme court last December canceling the so-called 65 per cent contracts and ordering the dissolution of the Temple Iron Company.

The federal court at New York city has been notified that the so-called coal-tar trust has complied with the court's decree in the government dissolution suit, and the combine is now considered legally dissolved. The dissolution decree ordered that contracts entered into by members of the combine be re-formed and the sale of stock completed within six months. The government alleged that the defendants attempted to monopolize the trade by obtaining control of a substantial part of the supply of coal-tar in the United States and of large productions of coal-tar from coke ovens, and by controlling competing companies and firms doing the business of purchasing coal-tar and manufacturing and marketing tarred felt, roofing and paving pitch, and other products of coal-tar.

Six million acres of withdrawn public lands were restored to entry during the months of May and June upon approval by the secretary of the interior of the recommendations of the United States geological survey. This action was the result of examination and classification of the lands by the survey, those restored either having been found not to be valuable for power sites, reservoirs, coal, phosphate, or potash deposits, or having been definitely valued as coal lands and rendered available for purchase under the coal land law.

The old trails committee of the Daughters of the American Revolution is placing the stakes to mark the old trail from St. Louis to Kansas City. This trail was traveled by pioneers who went overland to Independence, Mo., near Kansas City, and there joined the great caravans of home-seekers that followed the Oregon trail to the Northwest, or the Santa Fé to the Southwest. In October the stakes are to be replaced with concrete markers.

Thirty-two persons met with fatal injuries in Fourth of July celebrations this year, fewer than in any year since statisticians began recording the toll of fireworks. There were 466 in 1903, the first year the association counted the victims. The non-fatal injuries this year were 1,131, as against 947 in 1912 and 3,983 in 1903.

Waters of the Pacific now flow through the Panama canal as far as the Miraflores locks. The last barrier at the Pacific end was destroyed by dynamite at half past nine Sunday morning, Aug. 31. Fifteen hundred spectators were present.

By a vote of 183 to 43 the House passed the Hetch Hetchy bill, which provides a right of way for the San Francisco seventy-seven million-dollar water supply project. The bill has yet to go to the Senate and the President.

INTERNATIONAL

The United Shoe Machinery Company of Canada, a subsidiary of the Massachusetts company, which was declared last October to be a "combine" within the meaning of the combines investigation act, was given six months' grace to get within the law, and has taken steps in that direction, according to a statement issued by the department of labor. The company, under the finding of the board of investigation, was subject to a revocation of its Canadian patents and a fine of one thousand dollars a day.

Germany, which already possesses eight thousand miles of waterway, is constantly extending it. The latest scheme is to connect Berlin with Leipzig by this means. The authorities of both Prussia and Saxony are favorable, so that the work will soon be begun. Freight vessels of six hundred tons and more will be able to pass through the canal, and touch at important garrison towns.

Canada's plans for participation in the Panama-Pacific exposition at San Francisco will be on much the same lines as at similar exhibitions elsewhere. The natural resources of the country will be the basis. A year ago a site for the Canadian building was selected. It is the intention to start construction work this autumn. The structure and the arrangement and transportation of exhibits will cost five hundred thousand dollars.

Good progress is being made with the drainage works now being carried out by the government in the southeastern portion of South Australia. The present works, which form only a portion of a large scheme, will involve an expenditure of over three hundred thousand pounds, and will, when completed, render available for intensive culture thousands of acres of exceedingly fertile land.

Three new and distinct herds of buffaloes have been located west of the Slave river, on the extreme northern boundary of Alberta, Canada, by a party of timber cruisers. The government will take steps to prevent the extermination of the herds by hunters, and will further protect the animals by increasing the wolf bounty. An American explorer discovered a herd in the north two years ago.

The question of Germany's representation at the Panama-Pacific exhibition at San Francisco will be reopened. This is due to the exertions of the German ambassador to the United States, Count von Bernstorff, and Frederick J. V. Skiff, director-in-chief of the exposition.

The American Bar Association met this year in Montreal, Canada. Ex-President Taft was elected president of the association for the ensuing term. The Rt. Hon. Richard Burdon Haldane, Lord Chancellor of England, who was the guest of the association, spoke on "Higher Nationality, a Study in Law and Ethics."

INDUSTRIAL AND COMMERCIAL

An effort to divert the seal fur trade from London to the United States is being made by Acting Secretary Sweet of the department of commerce. Mr. Sweet has ordered sent to a leading fur company of St. Louis twenty-two hundred sealskins from the output of the Pribilof islands for the past season. Hitherto the skins have always been sent to London, which is regarded as the seal fur center of the world.

The first of the five largest locomotives in the world has been completed, and is being given its final test at the plant of the Lima Locomotive Works, Lima, Ohio, before being formally turned over to the Erie railroad to be used for passenger service between Jersey City and Susquehanna. The locomotive was built at a cost of forty thousand dollars. It is of the Pacific type, and is scheduled for a speed of one hundred miles an hour.

For the first time in the history of the rice industry the farmers of Texas are to launch into the milling business themselves. A two million-dollar corporation has been organized and Houston selected as the location of the central office and distributing point. Stockholders of the corporation will be solely farmers who are members of the Southern Rice Growers' Association.

The value of the "secondary metals," exclusive of gold, silver, platinum, iron, and aluminum, recovered in 1912, reached the enormous total of $77,395,843, compared with $52,585,390 in 1911, according to the United States geological survey *Press Bulletin*. "Secondary metals" are those recovered from scrap metal, sweepings, skimmings, and drosses.

The value of the stone produced in the United States in 1912 reached the total of $78,284,572. The large stone-producing states, named in order of output, are Pennsylvania, Vermont, New York, Ohio, Indiana, California, Illinois, Massachusetts, Missouri, and Wisconsin, the production of each of which was valued at more than two million dollars.

With twenty-four hundred sealskins and one thousand skins of the rare blue fox aboard, the steamer Homer has returned from the Pribilof islands. The furs and sealskins were gathered from the United States government stations on St. George and St. Paul islands and are worth about one million dollars.

Bids for bulkheading about twenty acres of the South Boston flats, filling in, dredging approaches and a turning basin, have been opened by the directors of the port of Boston, preliminary to the building of a large dry-dock at South Boston.

The gem imports into the United States in August reached a total of $3,781,975, of which pearls and cut precious stones are valued at $2,951,635, and the uncut stones at $830,340.

Exports from the United States to Japan in the fiscal year just ended were $57,741,815; those to all other parts of Asia were $57,314,805.

A crop expert announces that the potato crop this year in the United States will be one hundred million bushels short of last year.

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Christian Science Sentinel

"What I say unto you, I say unto all—WATCH" Jesus

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The Right Side

SAMUEL GREENWOOD

THE *right side to any question* is the only side that can honorably be taken. The wrong side in its very wrongness condemns itself as unworthy and untrue, and honesty forbids that any one should champion it. In her sermon entitled "Christian Healing" (p. 10), Mrs. Eddy points out that "there is but one side to reality, and that is the good side." The good side is God's side, and is the only right side in any case, and there can be no reasonable excuse for not taking it. There is certainly no warrant for talking on the wrong side after one has been sufficiently enlightened to know where the truth lies. Mistaught as to the nature of Life, the origin of man, and the laws of God, mortals usually, and in a sense naturally, take the wrong side of things, and so come under the influence of what they would be glad to avoid. Even Christians are sometimes led to argue on the side of evil instead of on the side of good, for error rather than against it, and then perhaps wonder why they are not more successful in overcoming it.

Christian Science is teaching humanity the better way. It places man always on the side of God, which, in relation to human experience, means that man is rightly on the side of health, happiness, and success, on the side of holiness and everlasting life. It means that we should never in word or thought take the opposite side to what is good and perfect. Despite the accumulation of false testimony, we should not plead guilty to error except in the case of wilful and conscious wrong-doing, and then only long enough for repentance and reformation. Evil has neither authority nor power to command our allegiance or our fear. It cannot compel us to honor its claims or come under its yoke. It would be considered poor policy in worldly matters to argue on the side of one's opponent, and it is even poorer policy in spiritual things, for it confers a sense of power where we least want it to be. If we are convinced that man is the child of God, hence good and perfect, we can at least remain faithful to that conviction in what we think and say.

If we fully realized that our own thought or belief is largely responsible for our discordant experiences, we should be more careful to think or affirm only what we desire to have true. We should remember that God never places man on the side of evil. God does not say that His children are poor or sick or sinful, or that they must suffer and die. It is only a sense of evil that suggests these things, and knowing this, we should not accept or repeat them. We should never be willing to declare for man's incapacity or inharmony in any direction, even though the individual concerned may be one's self. What right have we to say or think unworthy things of ourselves, while in the same breath we may declare that God is the only creator? Did not Jesus say that his Father was ours also, and do we not dishonor the Father in dishonoring the son? Is it not plain that what is true in man must first have been true of God, else it could not appear in His likeness?

It is true that material evidence does not corroborate the statement that man is the son of God, but we have no precedent as Christians for accepting this evidence, since the Master did not. It is through faith in the spiritual reality of being, not through any physical sense, that we can recognize man as the son of God; and it is this spiritual faith or understanding, not material sense, that makes it possible for mankind to demonstrate this truth. We cannot see God, Spirit, with the human eye, nor can we see His image and likeness by such means; yet the whole structure of Christianity is based on the fact of God's infinite fatherhood and man's spiritual sonship, unseen to the material senses but a present and eternal reality. The spirituality of being cannot be cognized through material sense, for this so-called sense is evil, not good, and hence can bear only evil or false testimony concerning man. Why, then, if we know these things, do we ever permit this false sense to deceive us into thinking or saying what we know is not true of God's children, and consequently not true of ourselves?

In meeting one's difficulties the first step should be to discover which is God's side of the case, and then take our stand steadfastly on that side, though there may be nothing apparent on the surface to encourage us in that position. Which side, one may well ask himself, does God take when the human sense declares for sickness or other phases of discord? Does God see His children in the clutches of material law? Does He think of them as enslaved to the power of sin or under the doom of decay? Is it possible for the omnipotent divine Principle of the universe to take the side of disorder, even for one moment? Are we not satisfied that "the Judge of all the earth" thinks rightly concerning every one, and can we do better or should we do less than think these God-thoughts about ourselves and others, and give utterance only to these right thoughts?

It cannot be Christlike in any sense to talk for, that is to take the side of, a power which is not God. Do we think one can work out his salvation the sooner by taking the side of error part of the time, rather than by taking the side of Truth all the time? A good soldier does not desert his colors and fight against his own country because the foe may for a time be in possession of the field, or because he may present a formidable appearance; and neither should we, as Christians or as Christian Scientists, who have enlisted as soldiers of Christ, ever be led into shouting for the enemy. "A Christian Scientist," Mrs. Eddy writes, "never takes the side, mentally or audibly, of sin, disease, or death; that is only done ignorantly or maliciously. The Christian Scientist voices the harmonious and eternal, nothing else. He lays the whole weight of thought, tongue, and pen in the divine scale of being—health and holiness" (*Christian Science Journal*, March, 1898). The harmonious and eternal, according to the Scriptures, is all that is really true, and one clearly is not practising Christian Science, but its opposite, if he thinks or declares for anything else.

If we have no faith in God as the creator and governor of the universe, if we do not believe that in Him alone is man's health and life, his strength and supply, we are indeed without hope; but if we do believe this, if He is everything to us, why desert this position whenever we may be called upon to fight for it? If we would win in our conflict with error, with a false sense of life, substance, and intelligence, we should not

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be continually running over to the enemy or following his banners or repeating his war-cries. It is in the face of error's onslaughts, not marching in the ranks in time of peace, that our loyalty to Truth is tested. Saying Amen to evil, whatever phase it may assume, is not overcoming but yielding to it, and is equivalent to the soldier's surrender of his arms when he stands in most need of them.

Students who desire to progress in the understanding and demonstration of Christian Science should not declare against their ability in that direction. God only is man's intelligence, and this intelligence is always capable of understanding and applying the truth of the allness of good. No doubt we once had full confidence in our ability to bring evil to pass, so that if we set out to be angry or revengeful we could do it and do it well. We believed the whole force of evil influence would help us on in any wrong course. Then why doubt our capacity to be good and loving and pure, since we believe God to be all-power? Why not have equal confidence that the whole power of good, all the power there is, is on our side to help us? Then let us think and talk and act that way, if that is the way we believe.

Success in Christian Science demands that we think on the right side, on the side of health and prosperity, of love, purity, and holiness, the kingdom of heaven, for this is God's side. To base our thinking on material evidence is to think on the side of evil, and in the end can bring only evil results. The right side is summed up in the well-known words of St. John: "Now are we the sons of God;" and although the full meaning of that inspired statement may not yet appear to the human sense, there is never any other right side to take.

Wells of Elim

J. MORLEY WYARD

In their long years of wandering from the serfdom of Egypt to the fruition of bright hopes, the experience of glorious realities in the promised land, the children of Israel were often reminded by the inexorable logic of events that they carried with them a sense of enslavement which was as grievous to be borne as were the pains and penalties inflicted by Pharaoh. A threatening sea, frowning mountains, burning sands, hostile peoples, bitter waters, consuming thirst, poisonous serpents, endless weariness, distressing homesickness, were only the outward and visible manifestations of the conflict of mortal mind which unceasingly waged within. But there were also gracious reminders that there really was ample provision for all their needs if they would only subdue the dominating rebellious thought, the tenacious belief of life in matter, which constituted their bondage.

The waters of Marah, which were almost undrinkable for their bitterness, had aggravated their tormenting thirst, and the dreary wilderness of Sin was stretched out before them; but they made their early halting-place by the springs of Elim, where, as the record states, there were twelve wells of water and seventy palm-trees. All thirst and weariness were for the time being forgotten, as the full-dowered date-palm, with its frond-like foliage, waved its welcome, and with its wealth of fruitage satisfied their hunger to the limit. It is worthy of note that a modern traveler, who has identified this oasis, says that of the twelve wells there are still open nine springs of living water, and that the "threescore and ten palm-trees" have multiplied to at least two thousand.

Without forcing any parallel for this historic incident, Christian Scientists may rejoice that they have always near and always available the wells of Elim, in the Bible and in their text-book, "Science and Health with Key to the Scriptures," together with the various other writings of their beloved Leader, in the church services, the Christian Science periodicals, the public lectures, and in the many wise and helpful teachers and practitioners. The Christian Science church services are distinguished for their extreme simplicity, their deeply devotional character, their freedom from all intrusive personal presence or opinion, all distracting and oppressive machinery, and for their abounding testimony to the power of Truth.

The Bible, as the great parent spring of all spiritual life and health and satisfaction, complemented by Science and Health, by which its treasures have been made more available in their entirety to all the needy children of men, is become indeed a well of healing. Its teachings spiritually understood are palm-trees of exhaustless fertility for the supply of every material need. "Miscellaneous Writings," and the other published works of Mrs. Eddy, are also wells and palm-trees that will afford refreshment and recuperation to countless thousands of those yet unborn.

We are especially fortunate in the conduct of our church periodicals, the *Journal*, the *Sentinel*, *Der Herold der Christian Science*, and the *Monitor*, carefully guarded as they are under the control of our Publishing Society. They bring to us the best thought of our world-wide membership, and they would be unique in character if for no other reason than that there are no obtrusive advertisements clamoring for a distraction of our thoughts and limiting the profitableness of our study. The testimonies of healing which appear in such numbers, liberate men in mind, body, and estate, and supply proofs of the value and integrity of Christian Science teaching which are simply incontrovertible.

This demonstration is exactly that to which Christ Jesus appealed when the messengers of John came to him. He wasted no time or effort in the enunciation of creed or doctrine, but appealed to facts which could be verified by the disciples of John themselves: "Go your way, and tell John what things ye have seen and heard; how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the gospel is preached. And blessed is he, whosoever shall not be offended in me." When confronted by the hostile ecclesiasticism of his countrymen, Jesus said: "If I do not the works of my Father, believe me not. But if I do, though ye believe me not, believe the works: that ye may know, and believe, that the Father is in me, and I in him."

Our public lectures bring to us no waters of Marah, no trace of controversial bitterness or of denominational proselytizing; and here again, in the presentation of a Scriptural full salvation, the wells of healing and the palm-trees of Elim are paralleled. So, also, wherever teachers and practitioners are faithful to the teachings of Christian Science and to the counsels of our Leader as they are expressed in the Manual, Christian Science vindicates its claim to be the good news of God—"a well of water springing up into everlasting life."

Jeremiah represents God as saying: "My people have committed two evils; they have forsaken me the fountain of living waters, and hewed them out cisterns, broken cisterns, that can hold no water." The caution is timely, that Christian Scientists, and those who may be sufficiently interested in Christian Science to inquire into it, should come to the real source of all illumination on the subject, namely, the authorized publications of our church. The wise Christian Scientist and the wise investigator of Christian Science will do well to remember that "Science and Health with Key to the Scriptures" by Mrs. Eddy, and her other writings,

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are the reliable sources of instruction, and that these are supplemented by the Christian Science periodicals and the authorized lecturers. Those who look to these for light and guidance in Christian Science, will find that the palm-trees of Elim are still burgeoning with unfading beauty, its wells still flowing and fruitful, for all who have in real earnest entered upon the exodus "from sense to Soul" (Science and Health, p. 566).

Correction

MARY CHRISTINE SCHMIDT

SOME time ago I was beset by a sense of forgetfulness, which resulted in a neglect of duty toward a certain person, and as a result of this neglect I was led to expect a financial loss. This fact, together with feelings of self-reproach, worry, and discomfort, seemed to darken my joys and cloud my consciousness, so that for a whole day I struggled, using the mortal mind method of enlarging the error until I saw it out of all proportion and then tried to argue with it. All at once, however, my heart was turned to God as a flower turns to the light, and in the calm of an uplifted consciousness I read these words in the Christian Science text-book (p. 453): "Honesty is spiritual power." The meaning of these simple words came with a healing certainty to me, and I realized that the only cause for unhappiness is wrong thinking, and that right thinking must reestablish my happiness. Wrong thinking, material reasoning, means separation from God, whom only spiritual sense can find and feel. I felt as if I were sitting at the feet of the great Teacher, and a sweet sense of gratitude crept into my heart.

The desire to be honest led me bravely and squarely to face the mistake I had made as such, and then it was shown to me that the nature of God is perfection and eternal goodness, and I saw at once that my mistake would have to be corrected, for the law of perfection never sleepeth, and it impels us ever to follow and to be perfect, even as the Father in heaven is perfect. A sense of great sureness and joy, a willingness "to suffer patiently for error until all error is destroyed" (Miscellaneous Writings, p. 118), came to my heart. I learned to look upon the material loss facing me as a very small price to be paid for a pearl of such great value,—even wisdom, right thinking,—for it is life to those that find it, and health to all their flesh.

With the Christian Science method of right thinking at hand, I could clearly see that forgetfulness has its source in mental disorder, and I was quite ready to admit that order is a divine law, needed by all, that we may establish that heaven within for which we are striving, the heaven of harmony, peace, and perpetual joy. And had not this law of perfection reproved me before, and had not the "still small voice" spoken within me and I would not heed? Little experiences, little troubles, had tried to remind me gently of God's law, but I was not ready to bow in joyous willingness to do what was right, but rather busied myself in justifying what I thought right. This yielding to the spiritual brought me close to the living God, in whom "we live, and move, and have our being," the divine Principle of all being, forever at work building up our spiritual selfhood and establishing the kingdom of God on earth.

I then saw clearly that I could have saved myself the present unpleasant experience if I had obeyed the law of perfection, which is the law of true happiness, instead of closing my ears with personal pride and self-love. Despite all our stumblings, however, the future belongs to us, and is the more surely ours the more we are willing to learn from the past and discern the spiritual laws which judge the past; this is our comfort. As Christian Scientists it is given into our own hands to diminish the unpleasant experiences of life in so far as we are willing to bring self into harmony with divine Principle, so far as we believe God to be All-in-all. Today there is no need for us to repeat Job's experience if we discern the thought that kept him so long in the dark (outside of harmony and true wisdom); but if we keep arguing with God in our pride, seeking to justify ourselves rather than God, we will have to suffer; but we are assured that God "will not lay upon man more than right." "Behold, God is great, and we know him not."

How happy I then became! I knew that trials, rightly understood, become corrections; they come neither from God nor from a person, but simply as a result of wrong thinking, wrong reasoning. I even felt keenly that the material punishment for this my mistake could be eliminated if the correction were complete enough to uncover and destroy the underlying wrong thought; for the only purpose of the outward punishment is mental, and there is no occasion to believe in its final necessity. Thought can avoid painful consequences if the healing from sin has been complete. This conclusion added to my happiness. The cloud had passed, and in its stead I saw an abundance of blue sky. Its glorious light was focused in my heart and made it glow with joy and hope and true love.

The whole experience has been of the deepest significance to me. Not only did the material consequences of the error never come to pass, but I was able to mark a change of my whole thinking from that hour. A door has been opened to a new joy, a richer satisfaction, a more spiritual thinking, a clearer realization of freedom and power, a purer and truer love toward my friends and all mankind. I find myself more willing to be taught, and I see no end to the blessings which will come from this true insight. Mrs. Eddy tells us that "all power and happiness are spiritual, and proceed from goodness." She also says, "God only waits for man's worthiness to enhance the means and measure of His grace" (Miscellaneous Writings, pp. 155, 154).

Apathy

SARAH MC BRIDE

WEBSTER defines apathy as a calmness, an indifference, a want of energy or activity. The awakening of the intelligence, and the realization of the one Mind, God, with perfect submission to that Mind, overcomes the mental condition of apathy. In the atmosphere of Spirit there is no deadness or lack of activity; for, as the psalmist says, "he that keepeth Israel shall neither slumber nor sleep."

Before the light of Christian Science dawned upon us, when we were governed by the belief in material laws, we were wont to think that while we were doing nothing we were not committing any sin; but according to the teaching of the Master, we must be ever active in good works. The most humble person may be active in the service of God by holding good thoughts, thoughts of love to God for His tender care and compassion toward man, and thoughts of love and good will toward our brother man. We are sometimes burdened with the cares and trials of material existence, but we can lessen our own and our brother's burden by reflecting a beam of light from the lamp of Truth upon the seeming shadow. Many a weary wanderer needs only a word of kindness, of helpful encouragement, to turn his thought "into new and healthy channels" (Science and Health, p. 276). There is no limit to the power of thought when governed by the divine Mind, for good actions are the natural product of good

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thoughts. It has been said by some one that more people starve for the want of love than for the want of food.

Christ Jesus the Wayshower was ever active in doing good, in teaching his disciples how to work out their salvation. His teaching was for man's example in all ages of the world, and he taught both by example and precept. He never gave a command that it is impossible for us to obey. His activity and obedience to the Father's will began in his early childhood. When his mother and Joseph sought him at Jerusalem, and found him in the temple questioning the doctors, his answer to their inquiry was, "Wist ye not that I must be about my Father's business?" What was his Father's business, which he came into the world to do? Was it not to lift mankind out of their sense of material bondage into the spiritual understanding of freedom? He took upon himself the belief of the flesh, that he might demonstrate to men how to overcome the errors of mortality. He said, "My doctrine is not mine, but his that sent me." He early realized his divine mission to mankind, and through the activity of Mind he worked to awaken his followers from material apathy to the understanding of the allness of Spirit, God.

The apostle Paul says, "Awake thou that sleepest, and arise from the dead, and Christ shall give thee light." The dawning of the light of Truth arouses the dormant consciousness, for, as the apostle says, "whatsoever doth make manifest is light." As we are led by this light, the understanding of God, the one Mind, the spiritual creation unfolds to us. This light, the spiritual interpretation of the Scriptures, as taught by Mrs. Eddy in Science and Health, dispels the gloom of materiality, and we walk in the light of divine Love, in the liberty of the children of God. Then we realize that it is our privilege as children of God to have dominion over all error, to rise in newness of life by the understanding of divine Science, and thus escape from the deadening dominion of apathy.

✧

Light Within

BERTHA STEVENS

THE suburban cars find their way through the dark country roads because of their search-light, which illumines the surrounding objects, and especially the car's own pathway, which is made clear and bright before it. If the car should become disconnected from the source of its light, there would be darkness within, and consequently darkness without; but while it remains connected with this source, all the darkness of chaos itself cannot darken the car's path.

What an object-lesson is this to us who are Christian Scientists! We know full well that when our consciousness is filled with the light of Truth, all the darkness of erring human belief is powerless to cast the least shadow over our Love-protected path; but when our thoughts cease to radiate the light of Truth, then the beliefs of fear, sickness, and sin beset us upon every side. Truly, it is the darkness within, and not the darkness from without, which hinders us from dwelling in eternal light, the kingdom of heaven. This thought is expressed by our Leader when she says, "Keep your minds so filled with Truth and Love, that sin, disease, and death cannot enter them" (Pamphlet, What Our Leader Says).

This illustration further shows how good cannot be conscious of evil. Manifestly, the light cannot be conscious of the dark, for when the light reaches its hiding-place, the darkness is not there,—it never was, to the light. Moreover, all things are made clear by the light. When our brother is touched by the thought of Truth, a ray of Love, he will be illumined, be seen as he really is,—God's own perfect child. Bathed in the brightness of Love's light, each is given opportunity to see himself, and the true selfhood of others, as entirely apart from the grotesque forms which they have assumed in the darkness. Mrs. Eddy writes: "Jesus beheld in Science the perfect man, who appeared to him where sinning mortal man appears to mortals. In this perfect man the Saviour saw God's own likeness, and this correct view of man healed the sick" (Science and Health, p. 476).

If any are unwilling to leave the shadows, we can only let our light shine just the same, and follow the call of progress, which leads us onward. He who is not yet ready, must be left in darkness, his own chosen estate; but our own path should grow brighter and clearer every day.

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Efficient Readers

ELIZABETH W. WATTS

THERE is no place in Science where absolute self-effacement is more to be desired than in the reading of the Lesson-Sermons. So wisely and so insistently has our Leader instilled the impersonal element into our service, that any tendency toward a method of reading which might possibly turn one's attention from the subject-matter to the reader, is to be studiously avoided. This error may appear in various guises, sometimes in an ecclesiasticism which through old habits of worship would preach; sometimes in an elocutionary effort, which through former training would manifest itself in a style too studied or too dramatic for the voicing of the simple truth; sometimes in an overemphasis, which instead of gently feeding the eager listeners with the bread of Life, would address them in a way which implies a fear that they may not understand; and sometimes in a mannerism, not yet outgrown, which would draw attention to self and thereby rob the reader of the elements of spiritual poise, harmony, and quiet dignity.

Our Leader's requirements in the selection of readers, as found in Article 3 of the Church Manual, are simple yet sufficient. She demands that they be exemplary Christians, well educated, and members of The Mother Church. She does not require that they preach, teach, or that they shall have been trained in some school of dramatic expression. The texts of truth in our service, scientifically thought as they are read, and launched on pinions of spiritual inspiration and understanding, embody all of the essential characteristics of good reading. Let the reader's thought be meek though not servile, active and authoritative though not aggressive, joyful and loving though not emotional, cultured though not pedantic, and these mental qualities will assert themselves in effective reading through no self-conscious process on the part of the reader and through no uncompromising concession to material rote or rule. Our Lesson-Sermons best explain themselves.

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[Written for the *Sentinel*]

Today

MARIE RUSSELL

TODAY the gentle violet
A soft assurance bears,
Because the morning sun arose,
And dried her dewy tears.

Today this grateful heart of mine
Enfolds a joy supreme,
Because the truth has come to me,
And swept away the dream.

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Selected Articles

[Frederick Dixon in *London Budget*, London, England]

In a recent issue there are two references to Christian Science, one in the shape of a cable from New York and the other in an article by the Rev. A. J. Waldron. With respect to the New York cable, permit me to point out that to claim divinity for Mrs. Eddy is to contradict every word Mrs. Eddy has ever taught. If there is one thing made more clear than another in Mrs. Eddy's works, it is that no human being can possibly be termed divine. Mr. Waldron, on the other hand, always speaks sympathetically of Christian Science, and he is perfectly right in maintaining that Christian Science denounces hypnotism. The mere fact that the power claimed by the hypnotist can be used for doing evil as easily as for doing good, should be a sufficient criticism of its acceptance by the Christian church. Hypnotism was nothing new to the world, though it was called by a different name in the time of Jesus of Nazareth, and certainly it has never been denounced more thoroughly than by him. On the face of it, it is the claim of the power of the human mind to do both good and evil, and so it can be nothing but the fruit of "the tree of the knowledge of good and evil," which, according to the book of Genesis, ultimates in death.

The wonder-workers of the East were well known in Palestine, with the result that for centuries the best of the kings and the prophets had carried on a war of extermination against them. As a result, when the high priests and the Pharisees were looking about them for any accusation to bring against Jesus, to discount the healing done by him, they could think of nothing better than to declare that he cast out devils through Beelzebub; in plain English, that he used the arts of the exorcists and the necromancers. Jesus, however, who knew perfectly well that his accusers had winked at exorcism when it suited them, silenced them by his barbed question as to whom their children cast out devils by, if he cast them out by Beelzebub, adding that they should be their judges. It was not his method, however, to be satisfied with a mere negation, and picking up the metaphor of "the tree of the knowledge of good and evil," he pointed out that a house divided against itself could not stand. He could hardly have said more clearly that the claim of the human mind, itself conscious of good and evil, to cast out evil was an impossible one.

Jesus did not, of course, leave the matter here. He went on to explain to his listeners what true Christian healing was. "If," he said, "I cast out devils by the Spirit of God, then the kingdom of God is come unto you." It is quite manifest that the kingdom of God never came to any one by mental suggestion from a mind conscious of good and evil, and so divided against itself. The history of suggestion, in all ages, has shown that this so-called power is much more likely to be abused than anything else, seeing that the human mind is torn with all the passions and desires of evil. What Mrs. Eddy did do, and what has distinguished her from all the religious teachers from the days of primitive Christianity, was to show that it is an entire mistake to suppose that there is any reality or power in evil; and that the attempt to claim power for the suggestions of the human mind is paralyzed and rendered impotent the moment the recognition of the fact takes place that the only power is good.

Jesus himself put this as clearly as it is possible to put it when, in the figurative language of the day and country in which he lived, he declared, "Ye are of your father the devil, and the lusts of your father ye will do," a sentence which meant, as clearly as anything could, that the suggestions of the human mind, coming from a mind believing in good and evil, and probably with a strong bias toward evil, were bound to work out in abuse of this so-called mental power. The origin of this so-called power, he went on to say, was a liar and a murderer from the beginning. A liar surely, as it falsely claimed the power of evil; a murderer surely, as the one law it made any pretense of enforcing was its own suppositious law that all things come to an end through death. Then, with one of those declarations of the nothingness of evil with which he suddenly illuminated a subject, he declared that he "abode not in the truth, because there is no truth in him." Recognize the Eastern metaphor of the speaker and reduce his words to the plain, matter-of-fact idiom of the West, and what does this mean but the fact insisted on in Christian Science as his teaching, that evil has no reality and can have no abiding-place in Truth?

Of course if Christian Science had satisfied itself with a mere dogmatic statement to this effect, it would never have succeeded in influencing the world to any serious extent. Instead of this, however, it accepts the burden of proof in the way demanded by Jesus himself when he said that those who believed on him would be able to do the works he did, the works of destroying all the manifestations of evil and proving its powerlessness and nothingness. "Ye shall know the truth," he said, "and the truth shall make you free," free from that ignorance which believes that there is power in one human mind to dominate another human mind, power in the so-called forces of suggestion to control the thoughts of others.

The truth is, that man is the image and likeness of God, and the image and likeness of God is controlled only by the forces of infinite good resident in divine Mind. This image and likeness of God is, of course, not the sin-laden human being with a mind convulsed with material passions and alternating between visions of good and evil, but the man who reflects only the vision of the Christ, a vision which becomes permanent only as a carnal mind gives place to the Mind which was in Christ Jesus.

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[H. Cornell Wilson in *Journal and Republican*, Lowville, N. Y.]

After reading in the *Journal and Republican* the report from the Watertown *Times* concerning a recent death, one might conclude, if the coroner's views in the matter could be accepted, that death was due to failure to have medical treatment, instead of to the disease named by the physicians who performed the autopsy. The coroner seems to imply a well-nigh unfailing medical system, while at the same time denouncing Christian Science in unmeasured terms, although it is evident that he knows nothing about it.

The contention for medical treatment as being in any sense a guarantee against death, or even in favor of continued health, is wholly unjustifiable. This fact becomes apparent the moment the results of medical practise are investigated. The state department of health makes known in its reports, for instance, that eighty-eight persons died during April in Watertown and the rest of the county. In the year 1912, there were 1,039 deaths in the same territory. Since the coroner failed to notify the papers that any of these were Christian Scientists, it may be assumed that they all died under medical treatment. Nor were all these fatalities the result of so-called incurable diseases. The most simple ailments were given many times as the cause. It is noticed, moreover, that 328 persons of the 1,039 who died last year in Watertown, were under forty years of age.

With these figures in mind, but slight credit can be given to the statement that medical treatment would have proved salutary. The conclusion is untrustworthy, and is not supported by general results. The constantly growing list of

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disappointments and mistakes, both medical and surgical, does not warrant advocates of these systems in giving a guarantee either of life or health. There are many people, thousands of them, who take the position that their chance for continued life and health is quite as safe when trusted to different hands. The Christian Scientists, to cite a concrete instance, have proved beyond all question, to themselves at least, that a consistent trust in God, based upon the spiritual understanding which Christian Science inculcates, will do more for them in their need than anything else can do. They know, both individually and collectively, that their condition, physical as well as moral and spiritual, has been greatly improved since Christian Science became an active influence in their lives. This is a fact universally remarked by others. It accounts in large measure for the rapid and steady growth of the Christian Science movement.

There are over eighty Christian Science churches in this state, eighty-nine to be exact. The number of these has steadily increased, and their success has been apparent for no other reason than that Christian Scientists are proving, year in and year out, not only from the standpoint of mortality figures, but on the basis of general health conditions as well, that they are better off under Christian Science care than ever they were without it.

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[David Anderson in *The Weekly Times*, Melbourne, Australia]

In more than a decade of close observation of the progress of Christian Science the writer has read many pulpit and sectarian attacks on the personality of Mrs. Eddy and on the religion she founded, as these have from time to time been reported in this and other lands. Usually these attacks have been marked by bitterness of tone and a remarkable similarity of inaccurate assertion, but so far as their ultimate effect could be traced it has always been to advertise the good of Christian Science in the very circles where the opposite end was sought. Quite recently, under the egis of different denominations, addresses have been delivered to suburban audiences which have not been striking manifestations of the love which "thinketh no evil," and one is constrained to ask, *Cui bono?* Can it be that, where but yesterday there was praiseworthy and concerted effort to stimulate city men to practical religion of recognizable vitality, there is now a starring of the suburbs on a mission to becloud the memory of one who did more in forty years to restore the practical Christianity of the early church than any evangelist of the subsequent centuries; a woman venerated and beloved by thousands of intelligent people who have abundant knowledge of her character and history; a woman of stainless reputation, on which not even emissaries sent out in search of copy for "biography" could find a shadow of reflection.

The maxim, *De mortuis nil nisi bonum*, is so universally respected that public utterance of contrary taint requires amplest justification if it is to be regarded as other than unseemly. In these attacks there is usually much said in attempted disparagement of Mrs. Eddy, and no word of recognition of the supremacy of omnipotent Spirit which her writings consistently uphold, and by the realization of which the works of the flesh, including the devils of malice, envy, and hatred, can be overcome and destroyed.

To deny the Christian Science healing of organic disease is only to confess one's eyes blind to common occurrences which are open to the investigation of all. The platform sneer of one minister at personal testimonies heard by him in a Christian Science mid-week congregation numbering several thousands, may be set in the scale with the published testimony of another who, in the course of an active Australian ministry, had been led to the investigation of Christian Science, and who had subsequent proof of its practical utility in the speedy and permanent healing of his son, who had sustained concussion of the brain and was not recovering under medical treatment. A grain of proof is worth bushels of opinion.

It may well be wondered whether the object of such criticism is to further the kingdom of heaven, the reign of universal harmony on earth, or to quarrel with the Christianity which Jesus taught and practised, or merely to besmirch an honored memory. It is criticism of a nature which invites reference to a Scriptural injunction and advice. "Judge not" is a command of the Master, who gave a reason for it. In the fifth chapter of Acts, verses 38, 39, may be found the advice of a wise old lawyer of the first century.

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[Editorial in *X-Ray Bulletin*, Fort Smith, Ark.]

The *X-Ray Bulletin* stands for "religious liberty," and that degree of "individual rights" attested by both the state and the federal constitutions. A Mrs. Edna Henson, who is a Christian Scientist, healed a man of paralysis in a little town (Canyon City) in Texas. The records show that she used no medicine; she just prayed that the sick man should get well, and he did. Last week she was arrested, and tried for practising medicine; not because she had practised medicine, but because she had prayed for a sick man. All honor to the Texas court and jury that acquitted her!

Within a year, one Robert Henderson was arrested in New Orleans, La., and given a trial for the same thing; because he had prayed for a sick somebody, he was compelled to stand trial under the same general conditions. At the conclusion of a careful summing up, the judge said in this case: "The accused has not violated any of the terms of the statute; he practised the religious tenets of his church, and such practise is under the very sanction of this law. He is entitled to respect rather than prosecution." It may be an aid to doctors, in the practise of medicine, to know how to pray; but we fail to understand how a license to practise medicine could be of benefit to any one in the matter of prayer. No recognized doctor wants to assume the right to do both and to give the Christian Scientists the right to do neither. The doctor may pray if he likes, when he gives his drugs, strong or weak, or uses lancet or ligature; but let the Christian Scientist pray, if he likes, undisturbed. There is no danger of his practising medicine; that is farthest from his thoughts. He will do no harm, and it appears that he has done good. While doctors disagree, people will choose for themselves how best to be healed of disease, and justly so.

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[John W. Harwood in *City News*, Manchester, England]

I am glad that "Medicus" refers to the "art and practise of medicine," not "science." It is this practise of medicine which, not being science, is so experimental, so changeable, and so disappointing that it is turning people away from it. "Medicus" acknowledges the healing done in Christian Science,—indeed, it would be idle to deny it, so numerous are the proofs. But why should he refute the teaching which explains the healing? Our critic infers that the works of healing, etc., termed miracles or marvels, were simply to prove Christ to be the divine Son of God; but Jesus did not intimate this. The critic asks, "What connection has Christian Science methods with the healing, through the destruction of sin, of the man sick of the palsy?" Why, every connection. Christian Science shows that the Christ who nineteen hundred years ago forgave by destroying sin and its effects, is the same Christ that was before Abraham, that always existed, and that exists and is able to forgive now,—today, and for all

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time. Christ says, "Lo, I am with you alway;" and Christian Science is demonstrating this great truth. "Medicus" says he believes that sin, disease, and suffering had their origin in the evil one, and this is just what Christian Science teaches. But then comes the question, Where did the evil one originate? Well might our critic leave such a "problem of God's omnipotence which permits evil as unrevealed," according to the teachings of scholastic theology. But not so with Christian Science. This teaching shows that sin, disease, and death have their origin in the devil, or evil one, which Jesus defined as a lie. He said, "He is a liar, and the father of it." This lie, with its false evidence, as seen in disease, suffering, etc., *is destroyed through Christ, Truth.*

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[John H. Wheeler in *The Daily Republican*, Cape Girardeau, Mo.]

Christian Science has given to mankind the spiritual explanation of how to grasp intelligently the truth about sin's false claim of power in mortal thought. It has proved that God's law is easily made superior to evil, by right thinking and unity with God, as David sang: "Bless the Lord, O my soul, and forget not all his benefits: who forgiveth all thine iniquities; who healeth all thy diseases; . . . who crowneth thee with loving-kindness and tender mercies." Yet there are those who say that Christian Science is not a religion of the soul, but caters to the human body and its sinful desires, when really the whole purport of Christian Science is to encourage mankind "to be absent from the body, and to be present with the Lord;" as Paul taught that they may mentally direct their daily life so as successfully to put "off . . . the old man," with his sinful deeds and carnal nature, and "put on the new man, . . . created in righteousness." This old man with his deeds is really the only known devil in human life, and it is only an evil sense of things; so it can be easily seen that Christian Science teaches that evil, or devil, is to be destroyed by each individual becoming spiritually-minded enough to recognize the ever-presence of God's law. This will enable us "to be pure in heart," in spite of the testimonies of our physical senses with their law of mortal experience. Thus to him who loves only God, good, above all earthly desires, and refuses to sin or express evil in his life,—to such a one, we say, evil becomes nothing, for God is found to be to him All-in-all. The great motive of all religious teaching is the exclusion of evil, or devil, from human life, if possible.

The revelation of Christian Science, therefore, comes forward with the proof that evil in a mortal is really but his evil mental sense of things, whether it be an ignorant or a wilful inclination entertained to violate the spiritual law contained in the thou-shalt-nots taught by Moses.

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[Algernon Hervey Bathurst in *Newspaper Owner and World*, London, England]

I have read with considerable interest, and if I may say so, no little satisfaction, the kindly reference to *The Christian Science Monitor* in a recent issue of your paper. There is, however, just one point mentioned to which I will ask you to allow me to refer, and in so doing I shall hope to supply the information asked for. *The Christian Science Monitor*, "that excellent paper," has not "outlived its original title," and will never be able to do so; indeed, it has been said that Christian Science is to be found in every line of the paper, and therein lies the secret of its success. The fact is, that Christian Science is the biggest thing the world has witnessed since the dawn of the Christian era. Its teachings are applicable to every situation, and with a knowledge of these the student is able to overcome, to some extent at any rate, evil and discord in its various forms, whether in connection with one's health, his business, engineering, the stage, or any of the numerous occupations with which mankind is concerned. In short, Christian Science teaches the all-power or omnipotence of good, and proves that the best alone is good enough in all circumstances and under all conditions.

It is a great fallacy to believe that Christian Science applies merely to the healing of physical troubles. Referring to this point, Mrs. Eddy writes on page 2 of "Rudimental Divine Science": "Healing physical sickness is the smallest part of Christian Science. It is only the bugle-call to thought and action, in the higher range of infinite goodness." Nevertheless, while the physical healing will remain the basis of Christian Science practise, the fact that the movement has been able to publish an ordinary daily newspaper, affords proof of the fact that the teachings contained in the text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, are gaining world-wide recognition. *The Christian Science Monitor* is in many respects unique, and without some understanding of Christian Science it would be impossible to manage and edit that paper, which was started on its mission "to injure no man, but to bless all mankind," by Mrs. Eddy. Now it is obvious that only that which is accurate, just, honest, and true will ever accomplish that great mission.

I think from the above it will be seen that *The Christian Science Monitor* can never outlive its title, but that, on the contrary, the more the paper improves, the more world-wide its scope, the better its news items, and the more comprehensive its editorials, the more completely will it be fulfilling its great mission, which it has already accomplished in so great a measure during the few years of its existence.

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[Written for the *Sentinel*]

God is All

MIRTIE E. ROBERTSON

LIFE has become so sweet,
Each day with joy I greet,—
God is my all.
To me each passing hour
Is like an opening flower
Unfolding Spirit's power,
For God is All.

My feet no more can stray;
Spirit now leads the way,
And God is All.
Mine eyes now see the light;
Truth leads me in the right;
I know there is no night,
For God is All.

The truth has made me free;
With undimmed eyes I see
That God is All.
From this exalted view
The skies are always blue,
All things are good and true,
Since God is All.

Love with its "still small voice"
Now makes my heart rejoice
That God is All.
I now am satisfied;
I know, whate'er betide,
That Love is by my side,
And God is All.

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Editorial

Not Death, but Life

QUITE recently the attention of passers-by was attracted by the announcement, on a bulletin board at a church door, of a sermon about to be preached, under this title, "Death, God's Gift to Man." What arguments were brought forward to sustain this proposition we do not know, but the fact that Christ Jesus, who came to do "the will of the Father," devoted so much of his time and ministry to the work of preventing and overcoming death, that by far the largest part of the four gospels is given over to an account of the wonderful works of this kind which he performed, rather negatives the theory that God is the author of death and that it is His gift to man.

Jesus' own utterance on this subject to the people at Capernaum is significant of his views on what really constituted God's gift to man. He said, "My Father giveth you the true bread from heaven, for the bread of God is he which cometh down from heaven, and giveth life unto the world." Paul also had something very definite to say on this subject, and he certainly did not hold the same views as apparently does the clergyman whose subject was announced on the bulletin board. This great apostle of Christ, in writing to the Romans, said, "For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord;" and again he declared, "The law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death." To the Corinthians he wrote, "The last enemy that shall be destroyed is death," and he was no less certain of his ground when he wrote to Timothy, "Our Saviour Jesus Christ, . . . hath abolished death, and hath brought life and immortality to light through the gospel."

It would be difficult to conceive of a more discouraging and hopeless proposition than that God is the author of sin and death, because, if this were true, all hope of overcoming these enemies would have to be abandoned, unless there is somewhere a power greater than God. To believe that God finds it necessary to use sin and death in order that He may harmoniously govern His universe is equally discouraging, and Christian Science, in controverting this fallacious belief, thus giving courage to those who through the acceptance and demonstration of its teachings have been awakened to its falsity, is doing more for the salvation of humanity than has been done otherwise from Jesus' time to the present. That mankind has not really assented to the proposition that death is a gift from God, although it has largely subscribed to it as a matter of theology, is proved by the efforts which men have made in all ages to defeat this "last enemy," even though it makes its approach in the guise of "the will of divine Providence."

Christian Scientists are very grateful that they have been relieved from the fear of sickness and death which has so long fettered mankind, and in their progress from sense to Soul they have become assured that God is not the creator of evil. Mrs. Eddy's work in making known the truth about God and man, and in declaring His infinity and omnipotence, has likewise given courage to many who have not yet declared themselves to be Christian Scientists, and for this she is honored today. To Christian Scientists who are familiar with her teachings there is healing and inspiration in her words: "Mortals can no more receive everlasting life by believing in death, than they can become perfect by believing in imperfection and living imperfectly." "We shall go to the Father, not through death, but through Life; not through error, but through Truth." "I urge Christians to have more faith in living than in dying. I exhort them to accept Christ's promise, and unite the influence of their own thoughts with the power of his teachings, in the Science of being. This will interpret the divine power to human capacity, and enable us to *apprehend*, or lay hold upon, 'that for which,' as Paul says in the third chapter of Philippians, we are also 'apprehended of [or grasped by] Christ Jesus,'—the ever-present Life which knows no death, the omnipresent Spirit which knows no matter" (Unity of Good, pp. 40, 41, 43).

In claiming daily their liberty as children of God, Christian Scientists are not only liberating themselves but others as well from the belief that death is a friend who opens wide the doors of immortality, and it is but a question of time until Christian ministers will no more think of preaching that death is a beneficent gift of God, than they would think of preaching that witchcraft and sorcery are of divine origin.

ARCHIBALD MCLELLAN.

Neglect Inadmissible

A GREAT deal is said at the present time respecting the wrongfulness of neglect, especially of one's health. It is argued, and with good reasoning, too, that if it were not for the neglect of certain things we should never have accidents, misfortunes, and sicknesses come upon us. There is, however, another kind of neglect of which we hear little or nothing in the world's busy marts, and yet it deals with a subject so vital and all-inclusive that we could well afford to forget other things in order to give it due consideration.

This subject is strikingly set forth in the epistle to the Hebrews, where the writer reminds us that God has "at sundry times and in divers manners" made known to mankind the divine will, the highest manifestation being through Christ Jesus, who was willing to forego the glory of spiritual being while he was making known to mortals the truth which sets free from all evil. The second chapter begins with a solemn warning against any neglect of the truth which had thus in the goodness of God been sent forth to bless mankind, especially the revelation of Truth and Love given by Christ Jesus and his apostles, which was characterized by "signs and wonders, and with divers miracles, and gifts of the Holy Ghost." This revelation includes perfect salvation from all the ills of mortal experience, salvation which is thus described by our revered Leader on page 593 of Science and Health: "Life, Truth, and Love understood and demonstrated as supreme over all; sin, sickness, and death destroyed."

The writer of this epistle keeps well before us the real man who is God's likeness,—the man who has dominion over all things,—but he adds that "we see not yet all things put under him." He explains how Jesus taught the way of salvation by entering into the bitterest human experiences, and that he was "crowned with glory and honor" because at every step of the way he overcame evil with good, up to the victory over death and the grave. Here it is important to note that he did this, not by admitting that God is in any wise responsible for sin, disease, or death, for we have the unequivocal statement that Christ Jesus took part in the human belief of flesh and blood "that through death he might destroy him that had the power of death, that is, the devil [not God]; and deliver them who through fear of death were all their lifetime subject to bondage."

It would thus seem as if none could afford to "neglect so great salvation" as that which was so lovingly wrought out by our Master, and which is again offered to humanity in

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its fulness through the healing ministry of Christian Science. Our brethren who are not Christian Scientists tell us that we must not neglect to observe the laws of health, and to this we assent most cheerfully, only reserving the right to differ from them as to what constitutes these laws. The Bible tells us, among other things, that those who would live long and well must keep the tongue from evil (which includes the discussion of sin and disease), and that they must "depart from evil, and do good." To this must be added the faith that God is ever ready to deliver them out of all their troubles. Then our friends would say that we cannot afford to neglect the laws of cleanliness, and to this also we readily assent, only insisting that the cleanliness go deep enough,—that it begin in the depths of thought and destroy every last germ of mental and moral impurity, for if any such remain they are apt to "eat as doth a canker," until consumed by Truth and Love. Then, too, we agree with the good doctors who say that we must abstain from anxiety and worry, an impossible thing, by the way, until we cast all our care upon a loving Father and trust omnipotent wisdom to guide us at every step of the way.

Above all, we need to face fearlessly the belief that man is born to die, for, as the apostle says, such a belief will keep us all our lifetime in bondage to fear and disease; and the health law which most avails here is to know that God is the only Life, and to apply as best we can this truth. As we ponder this great law of health, we should daily remind ourselves that we cannot afford to neglect it, for God on His part is ever ready to witness to the saving power of Truth, even as of old.

ANNIE M. KNOTT.

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"The sea is his"

UNNUMBERED people, these home-coming days, are bringing back to the "trivial round, the common task," abiding memories of the vacation's indulgence of what they would call a "passion for the sea," and the weariness and possible pain of the months to come will be lessened as winged remembrance bears them again and again to the sunny sand or the pine-clad promontory where they lounged and looked for many a long hour upon that ever-changing, ever-beautiful expanse,—heaven's floor of answering blue.

No object of nature, perhaps, has been more frequently associated with the thought of God by the Scripture poets than has the sea, a fact which is easily explained as one meditates upon its world embrace, its teeming life, its unceasing movement, its irresistible might, and its awful depth of calm and mystery. Many aspects of it thus serve to lift and improve our thought of Him whom no scale can measure but whose glory may be revealed to awakening human sense, and one can therefore say with the poet,—

> Broken symbols shall be dear
> If they point us through the dark.

In their intimations of spiritual reality, the beauties and sublimities of nature precipitate that spirit of inquiry and contemplation which has led even so-called heathen sages, like Socrates and Cicero, to entertain assurances of spiritual being and immortality; and in speaking of this universal appeal of color and form, Mrs. Eddy has said, "I love your promise; and shall know, some time, the spiritual reality . . . of what I now through you discern dimly" (Miscellaneous Writings, p. 87).

Under the impulsion of material sense, however, men have fallen into the stupendously tragic error of attributing to God those destructive phenomena which have made the sea an object of terror as well as of wonder, and which make it a fit symbol of surging falsity. When one thinks of the cruelty which has strewn its shores with human wreckage and converted its depths into a vast charnel-house, he gains a point of view from which it presents the greatest possible contradiction to every thought of the beneficence of divine law. He sees, too, that the confusions of both natural and scholastic theology are directly traceable to the world's acceptance of a material reality, a belief which, in its inherent violation of the first commandment, vitiates every human conclusion based thereon, and which can be escaped from only as one is instructed in the Science of Christ.

The spiritual facts of being which some material phenomena may symbolize or suggest, belong indeed to God, and hence to us; but materiality itself, the source and occasion of all injustice and affliction, has no place in God's kingdom, and it is recognized in Christian Science only to be interpreted, known for what it is, and controlled. "The earnest expectation of the creature," writes Paul, "waiteth for the manifestation of the sons of God. . . . Because the creature itself also shall be delivered from the bondage of corruption." This points to the redemption, the displacement by the right idea, of every material phase of human consciousness. Then the command of the sea will be ours as it was the Master's, when he spoke to the threatening waves of Galilee and "there was a great calm."

When we have gained the psalmist's practical realization of the omnipresence of the spiritual, of God, we can say with him, "If I take the wings of the morning, and dwell in the uttermost parts of the sea; even there shall thy hand lead me, and thy right hand shall hold me." Having escaped, through the apprehension of Christian Science, from that material obsession to which every lover of the sublime and the beautiful in nature is likely to become a prey, it will be ours, as it was the Master's, to walk "upon the sea," to exercise authority over all the tides and turmoils of mortal sense, and thus be able to heal the sick as was he.

JOHN B. WILLIS.

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Among the Churches

Current Notes

LOS ANGELES, CAL.—Interior finish is now being given to the handsome new building being erected for First Church of Christ, Scientist, at Alvarado terrace and Alvarado street, and in about two months it is expected to be ready for occupancy. Services are now conducted in the Sunday school room in the basement. The auditorium has a seating capacity of 1,125, but this can be increased to 1,300 by opening the foyer into it. The Sunday school room will seat 900.

Los Angeles Examiner.

ABERDEEN, WASH.—Improvements to cost between ten and twelve hundred dollars are being made to the Christian Science edifice on West First street. The changes include several additional windows, the taking out of partitions, an attractive front entrance, and redecoration. The Christian Science people have a sinking fund for building, and they anticipate erecting a beautiful structure at some future time.

Aberdeen World.

ANN ARBOR, MICH.—The new building of First Church of Christ, Scientist, on Division street, is complete, and the builders have turned it over to the committee in charge. The auditorium will seat three hundred. In the basement is a large Sunday school room 40 by 50 feet, as well as other rooms for various purposes. Work on the building was begun a year ago, and now the opening is set for June 29.

Ann Arbor Times News.

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The Lectures

Paris, France

Prof. Hermann S. Hering, lecturing on Christian Science at the *Salle des Sociétés Savantes*, was introduced in the following words by Prof. Alfred Goodrich:—

We are assembled here this evening for the purpose of hearing an explanation of a great moral subject which is attracting the attention of thoughtful people in every civilized land. If Christian Science is what its followers believe it to be, then it is the greatest and most important subject before the world today, because it deals with the living present and with the everlasting future life of man. With the errors and discords of the past it has nothing to do,—they are dead. But to our present and future problems Christian Science makes a direct and practical appeal, and it points the way to their successful solution.

It may be taken for granted that every one here present desires to know the truth, because what is not true is false, and everything that is false is profitless. In all our acts and dealings, whether social, domestic, political, artistic, or commercial, we wish to know the truth, for truth is always right. The Saviour said, "Ye shall know the truth, and the truth shall make you free." In other words, when we know the truth about social and business affairs, the truth about life and health, we will no longer suffer from the fruits of error, which are sickness, pain, sorrow, discord, and, worst of all, the pangs of conscience.

Christian Scientists deny the verity of evil because they fully accept the Bible statement that God is infinite good, that everything He made is good, and that He is All-in-all. Hence they deny that good created evil, for that were logically impossible. Evil is the absence of good, as error is the absence of truth; and as darkness is merely the want of light, darkness disappears in the presence of light, and the question, Where goeth the darkness? answers itself. Evil is mental darkness, and it disappears in the presence of good. Christian Scientists are fully assured that the truth of being has been revealed in this age to all who sincerely seek it, because they can prove by actual demonstration that the guiding Principle of Christian Science is true, and therefore infallible.

Correspondence.

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Winchester, Ky.

The Rev. William P. McKenzie delivered a lecture at the opera house to an audience of about one hundred and seventy-five persons. He was introduced by Attorney B. A. Crutcher, who said in part:—

The study of religion has always been one of vital interest and importance to the human race. The religion which commands our attention today, and the one which we deem the most powerful in the amelioration of suffering and the uplift of humanity, is the religion introduced by the lowly Galilean, communicated by him to his followers, and known as the Christian religion.

So inseparable is Christianity from the life and teachings of Christ Jesus that our conception of its teachings depends largely upon our answer to the question propounded by Jesus himself to his disciples, "Whom do men say that I the Son of man am?" The answer to this question has given rise to almost numberless interpretations of the term, and we have come this evening to hear the subject discussed from the standpoint of Christian Science.

I am not familiar with all the Christian Science teachings, nor do I fully understand all its followers claim for their religion. Their fundamental belief includes all the essentials of Christianity, while they claim that the chief work of Christian Science is to destroy all evil, which will eventually pass away, and to reform mankind. That Christian Science is a great power in the world for good today, none should deny.

Christian Science is regarded by its followers as the triumph of truth over all error, sin, sickness, and death. Surely their declaration that God is a present help in time of trouble, ought to find an answering chord in every believing heart; and if Christian Science resolves sin, sickness, and death into illusion, why should "the heathen rage, and the people imagine a vain thing?"

They advocate the betterment of mankind, righteousness, and justness, and give all honor and power to God. What they claim is, that they lay hold on the premises made by Christ when on earth, and that we, as we dwell more in the Spirit, are beginning to comprehend the great things prepared for us. If it is true that "there is no darkness but ignorance," it may be that by careful attention to the speaker the darkness will be dispelled.—*Correspondence.*

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San Diego, Cal.

A large audience was present at First Church of Christ, Scientist, to listen to a lecture by Judge Clifford P. Smith. The lecturer was introduced by Walter E. Williams, first reader of the church, who said:—

This is an investigating age. People in all walks of life are seeking to know the truth about whatever is set before them, and nothing short of demonstrable proof satisfies the honest investigator. Christian Science is not exempt from this requirement; indeed, it invites it, and when honestly investigated and put to the proof in accordance with its divine Principle, it will never be found wanting. Abundant evidence is at hand to prove its claim that sin, sickness, all evils, are destroyed by an understanding of Christian Science.—*San Diego Union.*

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Manchester, N. H.

William R. Rathvon, lecturing on Christian Science, was introduced as follows by Judge George A. Wagner:—

A wise man once said, "There is no new thing under the sun." There are many who doubt this truism when applied to Christian Science; yet those who teach it, preach it, and believe in it, contend that their faith is but the affirmation of tenets as old as the Christian religion itself—the Science of healing based upon a divine Principle. In the face of rebuff, ridicule, resistance, and persecution, they have stood their ground. Like all pioneers who break paths through territory that is virgin to the many, their experiences have not been entirely happy; but antagonism, though it may dismay, has never overwhelmed them. Whether we accept or reject the doctrine upon which they rest their faith, their stanchest opponents must admit that they fight fairly for the belief that is in them.

This church makes no canvass for converts; there is little or no active proselyting. It expounds the truths of Science, leaving it to the hearer to follow his own will; yet it shows a steady growth in strength and numbers and influence which marks an epoch in recent history,—this, too, against a powerful and well-organized opposition. United to a faith that is unwavering is a spirit of modern enterprise which finds expression in *The Christian Science Monitor*. Here is a news journal conducted on radically different lines from its contemporaries, yet it was a success from the start, and made good within a year of its first issue.

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Scientists are often criticized for their seeming indifference to personal suffering and misfortune. If human sympathy is summed up in mere lip service, if the measured phrase of condolence is the test of fellow feeling for pain and sorrow, then the criticism is merited. Even a casual study of Christian Science, however, exposes the error of this assertion. Science runs counter to the proposition that sufferers should revel in the exploitation of their physical infirmities, which wearies the hearer and harms the sufferer. The splendid response of Christian Science churches whenever great crises demand a public appeal for help, and the individual aid freely given by Scientists when needed, is the best refutation of this unfounded and unjust charge.—*Correspondence.*

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Reno, Nev.

An audience which filled the Majestic theater auditorium and overflowed into the balcony and gallery, listened to a lecture on Christian Science delivered by Clarence C. Eaton. The speaker was introduced by Sol Levy, who said in part:—

I have frequently been asked if I had become interested in Christian Science. I have said, "Why not?" I have in my time read the Bible. I have read of the ancient sages and of the ancient and modern philosophers, and being of an inquiring turn of mind I also read the words of a well-known agnostic; but out of it all, Deity remained to me a mystery. I could not conceive the possibility that Deity, to whom we look for everything that is to be admired, could also afflict us with cyclones, floods, fire, earthquakes, war, sickness, and suffering. I could never amalgamate the two. In your assembly hall I read the motto, "God is Love." You teach that we are to love our neighbors as ourselves, also that we are to love our enemies. If we adhere to this beautiful understanding, then divine Love is God. Being imbued with this spirit, we must become better and better. I am one of probably many in this large audience who is feeling the way toward the light, which should, and which I believe does, shine for all.

The Reno Evening Gazette.

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Superior, Wis.

Recounting the numerous good deeds of Christian Science, Virgil O. Strickler, at the Grand opera house, delivered a strong appeal which was listened to by an attentive audience. The speaker was introduced by Prof. A. D. S. Gillett of the Normal school, who spoke as follows:—

I feel that the committee in charge of these lectures acts wisely in selecting those who are not Christian Scientists to introduce their speakers, as they, perhaps, are best prepared to express the attitude that non-Christian Scientists should assume toward this far-reaching movement. There are three classes of people. One class is ever on the lookout for the novel, and each fad or fancy, grotesque and bizarre though it be, is eagerly embraced. The second class resolutely clings to the past, steadfastly refusing to give fair consideration to any new or supposedly new expression of truth. The third class is open-minded—sanely progressive; building upon the past, it nevertheless realizes that mankind has as yet grasped but feebly and inadequately the great truths of the universe. Education is a struggle to convert the members of the first and second classes to the position of the third. With the relative increase in the strength of the third class, civilization advances. That Christian Science has been of untold benefit to countless thousands, no open-minded person can deny; and it is the open-minded attitude, the willingness to accept a new expression of truth as it may be revealed, that Christian Science invites you to assume with regard to this important subject.

Superior Telegram.

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Lectures to be Delivered

Anacortes, Wash.—Prof. Hermann S. Hering, Rose theater, 8:30 p.m., Sept. 26.

Ashland, Ore.—Judge Clifford P. Smith, Elks hall, 8 p.m., Sept. 25.

Bakersfield, Cal. (Second Church).—Judge Clifford P. Smith, Scribner's opera house, 8 p.m., Sept. 23.

Brisbane, Queensland, Australia.—William R. Rathvon, Albert hall, 8 p.m., Oct. 9.

Brookings, S. Dak.—Francis J. Fluno, M.D., Church edifice, 8 p.m., Sept. 22.

Canajoharie, N. Y.—Hon. Clarence A. Buskirk, Wagner hall, Church street, 3:30 p.m., Sept. 21.

Elizabeth, N. J.—Bliss Knapp, Proctor's East Jersey Street theater, 3 p.m., Sept. 21.

Geneva, Switzerland.—William D. McCrackan, M.A., Grande Salle du Casino de St. Pierre, 8:15 p.m., Oct. 2. (In French.)

Hurley, S. Dak.—Francis J. Fluno, M.D., Christian Science church, 8 p.m., Sept. 25.

Los Angeles, Cal. (Third Church).—Judge Clifford P. Smith, Church edifice, 734 South Hope street, 8 p.m., Sept. 19 and 20; Shrine auditorium, 3 p.m., Sept. 21.

Milwaukee, Wis. (Third Church).—Clarence C. Eaton, Milwaukee auditorium, 8:15 p.m., Sept. 16.

Mitchell, S. Dak.—Francis J. Fluno, M.D., City hall, 8 p.m., Sept. 23.

Mt. Pleasant, Iowa.—Virgil O. Strickler, Christian Science chapel, 8 p.m., Sept. 26.

Neligh, Neb.—Virgil O. Strickler, Sept. 22.

Niles, Mich.—Willis F. Gross, New Niles theater, 8 p.m., Sept. 26.

Ogden, Utah.—Clarence C. Eaton, Orpheum theater, Sept. 21.

Rapid City, S. Dak.—Virgil O. Strickler, Elks theater, 3 p.m., Sept. 21.

Sheboygan, Wis.—Bicknell Young, Opera house, 8:15 p.m., Sept. 23.

Superior, Wis.—Bicknell Young, High School auditorium, 8 p.m., Sept. 26.

Watertown, S. Dak.—Francis J. Fluno, M.D., Church edifice, corner Maple street and First avenue South, 3 p.m., Sept. 21.

Weeping Water, Neb.—Virgil O. Strickler, Philpot opera house, 8 p.m., Sept. 23.

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Admission to Membership in The Mother Church

The next admission of candidates will be Nov. 7, 1913. Application blanks may be obtained by addressing the Clerk of The Mother Church, and should be returned to him on or before Oct. 22, 1913.

An application sent to the Clerk does not constitute the applicant a member. Notice of election will be sent to those who are admitted to membership.

Those who have made application for membership prior to May 30, 1913, and have not received notice of election, may communicate with the Clerk if they so desire, and are especially requested to do so before sending in a second application.

JOHN V. DITTEMORE, *Clerk,*
105 Falmouth Street, Boston, Mass.

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Testimonies of Healing

I feel that it is high time for me to take my pen and enumerate a few of the blessings which have come to me through Christian Science, for if I were to continue to withhold my acknowledgment longer, I should be unfit to receive more. I have had many a beneficial thought from the testimonies, so if these lines prove helpful to some weary wanderer, I shall repay in a small degree my debt of gratitude to others.

It is a little over two years since "Science and Health with Key to the Scriptures" was handed me by a neighbor, and it came at just the right time, for I then felt that I was going to pieces mentally and physically; but that inspired book has taught me the way out of many ills. In Science we begin to understand that trouble of every name and nature is unreal. Mrs. Eddy's book is indeed a "Key to the Scriptures" in that it enables one to say with the conviction of Job, "I know that my redeemer liveth." I was reared in an orthodox church, but was dissatisfied with its teachings for years, because it failed to show me how to demonstrate what it taught; so I began to visit other denominations beside my own. In that way I have received many good thoughts, but none that were altogether satisfying; and this fact brings to mind most vividly the Scriptural prophecy, "Behold, the days come, saith the Lord God, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the Lord: and they shall wander from sea to sea, and from the north even to the east, they shall run to and fro to seek the word of the Lord, and shall not find it."

I am truly grateful that this condition has been changed. There is no need of seeking and running to and fro any more, for I had not read many pages of Science and Health before I instinctively knew that I had found God's truth unadulterated; and the more I understand this blessed truth, through faithful study, the more I am able to put it into practise. It has enabled me to lay aside glasses which I had worn for eight years, after I had been told that I would always have to use them, and I can see just as well without them and do not experience the least discomfort.

One incident which occurred soon after I had taken up the reading of Science and Health is worthy of mention. I had suffered for several years, off and on, with a physical disorder, concerning which our family physician had informed me that nothing but an operation would give me permanent relief; but I would not consent to that, so he gave me a remedy to use whenever the trouble occurred. I had gotten nearly half through the text-book for the first time, when the trouble seemed to be aggravated into its worst form; but somehow I felt that I must fight this out myself, that divine Love would help me through. Nevertheless, that last day before the change set in for the better was a trying one. The pain and discomfort were so severe that it drew me up-stairs to the medicine cabinet at least a dozen times, but each time an inner voice would compel me to withdraw, and the thought would come, that if I was faithful, God would help me. That day drew to a close, and with the next, improvement set in. I have been thankful many times that I remained faithful to the little understanding I then had. It made other temptations less difficult to overcome, and gradually the trouble disappeared.

Our Father is indeed a "present help in trouble," and His Truth is our "shield and buckler." It is daily helping me to overcome false physical beliefs. Best of all, however, is the spiritual help and understanding, through which I am more and more able to put into practise a better love for my neighbor; for it has brought home to me with convincing force St. Paul's statement in the epistle to the Romans, "Therefore thou art inexcusable, O man, whosoever thou art that judgest: for wherein thou judgest another, thou condemnest thyself; for thou that judgest doest the same things." These words are sharp and exacting, but they are needed. Through Christian Science God's word is indeed becoming "a lamp unto my feet, and a light unto my path." I am not able to express in words my unbounded gratitude for this saving truth, but my daily prayer and hope is, that as the days go by I may more and more obey the Scriptural command to be charitable and loving toward all, for only in that way will I be able to show my gratitude to our heavenly Father for His undaunted and courageous messenger, Mrs. Eddy, who has again pointed out the way for us.—Mrs. Emma Giertz, Elgin, Ill.

Over four years ago I suffered a breakdown in health, losing in flesh and strength. I became alarmed about my condition, and consulted the family physician in the suburban town in which I then lived. At the time of this crisis in my health there came also a crisis in my business, which eventuated in my losing my position as manager of one of its branches. This loss aggravated my physical condition and left me utterly wretched and miserable. I continued treatment with the local doctor for about a year, and finding myself no better at the end of this period, I determined to try a New York city physician who had been highly recommended to me. The New York doctor's diagnosis was that I had heart disease, and he told me that he might be able to cure me in two or three years, but gave me no positive assurance that such would be the case.

I took treatment from this doctor about a year, when Christian Science was brought to my attention and I attended my first Wednesday evening meeting. I listened intently to the testimonies given and became interested. I continued to attend the meetings, although still taking medicine, but finally made up my mind to try Christian Science and was taken to a practitioner, through whose clear spiritual thought I was healed by the power of Truth. Along with this physical healing I received a great spiritual uplift and moral regeneration. Since that time I have had class instruction, and through the understanding thus gained I have been able to find relief from severe rheumatic trouble, as well as from colds and minor ailments. I am very grateful for these, to me, wonderful healings, and I send this testimony hoping that it will bring a message to some sick and wretched mortal not to despair, but to come unto the Father as a little child, and receive health and happiness through this great truth.

I am thankful to God, and grateful to that inspired woman, Mrs. Eddy. It was my wife who first led me to the light.

J. F. Thomas, New York, N. Y.

I hope that this testimony may express, as nearly as possible, my sincere gratitude for the help and guidance I have received, and am receiving, both physically and spiritually, from the study of Christian Science. It has been proved to me that God is the only source of lasting help, and that we need no other guidance. It has made the study of the Bible and the practise of religion an actual pleasure to me, as well as an inspiration every day, in everything I do. Before I studied Christian Science, God seemed a stranger to me, far off; but now I know He is my best friend, my Father-Mother, for my prayers are answered whenever I am guided by the teaching of Christian Science, which is the way that Jesus taught, and Mrs. Eddy tells us to follow her only in so far as she follows Christ.

Some years ago I was healed of appendicitis. At that

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time I knew almost nothing about Christian Science, but took is up as a last resource before submitting to an operation. A friend, not a Scientist, had given me a *Journal* and some *Sentinels* to read, and being favorably impressed with the testimonies there given, I wrote to a practitioner whose name I found in the *Journal*, and I am very thankful to say I was healed in one week's absent treatment. I had one slight attack shortly after, but I telephoned to the same practitioner, and it was overcome immediately. I had also been troubled with stomach disorders, which disappeared at the same time. Since then, and for about seven years, I have not taken any medicine, but have been enabled to dispel all discordant conditions by following the teachings given us in "Science and *Health with Key to the Scriptures*" by Mrs. Eddy. Even at first, when my understanding was small, I had become so convinced of God's goodness and care by my healing, and other healings of which I had heard, that I did not hesitate to apply the same remedy whenever I was in need of help, and I never sought in vain. God is no respecter of persons, so I rejoice to know that all may avail themselves of the same precious privilege that I have had, with the same results.

Christ Jesus said, "Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father." It is generally conceded that the best way to help others is to show them how to help themselves, and this is truly what Mrs. Eddy has done through her works, and what loyal Christian Scientists and practitioners are doing right along. My heart overflows with gratitude to God for this great truth which has so wonderfully opened the Scriptures to me and revealed the strength and beauty of holiness.

INGE ASMUSSEN, Hayward, Cal.

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[Translated from the German]

To the praise of God, and out of gratitude to Christian Science, I wish to give the following account of my experience since accepting its teachings one year ago. I suffered with a serious trouble in the left foot, designated by the physicians, tuberculosis of the leg. This disease seemed to have fastened itself upon me, for three years before it had manifested itself in the other foot. I was laid up for fifteen months in a surgical institution at the time, and was in the hands of the best physicians. All that medical skill could offer was resorted to, but without success. After five very painful operations the foot was amputated, in order, as the physicians said, to save my life, if nothing else. One may imagine how hopeless I felt when indications of the trouble then became evident in the other foot. There was practically no hope of my recovery, as the physicians (this I knew for a certainty) were unable to help me. The thought that my husband would be confronted with difficulties and that my children might soon lose their mother, added to the depression and sadness of my condition. I often prayed to God to save me for my children's sake. My prayer was answered when some time after I was led to Christian Science.

I had told my sorrows by letter to an old-time friend, and she wrote me that I could be healed through Christian Science, and sent me several copies of *Der Herold der Christian Science*. I read this literature with the keenest interest, and a sense of peace soon came to me. My thoughts drifted into other channels, and although I could not grasp all that was presented to me at first, still I trusted that I would be able to effect my own healing. The sense of fear, however, which seemed hardest to overcome, made progress impossible. The trouble increased, and there were alarming conditions, while dreadful pain kept me from maintaining the right mental attitude. Though entreated by my relatives to call a physician, I emphatically declined to do so. However, when I saw that my understanding was not yet adequate to meet the conditions, I asked a Christian Science practitioner for help. Present treatment was given during the first ten days, followed by absent treatment. After the first three days the pain had almost entirely disappeared, and I seemed to suffer only when walking. I looked into the future with a sense of new hope and was very grateful for this ray of divine light.

It seems, however, that I did not guard my thought sufficiently, for a couple of weeks later I suffered a relapse. Still, the conviction was with me that God's truth is more powerful than all error. I made an earnest use of the thoughts which the practitioner conveyed through her letters and continuously declared God's omnipotence and the nothingness of matter. A struggle began, error being confronted with Truth. The more I relied upon the truth, the more severe was the form assumed by error. During these days the words of Isaiah proved a source of strength to me: "Fear thou not; for I am with thee: be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness." The struggle did not prove in vain, for God was the victor. In about a week's time the pain left, never to return, but the wounds were not yet healed. This gave no rise to fear on my part, as I knew that with increasing understanding these erroneous symptoms would also vanish.

I now attended to my household duties in a joyful frame of mind, and when on July 1 we moved to Stuttgart, I made all the preparations myself. In cases where error would suggest that this or that work was too hard for me, I held fast to the thought that I had the ability to fill perfectly the place assigned to me by God. This thought inspired me with strength for the performance of many a seemingly strenuous task, and the removal took place harmoniously and without the least unfavorable effect with regard to my foot. After five months had elapsed I was completely healed. The bone was in its normal position, and the wounds had closed; there was not even a scar or the slightest sensitiveness left, and I was able to walk any distance without difficulty.

The experience I have just related often seems to me like a terrifying dream that I am trying to erase more and more from my thought. My gratitude to God, and my thankfulness to the dear people who have made plain to me the way of Truth, is boundless. In order to pay my debt of gratitude in some measure, I am trying to assimilate more and more of the nature of Spirit, to lay mortal sense upon the altar, and to conform to the Saviour's call: "If any man will come after me, let him deny himself, and take up his cross, and follow me."—FRAU LUISE BERTSCH, Stuttgart, Germany.

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It is with greater gratitude than words can express that I give this testimony, trusting it may be of benefit to some one who is searching for the truth that makes free. In the fall of 1910, while driving from my home to the state fair with some concrete fence-posts to put on exhibit, my wagon was struck by a rapidly moving street-car on a down grade. My son and myself were both thrown from the wagon on to the paved street, and I was struck in the side with one of the concrete posts as it was thrown from the wagon. Several of my ribs were badly injured, and I was unconscious for a short time. When I regained consciousness, however, I told everybody to let me alone. I then got up and walked to a near-by porch. In the mean time I told my son to go home and tell my wife to treat me. I was taken home, and when I reached there, to my surprise my wife did not seem to have the slightest fear about my condition, but said it would be all right. I called

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a surgeon, who bandaged me, and my wife continued the treatment for about two hours. By this time the railroad physician came, and he pronounced the condition the same as the surgeon had done.

The accident took place about nine o'clock on Saturday morning. After a season I got up, ate dinner at six in the afternoon, and rested well that night. Sunday I arose, dressed, went to Sunday school, and taught my class as usual. After the church service I returned home and rested that afternoon. Monday I went to the fair ground, and took charge of my business from that time on. Tuesday I made a run of fifty yards to catch a street-car, unmindful of my condition. I met the surgeon on Thursday, and he said he would be over to examine the bandage. I told him I had taken it off on Wednesday. My wife treated me about five days, although I was practically well after three days.

This is only one of the many healings which have been experienced in our family, and these are nothing in comparison with the healing from sin. I have no words to express my gratitude to God, and also my thankfulness to our dear Leader, Mrs. Eddy, for this spiritual light and truth that has come to me through the study of Christian Science.

WILLIAM G. MAHAFFY, Oklahoma City, Okla.

It is with pleasure that I testify to the truth of my husband's statement in regard to the accident and his healing in Christian Science. The incident occurred just as he has said.

MRS. NORA MAHAFFY, Oklahoma City, Okla.

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I have long desired to add my testimony to those given, for benefits received in Christian Science, and they are many, both spiritual and physical. I had been a church-member for years, had always known that there were greater blessings in store for God's children here and now than was realized in the church teaching, and my joy and thankfulness for the truth as revealed through Mrs. Eddy may be imagined. While it means work to take up the cross and deny self, the results are peace, and growth in the knowledge of God and His Christ.

I wish to express gratitude to the Publishing Society, and all who contribute to the *Sentinel*, *Journal*, and *Monitor*. The help given in these publications is immeasurable! I would also say, God bless the Christian Science practitioners, who are so faithful, patient, and true, especially those who have done so much for me and my family. It is my daily prayer that I may be enabled to manifest the Mind "which was also in Christ Jesus."—SARAH E. HENDERSON, Wallace, N. Y.

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When I first called upon a Christian Science practitioner for help, I was suffering from backache, inflamed bladder, and extreme weakness, while the fear of becoming a victim of so-called Bright's disease was great, as a doctor had informed me of this tendency, and my mother soon after this passed on from it. Kindly and tactfully the Scientist taught me to rest my faith upon the Supreme Being, and relief came quickly. Our little girl was to be operated upon for an abnormal growth, but this also was beautifully dispelled through the understanding of divine Truth. Later the child returned from school one day with a high temperature, and after having passed a bad night, she was able to attend school next morning, while other children with the same symptoms had to remain at home for weeks.

Two attacks of poisoning were overcome also; then a baby was born to us under Christian Science treatment, and the nothingness of the many material laws attending such a case was proved. There was much fear prior to this birth, as instruments had to be resorted to on two previous occasions. A few days before confinement I sustained a fall, which for a brief moment seemed to shock my whole system; but when the birth took place, the attending physician pronounced it the most harmonious he had ever witnessed, and the whole experience surprised him and all my friends. The baby was strong and good-natured, while the other two had reflected my irritability. The kind practitioner had to exercise much patience in showing me that to love more is to gain health of body and peace of mind, while to cease loving is to be in bondage.

MRS. IVAN PHIPPS, Corfu, Wash.

✦

Jesus said, "I can of mine own self do nothing." He also said, "My Father worketh hitherto, and I work." I rejoice and am "exceeding glad" that in "Science and Health with Key to the Scriptures" by Mrs. Eddy I have found a spiritual and practical interpretation of the divine writings which has brought health, peace of mind, and priceless blessings. It has been an unfailing help at all times and under all conditions. One of its greatest blessings to me has been the overcoming of many worldly desires, for I had been very worldly-minded. After having read Science and Health for some two or three weeks, I went on a visit to a friend, who was as worldly in thought as I had been. After five or six days of most unpleasant experience, which was brought about by my habit of incessantly talking Science and acting inconsistently with what I said, I came home physically ill. For the first time I called for help from a practitioner, and was healed in one treatment.

At this time my husband was in a business which led the public to the pursuit of pleasure. I had taken part in this excitement for some time and had enjoyed it, but after reading Science and Health for a few weeks longer I did not care to go to this place of amusement. I, however, thought it right to go with my husband, even though I no longer cared to participate, so I continued to attend. This brought me an early and profitable experience. As I watched those taking part in this amusement, which had so lately seemed to bring me much pleasure, there came a revelation that I believe could have come to me in no other way. I was able to see myself as others had seen me, and to recognize the tendency of the human mind to criticize, judge, and condemn. It seemed as though a search-light had been turned on my past experience, which lay spread out like a panorama before me. It grew more and more distasteful to me, until I could say from my heart, concerning this phase of worldliness, "The prince of this world cometh, and hath nothing in me."

After this revelation and others of like kind, I began to look a little closer into my home life, into my relation to my neighbors, and to mankind in general. The work to be done within seemed appalling, but God's grace was sufficient for me, and I was given courage to begin to solve my problems. Each day I have been given strength to work patiently with myself in overcoming all that is unlike God. While I am deeply grateful for all that has been done in purifying my thought, I realize that much yet remains to be done. I know that it can and will be done through the application of Christian Science. I am working joyously each day, never looking back except to gather evidence for more gratitude and love for our cause, and for our dear Leader who so nobly labored to bring this truth to our benighted understanding.

I did not come to Science for the physical healing, but because, as I see it now, I was utterly tired of the husks of materiality on which I had been feeding. I have indeed found rest unto my soul. Only those who have experienced some of the healing influence of divine Love can appreciate that it is impossible for me to express in words the joy and peace that

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have come into my life through Christian Science. We are told in the Bible, "Freely ye have received, freely give." I therefore trust that this testimony will find a response in some human hearts and encourage them to seek and find.

My heart is full of thankfulness to God, and of love for all Christian Scientists, more especially for those who have helped me to solve my problems. In proof of this I shall endeavor to live faithful to the teachings of our text-book.

Mrs. Fannie M. Jones, Dallas, Texas.

✧

[Translated from the German]

I found the way to Truth as the result of the healing of my daughter of a severe nervous trouble through Christian Science, and would like to state that I myself have experienced its healing ministration in the instance of a very serious trouble.

Five years ago I became afflicted with an abscess on the tongue, and the throat and palate, in fact the whole body, seemed to become affected. I suffered intense pain and did not know how to take nourishment. In order to ascertain the nature of the trouble, I asked a physician to make an examination. He diagnosed the case as a malignant growth, and informed me that it was a serious difficulty, stating furthermore, that my recovery depended upon proper medical treatment. Hereupon I told him of my decision to take Christian Science treatment, as God was my only physician and we had already had many proofs of the divine power as revealed through Christian Science. I then applied to a Christian Science practitioner for treatment, and with her loving and patient assistance, together with my firm trust in God, the healing was accomplished through Truth. During that time I did not have to stop my work a single day, though error often asserted itself in a most trying way; yet I felt that divine Love was giving me the strength required for the performance of my daily tasks.

Thus in the course of a year I was able to show myself to the physician. After a thorough examination he asked me whether I really had not resorted to medical treatment, and I could answer in good conscience that my recovery was solely due to Christian Science treatment. To this he said, "It is wonderful that you should have been so fortunate as to be healed of such a disease." Four years have elapsed since, and I have been perfectly well during that time. My weight, which decreased perceptibly while the trouble lasted, became normal as soon as I was restored to health.

I am infinitely grateful for this great proof of the power of divine Love, and I am thankful not only for having been restored physically, but also for the spiritual progress I have been able to make, for I learned many things during my experience. Christian Science is to me a practical religion and a help in every need. I have known its teachings for nine years and have been benefited in innumerable ways. Next to God, I thank Mrs. Eddy for pointing out the way of Truth which maketh free. I shall strive to prove my gratitude in my daily life, through right thinking and acting.

Frau Selma Graf, Berlin, Germany.

✧ ✧ ✧

The worm that clothes the monarch spins no flaw,
The coral builder works by heavenly law.
Who would to conscience rear a temple pure,
Must prove each stone and seal it, sound and sure.

Upon one steadfast base of truth we stand,
Love lifts her sheltering walls on either hand;
Arched o'er our head is hope's transcended dome,
And in the Father's heart of hearts our home.

Julia Ward Howe.

From Our Exchanges

[*The Congregationalist and Christian World*]

Men are beginning, both in and out of the churches, to take seriously the relation of Christ's teaching to our human fellowship and to insist upon the validity and authority of the second of the great commandments. That has always been the call of the gospel and the occupation of soul for earnest followers of the Christ who gave himself for men. It is to be the test and controlling principle of the life of the church that is to be. We believe this reconstruction will sooner or later lead men back to all the essential and once familiar usages of the church, but it will fill them with richer content and glorify them with new charm. The new faith which these prophets and seekers have seen at the dawn, will be the faith of our Lord Jesus Christ conformable to his life and death for men.

All these discoveries of new content and satisfaction for the hunger of the heart in Christianity are warnings to us that we of the churches have not yet filled our religious customs and observances up to the brim with the spirit of Christ. Our Lord's day has not become sufficiently the Lord's. Our homes have not always been places where he was a resident, continually acknowledged and delighted in. When we are more Christlike in our thoughts and ways, we shall have more power for Christ.

[*The Christian World*]

In the production of our perfections, of our virtues, we act too much in the way of the old unscientific manufacturers, whose processes left an enormous amount of ugly waste material,—slag-heaps which made the landscape hideous. In these matters science is reaching a better method, where nothing is regarded as waste; where the whole material is brought into useful, beautiful service. And that is what, in man's spiritual culture, we have to aim at, and which in the end will be attained. We have to learn to achieve success without pride; we have to achieve a civilization where the prosperity, the joy of life, shall be the privilege, not of one class, but of all. We have to learn that our gifts, however brilliant, are nothing in the scale against character, against goodness. We have to reach a theory and practise of social intercourse where all the freshness, the generosity of it, is to be guarded in our earnest thought as a precious mixture, to be soiled by no malign admixture. Our aim must be for a spiritual influence which helps but never seeks to dominate, which respects the freedom of the will as God's greatest gift to the soul. And all this and more will yet be accomplished. This, because God is at work in His world, visibly, before our eyes, moving toward His great purpose.

[*The Christian Work and Evangelist*]

Religion is expressed in life, and its language is human conduct. Declarations of faith and promulgations of dogmas may serve as evolutions of thought, but I prefer my brother's prayers as evidences of living faith,—real prayer from the toilsome, weary, and burdened heart, that tells the story of a life broken and imperfect, but still seeks to conform to the model of Christ.

[Rev. T. Rhondda Williams in *The Christian Commonwealth*]

The man who is in this body will be the same man when he has left this body behind; and as all men are partly good and partly bad, the next life will not be all of a uniform experience. The best state we can hope for is a state of gradual perfecting and growth. Probably enough, for the best there will be some cleansing fires needed. The doctrine of purga-

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tory has no doubt been elaborated in many unwarrantable ways, but, like most old doctrines, it had a soul of truth. The purgatorial fire is a reality in every life that is rising toward God, and no high heaven is ever reached without climbing the purgatorial mountain. You may be sure that you begin life on the next plane in the same spiritual state in which you leave this plane. The faults of character unconquered here will have to be fought out there. Do not expect to be able to drop your imperfections into a magic sea at death. Life is a continuous progression. Let us learn, each one, to take life seriously, and to remember that we are every day building for eternity. No plan of salvation must be conceived that wipes out these facts of the Spirit-life.

[*The Continent*]

It cannot be an indifferent thing for men to drop God out of account, to deny His fellowship and go their own paths alone, deeming His guidance no asset in doing what they call His pleasure. Yet that is what is too generally happening where social service is treated as the characteristic twentieth-century version of the gospel. Normal Christianity for today is assumed to be an abundance of good works going forward on a principle of service without necessity or care for any personal spiritual experience validating God's approbation or transmitting His influence. But God's church positively cannot admit any such thing. The Christian's experience of God in his own soul is real. God does come into a man and dwell there. And the man is conscious of it,—purified, directed, enabled by the mysterious and awful reality. And being real, the fact cannot be ignored. It is the Sun that rises, not a Druid fire on the far mount.

[*The Universalist Leader*]

Life is a good deal bigger than the conception of a few men's minds. It is the gospel which one man is preaching which calls for clothes for the naked and food for the hungry, but it is no less the gospel which meets the call of the Spirit, and gives satisfaction to the ideals and aspirations of the soul. The gospel is big enough to include every experience which can come to man, and preaching the gospel can never be fully accomplished by the preaching of any one man. The gospel is inclusive, not exclusive. It takes a whole lot of angels to make the chorus of "good tidings of great joy" to all people.

[*The Outlook*]

A good for which we must scheme and strive, over the precariousness of which we must hold our breath, is not solidly good at all; it is a transient vexation. The real goods of life are as surely ours as the dawn; there is no escaping them. Therefore, from all this it follows that the one thing needful for any human being to know is the will of God. There lies our duty and deep content. There lies our only chance of making our existence at all worth while; there lies the significance and salvation of the universe. The kingdom will come as soon as the will is done. Let us not thwart it.

[*The Christian Register*]

A real unity in diversity might be established, and ought to be. The churches do not know one another. Every movement that tends to make them better acquainted, to wake them up to common aims and impulses, is admirable. The cold indifference and critical isolation of churches of different name, though all profess to follow the same Master and worship the same God, is one of the things most astonishing, painful, and inexplicable to the non-believer. Jealousy separates oftentimes where a common faith is powerless to unite.

Special Announcements

From the Publisher of Mrs. Eddy's Works

THE CHRISTIAN SCIENCE TEXT-BOOK, "SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES."

In accordance with instructions from the Rev. Mary Baker Eddy, given in March, 1910, her book "Science and Health with Key to the Scriptures" has been translated into the German language and printed as a special edition with alternate pages of English and German. Description and prices will be found on the outside cover page of the *Sentinel*.

The volume "Poems by Mary Baker Eddy" is specially bound; 79 pages.

Orders for the books named above and the other works by Mrs. Eddy should be addressed to ALLISON V. STEWART, Falmouth and St. Paul Streets, Boston, Mass.

From the Editor

All manuscripts submitted for publication in the *Sentinel*, *Journal*, and *Herold*, whether articles, poems, or testimonies, and all correspondence relating thereto, should be addressed to the EDITOR, and not to individuals.

From the Society

The Publishing Society have published for permanent record purposes a limited number of copies of Vol. 30 (April, 1912 to 1913), *The Christian Science Journal*, printed on "Library Record," an all-rag paper which is guaranteed to last indefinitely and will not turn brown or become brittle with age. This is termed the "Library Edition" and will be furnished in cloth at $4.50 and in half-morocco or half-calf binding at $5.00 a copy.

A translation into Spanish has been made of the pamphlet "The Providence of Good" ("La Providencia del Bien") and it is now printed and ready for distribution. Thirty-six pages and cover.

From the Clerk of The Mother Church

CHURCH TENETS.—The tenets of The First Church of Christ, Scientist,—The Mother Church,—printed on folded sheet for use of the branch Churches of Christ, Scientist, with space for the names of the churches and their by-laws, can be had at seventy-five cents a hundred. Orders will not be taken for less than one hundred, and postage stamps should not be sent in payment.

Correspondence relative to the tenets or to membership with The Mother Church should be sent to J. V. DITTEMORE, Clerk, 105 Falmouth Street, Boston, Mass.

From the Church Treasurer

Per capita taxes and contributions to The Mother Church, The First Church of Christ, Scientist, in Boston, Mass., should be sent to ADAM H. DICKEY, Treasurer, 103 Falmouth Street, Boston, Mass.

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Published Monthly

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This monthly magazine is the official organ of The First Church of Christ, Scientist, in Boston, Mass. In addition to articles, lectures, and testimonies not published elsewhere, it contains a complete list of Christian Science practitioners, and a directory of Christian Science Churches, Societies, and Reading Rooms.

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A daily newspaper for the home. Adequate news service. The various departments of a modern newspaper. Unique home forum page. Entire page of editorials dealing with the vital topics of the day. Contributions for the columns of the MONITOR should be addressed, Managing Editor, THE CHRISTIAN SCIENCE MONITOR.

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Published January, April, July, and October

Contains the Lesson-Sermons which are read at the Sunday services throughout the year in all the Christian Science churches. These Lessons, which present citations from the Bible and "Science and Health with Key to the Scriptures," are valuable for daily study.

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Der Herold der Christian Science

Published Monthly

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Miscellaneous

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CHRISTIAN SCIENCE SENTINEL

"What I say unto you I say unto all-WATCH" Jesus

Vol. XVI No. 3

Boston, September 20, 1913

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A·NOBLE·TYPE·OF·
·GOOD·HEROIC·
·WOMANHOOD·
Longfellow

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Items of Interest

NATIONAL

The Amazon exploration expedition sent out by the University of Pennsylvania several months ago has just reported reaching Caracari, a small settlement at the headwaters of navigation on the Rio Branco and near the borders of the Guianas, in South America. It is about two thousand miles from the mouth of the Amazon, and is a spot almost unknown to civilization. From Caracari the scientists will proceed to the headwaters of the Branco in small boats to reach the habitat of the Caribs and Arewak Indians, which, so far as is known, has never been visited by white men. The expedition has met nothing but friendliness from the natives. It is now ahead of schedule time.

Chicago is soon to have a large new hotel for honest men out of work or working for low wages. It is being built as a memorial and will accommodate in emergency a total of five hundred men. The charge for a night's lodging will not be more than five or ten cents, while meals will cost even less. A manager, formerly connected with the municipal lodging-house, has been secured to superintend the plant, which will cost one hundred thousand dollars. If the institution proves as successful as is hoped, another will be built for women.

In a petition to Attorney-General McReynolds, the Baltimore Merchants and Manufacturers' Association asks federal proceedings to dissolve the alliance between the New York, New Haven & Hartford railroad and the Merchants and Miners Steamship line, and the relations of the Pennsylvania railroad with various other steamship companies. It charges that the alliances complained of are unlawful and inimical to the interests of shippers.

To obtain a supply of pine seed sufficient for its reforesting operations the United States has found it necessary to collect, through its forest service, hundreds of thousands of pine cones from which the needed seed may be extracted. Last year the forest service collected from six selected districts in the national forests 75,139 pounds of forest tree seed, valued at $83,326.24, with which it is hoped to restore the protective forest covering to some thirty thousand acres of national forest land.

A one-chamber state Legislature consisting of sixteen members was advocated by Gov. George H. Hodges of Kansas at the recent conference of governors at Colorado Springs. Practically speaking, this method would give states a commission form of government, as it would centralize the law-making functions and make the commissioners directly responsible to the people.

The treasury department has deposited about five million dollars of the fifty million dollars of government funds to be distributed to assist in moving crops, principally in Washington, Baltimore, and southern cities. Delay in getting the money out, it is said, is due entirely to the banks, many of them erroneously filling out the form designed to protect the government.

The route of the Lincoln highway is practically settled, according to officers of the Lincoln Highway Association who attended the conference of governors at Colorado Springs and presented the plans for this great transcontinental route. An official statement has been issued to the thousands of subscribers to the ten million-dollar fund now being raised.

A towering shaft of white marble, erected at Cedar Point, Ohio, on the shores of Put-in-Bay, in commemoration of Commodore Oliver Hazard Perry's victory in the battle of Lake Erie and the one hundred years of peace between the United States and Great Britain, was formally dedicated Sept. 10 by former President William Howard Taft.

The Democratic tariff revision bill as it passed the Senate, changed in many particulars from the form in which it left the House over four months ago, went back to that body Sept. 10, and into joint conference committee the following day.

With the tariff bill practically out of the way, President Wilson has taken up the currency situation and insists that it be disposed of as soon as possible.

INTERNATIONAL

The general result of the proceedings under the English land purchase acts, 1881 to 1896, is that 72,932 advances have been made to tenants, the amounts issued making a total of £23,380,000. Since the act of 1903 came into force, 12,943 applications, representing £2,245,000, have been received; and in the case of 12,425 of these applications, advances amounting to £2,143,000 have been provisionally sanctioned. During the same period 12,047 loans for £2,073,000 have been made. From the time when the act of 1909 came into force up to March 31 last, 428 applications, representing £111,000, were received; of these, 386, for £93,000, have been provisionally sanctioned, and 350 loans for £85,000 in guaranteed 3 per cent stock have been made.

The review of irrigation in India during the year 1911-12 contains a brief note of the results of irrigation in the several provinces. In the Punjab, insufficient rainfall necessitated recourse to canal water, which was taken to mature a large area which had been sown with the help of rain. The large increase of irrigation in the Sirhind canal from 843,476 acres to 1,609,459 acres is stated to be undoubted testimony to the efficiency of the remodeling of the distributing systems carried out in the years 1906-08. The lower Chenab canal continued to show remarkable progress, having irrigated an area of 2,334,090 acres—an area exceeding the combined irrigation of the productive systems in the United Provinces—and earned a gross revenue of about £940,000.

The contract for dredging the harbor of Toronto, Ontario, has been awarded by the harbor commissioners. The bid approximates five and a half million dollars. It is understood that the Dominion government has assumed the responsibility for the construction of the sea walls and other cooperative works of a federal character at an estimated cost of $5,250,000. The entire amount to be spent on the development of Toronto's harbor and waterfront is between nineteen and twenty million dollars, and the whole work will occupy ten years.

During the past twenty years the Belgian government has disbursed four hundred million francs for the maintenance and improvement of the ports of Antwerp, Ostend, Brussels, Bruges, and Zeebrugge. For Antwerp alone between the years 1880 and 1908 a sum of two hundred and twenty-five million francs was spent by the government in port works. As a result, the port of Antwerp stands among the most important of Europe, the Scheldt river being now navigable for a distance of one hundred kilometers from its mouth in the North sea.

The recent contract entered into by S. Pearson & Son and the Ecuadorean government, giving the company concessions for the development of oil lands, was made in the face of strong American competition, and probably will involve the expending of fifty million dollars in opening up the country by means of railroads.

The number of wells in the city of London, which have been sunk because of the high charges for water under the Metropolitan Water Board, is likely to increase in the future. At present the number of wells is fifty-two.

INDUSTRIAL AND COMMERCIAL

Eight million dollars a week for five years—two billion dollars in all—can profitably be invested in developing the electrical industry in this country, in the opinion of Frank A. Vanderlip, president of the National City Bank of New York, who addressed representatives of the electrical industry in the United States at Sacketts Harbor. "When we think," he said, "what is certain to be done in the way of electrification of steam railroad terminals and heavy mountain grades, when we reflect on the larger use of electrical energy for industrial power, in agricultural uses, and in the continued growth of necessary interurban lines, we do not need to look further into the possible development of the industry to see a requirement for four hundred million dollars a year of new capital."

An electrolytic process has now been put into operation that turns the sewage waste of a city to potential wealth. The process consists of deodorizing sewage and destroying all organic life in it, rendering the liquid absolutely innocuous and odorless. A current of low voltage and high amperage is the purifying agency. The apparatus is simple and inexpensive to install and operate. It consists of troughs through which the sewage flows, in which are set a large number of iron plates, the electrodes. The effect of the electric current between these plates is instantaneous. The outflow of this plant would be available for irrigation, as its fertilizing value is not diminished by the treatment. Three such plants are in operation at present: in Santa Monica, Cal., Oklahoma City, and Santos, Brazil.

Smoke costs the residents of Pittsburgh, Pa., nearly ten million dollars a year, or about twenty dollars per capita per annum. The smoke nuisance costs Chicago seventeen million six hundred thousand dollars, or eight dollars per capita, and Cleveland six million dollars, or eight dollars per capita.

Despite a decrease of nearly two million bales as compared with last year's crop, the South received for its 1912-13 commercial crop of cotton, including seed, nearly one billion dollars, or more than sixty-one million dollars above the value of the 1911-12 crop.

Ohio coal production in 1912 reached the record-breaking figure of 84,524,727 short tons, valued at the mines at $87,079,578, increases of 8,764,741 tons and $5,269,450 over the figures for 1911.

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Christian Science Sentinel

"What I say unto you, I say unto all—WATCH" Jesus

Vol. XVI September 20, 1913 No. 3

Hindrances to Healing Overcome

ROBERT NALL

UNLESS we understand what true healing is, we are liable to err grievously. If in its application Christian Science had been limited to giving relief from physical troubles, it might have been more popular, but it would have belied its name; it would not have been the Christ-healing that the world needs. In the question, "Wilt thou be made whole?" Jesus expounded his mission. To him true healing meant complete wholeness: disease and sin were invariably coupled, and the healing of the one implied the destruction of the other. No scholastic commentator has been bold enough to deny this interpretation of the term "made whole," and it will be remembered that Mrs. Eddy emphasizes this truth throughout the text-book. She thus showed her fidelity to the full-orbed Christianity exemplified by Jesus and his disciples, and we do well, therefore, to study, as she did, what this means. If health were merely a condition of matter, there would be less necessity of study.

Many of those who flee to Christian Science simply to be freed from pain, would be content if they attained this result, though they might not be assured of any exemption from relapse; but that would not be spiritual healing. It would be only the substitution of one belief for another, and if dependence upon the physical were persisted in, the last state of such a one would be worse than the first. No, we must go much deeper than this if we are to apprehend thoroughly what Christian Science stands for and what it is doing for humanity. If we want the whole matter put concretely, here it is: "Entirely separate from the belief and dream of material living, is the Life divine, revealing spiritual understanding and the consciousness of man's dominion over the whole earth" (Science and Health, p. 14). This consciousness of spiritual power, and of being linked to the one omnipotent Mind, is what every man needs.

The patient in quest of health, who is slow to find it, sometimes gets into a mental tangle, and is always looking around for the cause of his delayed recovery. Very often that is why he is making little or no progress. It is because he is "looking around" that he is missing what he wants. He is searching everywhere but in the right place. He pictures all sorts of material causes, not one of which has any relation to the truth of being. The hindrances seem to be many, yet it is possible to sum them up in a very few words. In this respect Science and Health is a most valuable *vade mecum*. With its clear spiritual interpretation of Scripture, it so unfolds the truth that the wayfaring man who studies it will not err. We find there quite a list of conditions and false beliefs to which mortal mind clings with the tenacity of a limpet. When once we begin a mental diagnosis, we are somewhat appalled at the picture of what unregenerate mortal man is; but what is learned in this mental analysis should have a practical effect.

Without attempting the complete catalogue, it will be observed that among the weights which impede progress are these: Fear, ignorance, false belief and unbelief; more consciousness of error than of truth; belief in life and intelligence in matter; failure to acknowledge the one God, infinite Mind, as the only cause and creator; regarding the human mind as a healing agent; mistrust of God; looking for freedom from pain only that the pleasures of sense may be enjoyed; holding diseased and sinful thoughts; refusal to abide by the strict rules of Christian Science; disobedience to the promptings of "the Spirit of truth;" failure to acknowledge, frankly and honestly, Truth as revealed in Christian Science. One might add to this list, but there is enough here to cause every one to think deeply. In so doing, we must see that our thought is in the line of righteousness, otherwise we shall be dwelling in a mental realm where the conditions are alien to a victory through Truth.

Now, while it is just as true today as it was when Jesus was on earth, that "the power of the Lord" is "present to heal," there is, as there was then, a sense in which the power is unapplied. Jesus could not heal at Nazareth; even a very orthodox writer admits that there "his power was rendered powerless by the unbelief of those he could and would have healed." This unbelief was an absolute denial that Jesus was able to do mighty works. But there is an unbelief which may be classed as a dependence rather upon matter than upon Spirit. It is clothed in mortal vesture. The unbeliever will see and hear only materially. There is lurking error here that must be uncovered and destroyed before the light of Truth can penetrate the darkened mentality. This is a case where an awakening from false consciousness is imperative. By humility of spirit, penitence, a simple childlike faith, the unbelief must yield to belief, and belief to understanding; and as thought is spiritualized, there is a full acceptance of the divine conditions for complete victory.

When we recognize that true healing can only be synonymous with spiritual wholeness, we shall get some faint idea of the great work before us. Whether it be sin or sickness, makes no difference in one sense; they are both healed in the same way, that is, by divine Principle, as Mrs. Eddy tells us over and over again. As to physical healing, she puts the matter with her characteristic plainness when she says on page 230 of the text-book, that "we think that we are healed when the disease disappears, though it is liable to reappear; but we are never thoroughly healed until the liability to be ill is removed," and the final demonstration, whenever it is made, will be the victory over every sin. Then we shall be conscious of perfect spiritual reflection of immortal Mind, cognizant only as God is of sinless purity, harmony, and bliss.

No Christian Scientist, whatever stage of progress he has reached, can afford to stand idle. He knows where he is in truth, how far he has come, and the distance he has to go. It is not necessary to be unduly introspective to detect hindrances, and in proportion to his knowledge is his responsibility to the divine demand. Young students may not have reached this; but even they, if they are disciples in the truest sense, will find wonderful help as they seek to examine themselves. The searchlight of Truth may be de-

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pended upon to uncover every error and expose every hindrance. Nothing is more subtle than the material claim of sense enjoyment. Once awakened to the truth, we know that there is no pleasure in sin. Further than that, there is no rest and no true healing in sin. Material belief is reluctant to acknowledge this; but the law of Life is explicit. While we are cherishing even a thought of sin, and while there is no repentance for sin, we are obstructing our spiritual progress; hence the call for purity of thinking. And is not this just? If we believe that God is too pure to behold iniquity; if we believe that He is the very essence of holiness; if we believe (as we must, if we would be healed and saved) that He is always and everywhere present to answer our prayers and bless us, what is there more reasonable than that we should surrender ourselves to Him and do as He wishes?

Those who hesitate about meeting the absolute requirements of divine Truth should consider what they are likely to lose in comparison with what they will gain. Let them think of the unnumbered thousands who today can testify that they have received ten times more than full compensation for all that has been given up; and who are always ready to add that, as they have risen into purer consciousness, the healing power of Truth has been manifested much more quickly and effectively, and many errors of mortal sense have been destroyed. There is never any uncertainty as to what God will do. All the promises will be fulfilled. The word of Truth never faileth, and the psalmist tells us that it "runneth very swiftly."

We may learn many lessons from our Leader's experiences, and none more than that of her wonderful "patient continuance in well doing." Even in the darkest moments, she never lost faith in God as infinite good. Of her it may be said that "in quietness and confidence" was her strength, and her submissiveness to the divine will is one of the keys that opened to her the door of the kingdom of heaven, for submissiveness lets in the light; it reveals the impotence of error, it unfolds the power that comes from a pure knowledge of God.

One of the things which Mrs. Eddy learned very early she has recorded on page 31 of "Retrospection and Introspection" in these words: "The first spontaneous motion of Truth and Love, acting through Christian Science on my roused consciousness, banished at once and forever the fundamental error of faith in things material; for this trust is the unseen sin, the unknown foe,—the heart's untamed desire which breaketh the divine commandments." Is not a great secret revealed here? When faith in the material is conquered, faith in God becomes the dominant force in our lives. Hindrances will then vanish, because they are in fact of mortal origin, and therefore have no existence or power beyond the faith that mortals have in them.

"Out of the mouth of babes"

LOUISE KNIGHT WHEATLEY

It was the morning before Christmas, and presents had already begun to arrive. Although nothing had come as yet addressed to the little five-year-old Christian Scientist, with the arrival of each new package the child's excitement increased, and it was quite evident to the lookers-on that the little fellow's cup of bliss would not hold very much more. Then he suddenly astonished them all. "Mama," he said, "I'm so happy! I think I'll go down-stairs and talk to God a little bit." Down the stairs he went, entered the empty living-room, and climbed up into the big chair where he had so often seen his father sit to study the Lesson-Sermon and then silently "talk to God." Up went the little hand over his eyes, and for several minutes he sat perfectly still. At length those watching from the hall heard the baby voice softly repeating the Lord's prayer, and then he jumped down, his face beaming. He had talked to God and was satisfied.

Truly, "out of the mouth of babes . . . thou hast perfected praise." How simply and naturally that pure child-thought turned to God in its moment of extreme happiness! Quite different was the early training of those who witnessed the little scene, and of some, perhaps, who may read this story. In our early days, if we remember rightly, except for the nightly prayer at our mother's knee, we seldom talked to God unless we were in trouble. The appearance of the Bible on a week-day was generally the harbinger of something wrong in the household, and we regarded it with the same uncomfortable feeling as if we heard the call, "Icebergs ahead!" We talked to God only when we wanted something or when things somehow went wrong and we were sad, afraid, or discouraged. When baby was sick, mother read the Bible and prayed a good deal, and even father picked the book up once in a while, which made us very uneasy; but as soon as baby was well, the Bible went back to its old place in the bookcase, and the whole family cheered up.

But to this little Christian Scientist, untrammeled by false education, knowing nothing from his babyhood but "the simple verities" which Mrs. Eddy says make children "happy and good" (Science and Health, p. 236), it was a perfectly natural thing to want to "talk to God" just because he was so happy. And if we had been privileged to hear that baby prayer, we might have bowed our heads in reverent humility and learned much; for crude though its phrasing must have been, it surely found its way to the great listening heart of the all-Father, for it was winged with the vital essence of true prayer,—gratitude, sincerity, and love.

With all due respect to the church of our childhood, to the beloved father and mother who so faithfully practised its teachings, and to the many good and honest persons who may yet believe in it, this article is written. As Christian Scientists we have no quarrel with any system of religion, or with those who follow it. It is only that we believe we have found that which the apostle describes as "a more excellent way," and can do no less than walk therein. We might do well to ask ourselves, however, we who feel that we have journeyed so far from the church of our fathers, if we have really gone as far as we have fancied, or whether some threads of the old ways of thinking may, perchance unknown to us, be yet clinging to our garments. Let us honestly ask ourselves if even now we turn to God as quickly in times of joy as in times of sorrow.

In times of unusual happiness, when the birds are singing and the way seems carpeted with roses, do we always remember who is really the giver of all goodness, and stop long enough to thank Him? Or, in times like these, when our cup seems full to overflowing, do we sometimes become so absorbed in contemplating satisfied self that we get just a little lazy mentally, and continue to tread "the primrose path of dalliance" with careless and unthinking footsteps? Then suddenly, perhaps, the scene changes; those temporal and evanescent joys fade away, even as the dropping of the summer rose-leaves, the birds cease to sing, clouds gather threateningly on the horizon, and we hurry back to our books, and begin to "talk to God" as we have not done in quite a long time. What occasion have we to smile because mother gets out the Bible while waiting for the doctor to arrive? She is honestly living up to the best she knows, while we— Oh, patient One, whose love is infinite, why does it seem so

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easy to forget? It was to Thee we turned in that darkest hour of our lives; and now that we have found Thee, and been healed and blessed, shall we not remember that Thou art also a God who in the brightest hours of our lives can make them yet more radiant?

Most of us have had our vacation, and as we look back upon the many experiences which made our holiday so beautiful and fair, it is well for us if we can remember with rejoicing that in the midst of all our innocent pleasures and distractions we were never too busy to stop now and then and, like the little boy, "talk to God" just because we were having such a happy time. The sweetest part of our sweet memories is this, that we took God with us up the mountain trail, across the moonlit lake, along the shell-strewn beach. We love to remember how the mountain trail was traversed easily and without accident or delay; how the moonlit lake sparkled with a new beauty not of earth; and how the lapping waves sang us to sleep with softer lullaby because we had first talked to God "a little bit," communed with Him in our joy.

Once, in a western city, a little girl of twelve applied for membership in a Christian Science church. Like all the other candidates, she was called before the board of the church alone, and asked some questions. Among them was this: "What do you understand by prayer?" The child looked at her older and presumably wiser questioners, and then she smiled. "Prayer?" she repeated softly. "Why, prayer is just an expression of gratitude for the good already received." It was almost as if she were wondering why they should ask a question whose answer was so palpably evident; yet among that little group of listeners there were few eyes not suddenly wet with tears.

Truly, it is the child-thought for which we need to pray, the simple child-thought which Jesus loved, and which, while we older ones are toiling slowly and laboriously along the road from sense to Soul, may run joyously past us, and enter first the kingdom.

Childhood and Christian Science

HARMON I. LEE

As one who was grown up before he embraced Christian Science, and who has experienced the severe mental conflicts which accompany the overthrow of stubborn false beliefs and habits, I was pleased to observe, while engaged in Christian Science Sunday school work, the ease with which the children grasp the deeper meanings of spiritual truth. Those with similar experiences will appreciate what Mrs. Eddy says on pages 236, 237, and 130 of Science and Health; and I am of the opinion that in no better way can we as Christian Scientists aid in bringing to pass those "greater works" mentioned by Christ Jesus, than by training the children how to apply his teachings, logically, practically, and scientifically, to their daily needs.

This work is being done in Christian Science Sunday schools all over the world, by those who are endeavoring to implant in the child consciousness the Bible truths which the great Wayshower came to teach. Jesus said, "I am come that they might have life, and that they might have it more abundantly." It is not fair and reasonable, however, to expect that the Sunday school will accomplish in one hour, once a week, the work that it should be the duty and privilege of all Christian Scientists to have a part in, particularly those who have children under their care. Too many ignore their duty by thinking that they do not know how to do this work. It would seem that no better rule could apply than that each individual should study the Ten Commandments, the Sermon on the Mount, the Lord's Prayer, and the Lesson-Sermons from *The Christian Science Quarterly* in such manner as will enable him to impart their spiritual meanings in a simple and practical way to the little ones.

Now that Mrs. Eddy has awakened the spiritual apprehension by which the promises of the Bible are being fulfilled, shall we be satisfied to leave its attainment to the future, and thus incur Christ Jesus' rebuke to the men of Sychar, "Say not ye, There are yet four months, and then cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest." Indeed, the fields are white for the harvest, and nowhere in his teachings does Jesus more clearly point out this fact, and show us where to reap, than when he says, "Suffer little children to come unto me, and forbid them not: for of such is the kingdom of God." Are we not forbidding the little ones when we fail to teach them how to apply the truth logically and practically to aid them in making their demonstrations? Do we not rather interpose doubt and fear, and place limitations on their faith and understanding? Do we not leave to the Sunday school exclusively the work in which we should share?

Many beautiful demonstrations could be given as a result of Sunday school teaching, but a single instance will illustrate the far-reaching influence of one child well taught. At a recent Wednesday evening meeting a gentleman stated that he was formerly the one doubting, opposing member of a Christian Science family; that his baby, two and a half years old, had attended Christian Science Sunday school; that she had learned to recognize the word God when she saw it printed, and that she used to take the *Quarterly*, Bible, and Science and Health, and hunt through them to see how often she could find the word. He concluded that if all his family, even the baby, were turning to Science, he would see for himself what there was in it. He began to read, secretly at first, and then openly, and through this reading of the text-book, "Science and Health with Key to the Scriptures," he was awakened to the realization that he had been healed of the tobacco habit of twenty years' standing, during which time he had been smoking from fifteen to twenty cigars a day. Surely a little child shall lead them. Here certainly is an illustration of a child's faith bringing logical and practical results from Sunday school work and home teaching.

As each individual is more and more endued with the desire so to learn the truth as to be enabled to impart his understanding to the child consciousness, not only will the individual rejoice in a higher spiritual understanding, but through this application and method of studying the truth as Jesus taught, the world will acknowledge the "greater works" which are now at hand, and which come through the recognition of the ever-presence of God.

"Follow me"

HORACE A. PULLAR

When our Master was asked by the rich young man what he should do to inherit eternal life, it is noteworthy that Jesus first referred him to those commandments which relate to man's duty to his neighbor. Upon receiving the assurance that these had been kept, and in answer to the question, "What lack I yet?" the test of self-denial was required of him. Jesus said, "If thou wilt be perfect, go and sell that thou hast, . . . and come and follow me."

In all probability this inquirer after Truth was sincere, and was living in obedience to the commandments as far as he understood them; but his unwillingness to part with his material possessions showed that he was worshiping the false

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gods of belief in life and substance in matter, that belief which is rebuked in the commandment: "Thou shalt have no other gods before me." Mrs. Eddy says: "This *me* is Spirit. Therefore the command means this: Thou shalt have no intelligence, no life, no substance, no truth, no love, but that which is spiritual" (Science and Health, p. 467).

Many of the disciples forsook family and friends to serve the Master, but this was only the initial step; and every faithful follower has had to learn the necessity of breaking away from all belief in the reality of material life with its seeming attractions, "even the surrender of all merely material sensation, affection, and worship" (Science and Health, p. 9). Only in this way is it possible to gain, in a sufficient degree to heal those in bondage to sickness, sorrow, and sin, that impersonal love for all mankind expressed by Jesus in the words, "For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother."

The pathway of true discipleship is indeed straight and narrow,—straight, for it leads direct to God, Spirit; and narrow, inasmuch as it admits of no compromise with matter. When at times the hill before us seems steep, let us remember the words of our beautiful hymn:—

By the thorn-road, and none other,
Is the mount of vision won;

. . . . . .

Earth-bound hearts thou shalt deliver;
Oh, for their sake,—press thou on!

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Our Highest Concept

MYRTLE B. S. JACKSON

SCIENCE AND HEALTH speaks of Jesus as "the highest human corporeal concept of the divine idea" (p. 589). Jesus knew himself, and knew that humanity cannot come into the presence of the all-knowing, all-loving Father except by way of its highest concept of divinity, and that there is positively no other means of receiving more of the knowledge and presence of God; hence the Master repeatedly invited mankind to come unto him, saying, "Come unto me, all ye that labor and are heavy laden, and I will give you rest;" "Him that cometh to me I will in no wise cast out;" "I am the bread of life: he that cometh to me shall never hunger." It is significant that Jesus did not say in the first instance, Come unto God, but "Come unto me," and in this surely is shown his loving-kindness and tender mercy toward imperfect, struggling mortal thought, so fearful because so ignorant of the deep things of man's infinite Principle.

The Saviour knew that he stood at that point of experience and demonstration where he represented as much of the Christ, or divine idea, as the world could perceive and understand. When men and women did answer the call, and did come unto him, he had more beauty and blessedness to unfold, even the teaching contained in the words, "I can of mine own self do nothing;" "the Father that dwelleth in me, he doeth the works." And today, and through all ages, we shall gain the true spirit and knowledge of divine healing, the true understanding of our Father-Mother God, only as we study our Lord's life and example. But though we are not among those privileged thousands who came into his personal presence, have we therefore lost any of that which we so much need to steady and strengthen our footsteps? No, for our highest human concept of a divine idea is always with us, in our most individual and peculiar problems. We may still arise and follow this path to the sure acquisition of the spiritual consciousness which is our actual need.

Often in our every-day life we want certain things for ourselves and those dear to us, and we fret ourselves and are troubled with fear because we feel that our most sincere desires may be unworthy or unwise, or that in some way the good we long for may not be good for us to have. We struggle to get an idea of God's will toward us, which may seem so far away and intangible that we cannot lay hold of it with any sense of relief and comfort; whereas, if we would only rejoice in such spiritual concepts of the true, beautiful, and good things as we are able to perceive, if we would trustfully come unto our highest human concept of good, would accept it, and know that we do in very deed experience the Christ-coming because we welcome the best and purest ideals that we can grasp, such confidence would remove our ignorance and uncertainty, and we should then be able to perceive those still better things "which God hath prepared for them that love him." It may be only the desire for better health, more happiness, or the success of some legitimate undertaking, but if it represents our present highest sense of good, we have a right to know that it is already ours, since divine perfection must at least include all that is good in our faint picture of goodness, and nothing less than perfection and the abundance of love is ever God's will toward man.

It is certain that we shall never gain more of the heritage of Love except as we are loyal to the highest spiritual ideals. The infinity, eternality, and perfection of good belongs to every child of God in unlimited measure, and to this end, its full realization and consummation, "Christian Science lights the torch of spiritual understanding" (Science and Health, p. 202). The knowledge of God, the Christ-idea, will ever be the Wayshower, "till all be fulfilled." In this manner can we prove the sustaining and continuing inspiration of Jesus' precious message, "Lo, I am with you alway, even unto the end of the world."

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[Written for the *Sentinel*]

The Awakening

NANCY H. BUSKETT

AND can it be but yesterday the Magdalene was I?
How came I so it were not good to tell;
Sufficeth it that now I know full well
'Twas but an empty life of shame I led
When daily on men's wiles and smiles I fed;
A nightmare in earth's short and transient dream.

How different was the smile of him at meat
When, trembling sore, I stood me at his feet,
Shrinking from the pure gaze that read my past,
But drawn by love so great it held me fast!
Fearful of Pharisee, my foe 'mongst men,
I only gathered faltering courage when
The Christ to me in tender accents spoke,
And o'er his feet the alabaster broke.

He bade me go in peace, the peace of heaven.
And so, tho' down the ages I am read
As Mary Magdalene, who blindly led
An earthly life unworthy of her best,
And bartered virtue, but could find no rest,
This comfort mine: where'er the tale is told
The radiance of the Christ-smile will enfold;
And in that smile lies buried all the past,—
The truth I claim, for this I know at last.

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Selected Articles

[Frederick Dixon in *Evangelisches Schulblatt*, Bern, Switzerland]

The reference to Christian Science by Pastor Modersohn, in your issue of the 28th of June, contains a misconception of Christian Science so common that I hope you will permit me to correct it. The pastor states that Christian Scientists maintain that sin and disease have no real existence, but being only imaginary, can be dismissed by thought. His mistake lies in his failure to have mastered Mrs. Eddy's definition of the word reality. By reality, Mrs. Eddy means the spiritual creation, as opposed to the material concept of creation. Hence sin and disease, in her teaching, are not absolutely real, inasmuch as they are not God created. That they have a relative reality in human consciousness, she not only does not deny, but insists upon. It would be easy to produce innumerable quotations from her writings to this effect, but they are so numerous that a single one will probably be sufficient. On page 447 of Science and Health she writes: "To assume that there are no claims of evil and yet to indulge them, is a moral offense. Blindness and self-righteousness cling fast to iniquity. When the Publican's wail went out to the great heart of Love, it won his humble desire. Evil which obtains in the bodily senses, but which the heart condemns, has no foundation; but if evil is uncondemned, it is undenied and nurtured. Under such circumstances, to say that there is no evil, is an evil in itself."

Neither does Mrs. Eddy teach that evil can be thought away. That would constitute a process of mental suggestion to which Christian Science is entirely opposed. What she does say, and this is the teaching of the great natural science idealists of the day, is that sin and disease are produced mentally, and therefore must be mentally destroyed. Inasmuch, however, as the mind which produces evil is conscious of evil, the belief in evil can only be destroyed as men let that Mind be in them which was also in Christ Jesus. In the exact proportion in which this is done, the habit of thinking evil is destroyed, and the sin and sickness which result from these thoughts are destroyed with it. In a word, the carnal mind has given place to the Mind of Christ.

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[W. C. Williams in *Baltimore* (Md.) *American*]

In a recent article upholding Dr. Osler's position on the inefficiency of the saints in curing human ills, a certain reverend gentleman referred to Christian Scientists as representing the extreme form of trust in miracles. He stated that it is just beginning to be seen that this is the wrong kind of trust in God.

Christian Scientists do not believe in miracles, if by miracles is meant something which is accomplished contrary to law; nor did Jesus, for he said that he came to fulfil the law, not to destroy it. He also said that as the Father did the works, all who believed him and trusted in God would do even greater things than he did; and most of his work was the healing of "all manner" of diseases. He did not advise people to go to medical men or to study medicine, but proved to them that it was their God-given privilege to be filled with health and holiness, and that through obedience to God's law,—seeking the kingdom of heaven, loving their neighbor, and overcoming sin,—health of mind and body would result.

Either sickness and disease are in the divine order of things or they are not; either God afflicts His children with suffering or He has nothing to do with it. If the Father visited disease on His children, we would have no right to try to overcome it, and we could not overcome it if sent by an all-powerful God. Jesus showed that it was not through God that we were made sick, but that through the understanding of Him and man's relation to Him, sickness and all other discords can be overcome, since they are unreal. A human father would not inflict suffering on his children for the benefit they might derive from the patience gained in fighting for their health, and would we attribute to a loving heavenly Father that which we would condemn in a human one? The command, "Seek ye first the kingdom of God and his righteousness; and all these things shall be added unto you," will keep one busy enough without wasting his energy during the whole of his mortal existence in struggling for freedom from the nightmare of disease, and the promise is there which makes such a waste unnecessary.

If God does not inflict disease, it is one's duty to reach upward for the truth that makes free, and not delve in materiality for something to make him a further slave to it. Jesus believed, with our critic, that "all God's creatures will be happy;" but as he knew that happiness would be unknown so long as the creature was disease-bound, he went about teaching and proving that God's law made men free. Our reverend friend, a minister of the gospel, says that it is our duty "to discourage reliance upon any spiritual efforts to take the place of necessary material medicines and treatment, though giving due weight to the aid of God . . . in seconding . . . every effort;" and yet the Bible states that God is Spirit, and Jesus encouraged us to put our whole trust in God. Paul said that the "flesh profiteth nothing." This does not look as if an omnipotent, omnipresent God was intended to take second place in His universe.

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[H. Farmer Hall in *Bexhill* (England) *Observer*]

After reading Dr. Atkinson's letter in a recent issue, it seems that his interpretation of Christian Science and its teachings has developed into a personal attack, interspersed with dogmatic assertions with regard to the motives and aims which actuated the healing work performed by Jesus and his disciples. These assertions are given without any substantiation, so that our critic must forgive us if, in the face of Scriptural records which are opposed to his conclusions, we find them a little difficult to accept.

This critic would try to impress us with the statement that miracles of healing were confined to the disciples and to the immediate followers of Jesus. In the "Decline and Fall of the Roman Empire," Gibbon bears witness to the fact that for two hundred years after the inauguration of the Christian era, healing the sick without material remedies was practised by the early Christians. This is corroborated by many other historians of undoubted authenticity. Apart from these facts, however, it does not seem that the critic's assertions are borne out by what we know of the teachings of the Master. That Jesus considered the healing of the sick a necessary expression of the Christ-power is evident, not only in his own ministry, but also in the instructions he gave the twelve, in his commission to the seventy, and in his final commands just previous to his ascension. Certainly Jesus presented the never-changing, ever-present Christ to humanity as the healer of both sin and sickness. If his last comforting assurance, "Lo, I am with you alway, even unto the end of the world," means anything, it certainly means this: that this same Christ, endowed with all the powers which Jesus manifested to a suffering world, is veritably here today; and it would be interesting to know where our critic, in his interpretation of the Scriptures, finds his authority for eliminating the healing of the sick and retaining the forgiveness of sins.

Perhaps, however, our critic would reply that it is through the use of drugs and material remedies that we should look

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for the Christ-healing. In answer to this we would point out that in all the healings that Jesus performed he did not in any instance use or recommend drugs. It is useless so to misinterpret the lesson of the clay placed on the eyes of the blind man, and quote this as an instance of material methods. If clay and spittle is the divine prescription for blindness, it is quite certain that it cannot be improved upon, and it is unexplainable that the medical methods of today do not continue its use.

Mrs. Eddy, in presenting her rediscovery of the Christ-healing to the world, realized that it was entirely apart from material methods. She realized also, that it must be in accordance with and in fulfilment of divine law, as Jesus himself asserted. In "Science and Health with Key to the Scriptures," on page 109, she writes: "I knew the Principle of all harmonious Mind-action to be God, and that cures were produced in primitive Christian healing by holy, uplifting faith; but I must know the Science of this healing, and I won my way to absolute conclusions through divine revelation, reason, and demonstration. The revelation of Truth in the understanding came to me gradually and apparently through divine power." Unnumbered people have, through the teaching of Christian Science, found health and happiness, and a more inclusive and practical idea of the mission of Christianity. Those who feel called upon to criticize rather than to learn, continue to hurl their misconceptions at the ever-increasing company of Christian Scientists, but wholly without avail. Perhaps some day these individuals will awake to this fact and turn their attention to the Science of Christianity, which has everything to offer them in the art of healing.

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[Renata Hermes King in *Nachrichten*, Portland, Ore. (Translation)]

"When the fulness of the time was come, God sent forth his Son," the Bible tells us. When the realization of the insufficiency of Jewish rites and statutes dawned upon the Hebrew people, and a yearning after the consciousness of God's child and his all-loving, all-powerful Principle, Love, reached its culmination, there was found an instrument prepared by the all-loving Father, which in purity received the thought emanating from Him and was fitted to bring it into expression. Jesus was born of a virgin, and thus the way to the Father opened up to humanity.

This most significant word of Paul has been fulfilled time and again in the destiny of nations. The appearing of great, regenerating ideas has always taken place "when the fulness of the time was come." God's hour and His ways are not to be measured according to small human standards, neither has God's instrument ever been chosen in accordance with human prudence. "When the fulness of the time was come," Luther appeared,—the simple, meek, God-reliant miner's son from Thuringia, and brought religious freedom to thought constrained by priestly garments. The Bible was given to the German people with all its wealth of truth and inspiration, and the Reformation advanced through the lands where thought had matured and consequently there was readiness to receive it.

Again: "When the fulness of the time was come,"—when the time of seeking and yearning after full, complete consecration to God was fulfilled,—there was once more an instrument prepared by Him. The treasures which Jesus brought to men, and which through human opinions, church domination, worldly wisdom, and mental sluggishness had, so to speak, been buried under dust and rubbish, were once more brought to light. It was shown that Christianity is not like a garment which has become worn during the centuries, but that the realization of Jesus' command, "Heal the sick, cleanse the lepers, raise the dead, cast out devils," with which the disciples and early Christians complied and which they carried out with God-given authority, is not a lost power but a very present fact, as present as God and His living Word. Christian Science has come to prove that the eternal Christ, immortal Truth, heals, cleanses, and liberates today as in Jesus' time, and in this instance again God chose His instrument, though not according to the ways of the world. A loving, pure woman was illumined by God. Mary Baker Eddy was a seeker after God from earliest childhood, but it was not until she grew into mature womanhood, when prostrated by an accident and considered by family and physicians to be on the brink of the grave, that through the reading of the Bible she awoke to the fact that God was her life, the healing Christ her present Redeemer. Impelled by love for all mankind, she did not keep this experience to herself, but turned it into a source of blessings for humanity.

How bountiful, how loving and wonderful are God's ways! It was not from Europe with its many Bible students, scholars, and evangelists, not from scholastic theology nor from any state church with its rigid organization, including church committees and consistories—no, from America, from the liberated religious thought of a free country did the Christ-idea come, and this through a woman.

How many were the prejudices to be overcome in other countries, including our good German fatherland; how much apprehension on the part of the authorities, how much official churchdom and individual know-all-ism had to be overthrown through facts, for Christian Science to be established in Germany! But quiet work divinely directed, indisputable proofs of the healing power of Truth, and a growing understanding of its means and method gradually prepared the good soil in Germany. Christian Science has grown steadily in spite of difficulties. In Berlin, in Stuttgart, Dresden, Frankfort-on-the-Main, Braunschweig, in Switzerland, and everywhere in remote country places, the sown fields of the Christ Science grew and ripened for harvest; and although Mrs. Eddy herself had not deemed it wise at first to have the text-book translated, still "when the fulness of the time was come," the "Key to the Scriptures" was given to the German-speaking people in their own tongue according to Mrs. Eddy's instructions.

The rich blessings which will accrue to the German people through Mrs. Eddy's directions regarding a translation of "Science and Health with Key to the Scriptures" can hardly be anticipated at the present hour. A nation of thinkers is learning to think in God's way. They are awakening from the ephemeral wisdom of human science, which forever calls forth the sigh, "And here, poor fool! with all my lore I stand! no wiser than before!" (Goethe, in Faust), to the knowledge of God, the Science of sciences. The simple and devout German mind is yielding obeisance to the all-loving, creative divine Mind. It is coming into the understanding of its spiritual freedom and is thus learning to grasp and utilize the spiritual truths which men like Lessing, Kant, Schleiermacher, and other deep thinkers and poets, have barely touched upon. This truly means a measure of blessing which is beyond our present estimate.

The world-wide thought of freedom, unity, and brotherhood is expressed again in Science and Health. On page 340 Mrs. Eddy says: "One infinite God, good, unifies men and nations; constitutes the brotherhood of man; ends wars; fulfils the Scripture, 'Love thy neighbor as thyself;' annihilates pagan and Christian idolatry,—whatever is wrong in social, civil, criminal, political, and religious codes; equalizes the sexes; annuls the curse on man, and leaves nothing that can sin, suffer, be punished or destroyed."

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[Herbert M. Beck in *Arkansas Democrat*, Little Rock, Ark.]

I note in a recent issue the report of the trial of a Christian Science practitioner of Canyon City, Texas, for healing a man by prayer without a license to practise medicine. The further fact that the lady was acquitted, according to later press despatches, seems to have been overlooked; at least, I have not seen it mentioned in the *Democrat*. One is forced to wonder what manner of laws some one supposed Texas to have, and what kind of purpose there is in trying to prove a woman guilty of having practised medicine without a license just because she healed a man of paralysis by prayer to God. Christian Scientists maintain that it is in no way fair for certain doctors, who make no pretense of depending on prayer for healing, to claim the sole and only right to use prayer in healing, and to say that Christian Scientists, who make no pretense of using medicine, shall not be allowed to heal the sick by prayer unless they have a license to practise medicine. This, however, was the recent contention of a high medical authority in Arkansas, and such has been the contention in every Legislature and in Congress, and before the courts, in all too many cases.

It should be appreciated that in Arkansas a broader policy has prevailed among the doctors, and they have not undertaken to prosecute Christian Scientists, but have said that sick people should be allowed to call whom they pleased to treat them. A representative of the medical fraternity said last spring, and repeated it openly in the public hearings on the Hughes bill, that Christian Scientists could not and ought not to be interfered with by law, and that so far as he was concerned they would not be. But why all this undercurrent, Mr. Editor? Why must Christian Scientists always be on the defense? They do good and not evil; they are a self-sustaining people, live moderately, pay their debts, build their own churches, and dispense charity rather than receive it; they mind their own business; they are law-abiding; and last, but not least, they heal the sick and the sinner through prayer alone, to God, as taught in the Bible and in "Science and Health with Key to the Scriptures" by Mrs. Eddy, the Discoverer and Founder of Christian Science.

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[Editorial in *Motordom*, Albany, N. Y.]

The statement that environment is thought manifested, may sound too transcendental and impractical for many motorists to accept; nevertheless, the statement is true. The conditions under which we individually and collectively live are the direct reflection of our mental condition. There was a time when this was an almost universally scouted theory; but a few thinkers in every age have grasped its reality, and by demonstration have proved its truth for all time. It is being proved more generally today than at any period in the world's history. Few thinkers now deny that exact thinking about one's self produces health, and that, when applied to other conditions generally considered intolerable, it brings about right conditions.

History's pages are full of the records of the experiences of those who by right thinking have triumphed over seemingly insurmountable obstacles. The world has in the past been taught to view these demonstrations as miraculous or supernatural, as violations of the laws of nature, etc. But today we are learning that these experiences were neither supernatural nor preternatural, but supremely natural. Should not success seem more real than failure, peace more real than discord, health more real than sickness, and life more real than death? There are not two causes—good and evil—warring against each other for supremacy. Cause is one, and that one is good. If we will accept this fact and hold to it in the face of all that would tempt us to deny it, we shall invariably triumph. But, you ask, what has all this to do with motor cars and motoring? Just this: If motorists would give as much time to thinking along positive, constructive lines as they now give to thinking and talking negatively about "tire trouble," "engine trouble," and other kinds of trouble, they would have little difficulty with their cars, and tours would seldom be marred by interruptions or accidents. Thousands of years ago a patriarch, when overwhelmed by a sense of care and trouble, cried, "The thing which I greatly feared is come upon me, and that which I was afraid of has come unto me." Therefore, unless we would have these conditions, let us stop worrying about our tires and our engines; let us stop predicting trouble, disappointment, and possible disaster for our motor trips. The discords that are now being accepted as inevitable accompaniments of motoring, can be prevented proportionably as we exclude them from our thoughts and instead insist upon right and good as the only realities.

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[John W. Harwood in *Gazette-News*, Blackpool, England]

No one can deny that for everything which exists, including both man and the universe, there is a cause or creator. This cause, which is the source of all present existence, must have been the cause of all existence in the past, and therefore must be eternal. That which is eternal must be good, for it is evident that evil is self-destructive; so the one great cause or creator is good, and that which causes or creates must be power, and palpably such a power could only operate as intelligence or Mind.

Jesus defined this cause as Spirit; John said that "God is love." Summing up, we conclude that this cause or creator which is Mind, Spirit, or Love, and which is wholly good, which must be eternal, could not be less than infinite, perfect, immutable, immortal. It is generally agreed that like produces like. A cause which is good, must have a like effect. A creator who is Spirit, must have a spiritual creation. We read in Genesis, that "God saw every thing that he had made, and, behold, it was very good." Also, that "God created man in his own image," so that man must be an expression of Mind, hence spiritual, eternal, immortal.

Recognizing the foregoing self-evident truths, we can see what Paul meant when he said, "For in him [Mind] we live, and move, and have our being." Man's life consists of spiritual consciousness; "to be spiritually minded is life." Jesus showed that life is mental or spiritual when he said, "This is life eternal, that they might know thee the only true God."

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["A Looker On" in *City News*, Manchester, England]

The critics might be able to tell us whether God made evil and sickness, since according to John, God made every thing that was made, "and without him was not any thing made that was made;" and whether it would be right to call them good, seeing that "God saw every thing that he had made, and, behold, it was very good." Also, they might have some satisfying theory which would make plain the reason for the existence of matter in face of the fact that Jesus said, "That which is born of the Spirit is spirit." I have read the Christian Science text-book and argued with many Christian Scientists, and have found that in Christian Science, Truth and reality are synonymous terms, which signify that which is eternal and unalterable; so that when Christian Scientists say that sin and disease are unreal, they have a clear understanding that if they were real, nothing could change or destroy them.

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Editorial

"Deliver us from evil"

ANSWERING the questions, "What is error?" and "Is there no sin?" Mrs. Eddy on page 472 of Science and Health exposes the nature of evil and how it masquerades in the main in the vestments of truth. She also points a remedy for these illusions by which mankind is deceived, and she reduces evil to its native nothingness when she defines error as "a supposition that pleasure and pain, that intelligence, substance, life, are existent in matter."

The first appeal of evil to mankind was based upon the illusion that God had kept back something which He feared to let man have, because man would with this knowledge become equal with Himself. "Ye shall be as gods," was the alluring argument of the tempter. Thus evil represented to mankind that it was good, and that it had the power to confer a gift which God had withheld from them. So it has been in all ages, mortal man ever believing that something of value, in pleasure or in power, could be obtained through the good which evil falsely represented itself to be. Some one has said that evil is never a temptation when it bears its own name and frankly makes its appeal in its own character, and this is a truism which Christian Science makes more true by exposing the nature of evil. When evil is seen for what it is, it cannot be anything but revolting to those who are honestly trying to be good and do good, for they recognize it as the lie and the liar it has always been from the very beginning, and as did the Master, bid it depart, for they would serve the only true God.

Our Master taught his disciples to pray: "Lead us not into temptation, but deliver us from evil." The chief obstacle to the fulfilment of this petition seems to be the proneness of mankind thus to pray and then deliberately to put themselves in the position of least resistance by leaving unguarded the portal at which evil is ever waiting to find entrance. Men take the first step in wrong-doing, and often unwittingly, when they permit themselves to harbor an evil thought, a thought of envy, condemnation, malice, hatred, which once admitted thrives like the proverbial weed, for there was never yet an evil deed which was not the outcome of a wrong thought, nurtured until it burst the bounds to overwhelm with shame and horror those who beheld it.

Jesus went even farther in his unsparing condemnation of wrong thinking, declaring that he who permitted himself to violate the commandments in his thoughts had already committed those sins in his heart; thus confirming the wise man's saying that as a man "thinketh in his heart, so is he." We must take care, then, that our inner thinking be always such as would acquit us at the bar of Truth. It will not do to plead that it does no harm to indulge a thought of envy, or criticism, or hatred, when no one knows it. That very argument should warn us that evil is plying us with its specious representations, and that we should respect our own consciousness enough not to offend it with that which we would hesitate to lay bare to our neighbor. Evil can do no harm to the consciousness panoplied with good, but its reaction on the thinker of wrong is inevitable and to the extreme of penalty.

How rigidly, then, should we question our every thought, and bar the entrance to every least intimation of evil, lest it plant a barbed arrow that shall rankle and fester to our undoing. One cannot be truly happy unless he is thinking good, and therefore living good. Evil may clothe itself never so enticingly, it may dangle before our vision the baubles of place and power, the gratifications of sense, but not one or all of its promises should shake our steadfast adherence to the good and the true, for in them alone is "fulness of joy."

And we have but to speak the word of truth to unmask the pretender and prove its powerlessness to fulfil its promises, either for good or evil. Did not the Master say: "Fear them not therefore: for there is nothing covered; that shall not be revealed; and hid, that shall not be known"? And again he said: "Behold, I give unto you power . . . over all the power of the enemy: and nothing shall by any means hurt you." Thus armored, we shall not only know evil for what it is, but we shall cease to fear it, for our Leader has taught us (Miscellaneous Writings, p. 210) that "error, when found out, is two-thirds destroyed, and the remaining third kills itself." And we may spare ourselves even this conflict if we but effectually guard our mental citadel.

ARCHIBALD MCLELLAN.

Our Larger Privilege

MRS. EDDY gives a startling intimation of the all-inclusiveness of the place and privilege of the true Christian Scientist when she says that "God expresses in man the infinite idea forever developing itself, broadening and rising higher and higher from a boundless basis" (Science and Health, p. 258). Christ Jesus realized this ideal of an ever expanding spiritual consciousness and efficiency, and if, as we all affirm, it is ours to do his works, it is certainly ours to gain his grasp of divine Truth. Cause always precedes effect. God is light, and as He rules in us it is manifest that our mortal sense darkness must disappear, and that our power to dispel darkness must correspondingly increase. Said the Master, "If therefore thine eye be single, thy whole body shall be full of light."

It is further apparent that thoughtful and thankful recognition of this wondrous fact of our "high calling of God" has directly to do with its demonstration. Spiritual power is definitely related to spiritual intelligence, and this knows no limit. Christ Jesus respected both the local sentiment and the local need when he counseled his disciples to go first to "the lost sheep of the house of Israel;" but when in due time he commanded them that they go and preach the gospel to all nations, he quite ignored the racial pride and exclusiveness of his people, and declared for the unlimited arena of Truth's redemptive compassion. Of us, as of all true disciples, it is to be said, "Their line is gone out through all the earth, and their words to the end of the world," and our inspiration and joy should correspond to this tremendous orbit of privilege. To be sure that through our Christlike knowing and living Jesus' Messianic work is to be continued in the illumination and healing of those immediately about us, our family, neighbors, and friends, is to gain an abiding sense of the sacredness of life and duty, and yet how inadequately does this measure the extent of the vital interest and effective activity to which we are called.

Writing to Timothy, Paul reminded him that prayer was to be offered daily "for all men; for kings, and for all that are in authority;" and this may have inspired Pym when he wrote that "a man's religion should show itself in having the country well governed." Mrs. Eddy has rephrased Paul's injunction in her expressed desire that every Christian Scientist should daily pray, "May Thy Word enrich the affections of all mankind, and govern them" (Manual, Art. VIII, Sect. 4). Christian Scientists are not only to be alert to human problems and meet all the demands of good citizenship, but they are to have immediately to do with the final

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solution of these problems by their conscious and purposeful radiation of the truth of being respecting them. Our responsibility thus articulates itself with every great issue and with all mankind; we are to live, to love, and to labor for all, as did the Master, and every true life is thus to become a great event; our daily prayer, "Thy kingdom come," is to be divinely determinative in the lift of the whole world into light.

No man can attain to the fulness of his stature in Christ whose vision does not compass his capabilities as well as his responsibilities. If we are given to self-depreciation, and are content with meager achievements, it is in evidence that we have not been thinking in the larger unit of life's privilege. Inspiration does not express itself in a dwarfed and stunted growth. It either dwindles and dies, or it becomes a very cedar of Lebanon. Looking out upon human conditions in this twentieth century, one's heart is touched with the tragedies of material sense,—with the injustice and wretchedness which still attend so-called Christian civilization; and under these circumstances professed Christians, and more especially Christian Scientists, have a part assigned them which includes very much more than effort in the interest of their personal salvation. It is theirs to prove, in convincing demonstration, that the "prayer of a righteous man availeth much." They are to be undisturbed by the great world-sicknesses, while knowing the truth which alone can heal them.

The seeming greatness of this task discourages those only who are unmindful that God is "able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us," a truth which makes it true that to be a Christian Scientist is the greatest, the grandest, the most gladdening thing in the world. It is to be a "man of God," an inestimable power for good.

JOHN B. WILLIS.

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Mastery

MOST Christian people are familiar with Paul's statement, "Every man that striveth for the mastery is temperate in all things;" to which he adds that those to whom he chiefly referred, the Roman soldiers with whom he had been so closely associated during his two years' imprisonment in the fortress at Caesarea, did this "to obtain a corruptible crown; but we an incorruptible." He also tells us that there is no uncertainty as to the result of this spiritual striving. His further statement, "I keep under my body, and bring it into subjection," has been taken by some to mean his approval of physical training, but this is offset by his words to Timothy: "Exercise thyself rather unto godliness. For bodily exercise profiteth little: but godliness is profitable unto all things." Paul also says that because of his "trust in the living God" he had to "suffer reproach," yet he does not hesitate to commend to others this trust in God, who is Spirit, and in spiritual ways and means.

This question of mastery is surely a most important one to mankind, who, according to material sense, begin their days in entire helplessness, and, if they live to a great age, end them in a similar condition. Yet we read in the Bible that throughout all the ages God changes not, and that man reflects God. It is true that early in their lives mortals begin to reach out for the mastery of many things, and in a certain way to the control of their own bodies. Mrs. Eddy refers to this when she says (Science and Health, p. 199): "The feats of the gymnast prove that latent mental fears are subdued by him. The devotion of thought to an honest achievement makes the achievement possible." Even a little child must overcome fear before he can learn to walk—his own fear, possibly, less than that of those who watch his first steps, and this is even more true as he takes his forward steps on life's long journey. The baby forgets his fear about falling when he attempts to walk, but until he knows why he should not fear anything, he merely transfers the fear to some other line of endeavor. So long as one believes that he is material and governed by material law, he is practically a prisoner to the belief that his body can control him and dictate to him as to what he may or may not do.

Now it is true that the soldiers from whose discipline Paul learned such valuable lessons did much in the way of controlling their own bodies, so that they could, as he tells us, endure hardship, but their sense of mastery undoubtedly meant to them the power to outstrip others or to crush them, even where these men were not foes but of their own race. They were therefore, whether consciously or otherwise, using fear as a weapon which sooner or later would be turned against themselves. Here the one who would know and demonstrate the truth of being must part company with all material ways and means of gaining the mastery to which the Bible and Science and Health point.

The student of Christian Science soon finds that from this standpoint his past training has been woefully neglected, even if he were a skilled athlete. Christian Science "urges the government of the body both in health and in sickness" (Science and Health, p. 462), and this it does by showing that every thought should be obedient to divine Mind. Mastery really begins with one's self, and when one can positively control his own thoughts, in accordance with the demands of Truth, he has gone a long way toward the only mastery that is worth while, and the body will respond in health and harmony. Of course a soldier would know better than to admit a single foe to the fortress on the chance of expelling him later, but are we as wise? If we think and talk about disease and sin, except it be to declare their powerlessness, is not a secret foe seeking an unguarded portal by which to enter our citadel? On the other hand, if we fail to exercise ourselves in the "godliness" which Paul insisted upon, and lay down our arms to indulge self and sense, we shall miss the mastery over both which really is the incorruptible crown of the true victor.

When the call to service sounds, the ready response should ever be, "I can do all things through Christ which strengtheneth me."

ANNIE M. KNOTT.

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Among the Churches

Current Notes

MELBOURNE, AUSTRALIA.—A progressive step taken this year was the opening of a reading tent at the agricultural show last September. Science and Health has been accepted by the Balaclava, the South Yarra, the Malvern, and George Robertson's lending libraries, the Violet Town Mechanics' Institute, and the women's ward at Pentrige jail. The "Life of Mary Baker Eddy," by Sibyl Wilbur, has been accepted by the Toorak, the Balaclava, the Malvern, the Elsternwick, the South Yarra, the Austral (Collins street), and George Robertson's (Elizabeth street) lending libraries, and the Violet Town, Caramut, and Kynton public libraries. The *Monitor* has been accepted at the Salvation Army Men's Farm, Pakenham; Heatherston Sanitarium, Cheltenham; Excelsior Boys Reformatory, Brighton; Eye and Ear Hospital; Queen Victoria Hospital; Infectious Disease Hospital; Epileptic Colony, Clayton (all papers); Kynton, Upper Macedon, Heidelberg, Dandenong, Coleraine, and Violet Town public libraries; Salvation Army Boys Home, Bayswater; Malvern Electric Tramway Library; Neumurka Butter Factory; Colonial Sugar Refinery, and the Salvation Army Girls

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Reformatory, Riddle's Creek. Science and Health is now at one hundred and seven places, *Sentinels*, *Journals*, etc., are sent to sixty-two places, and *Monitors* to one hundred and fourteen places.

At the Salvation Army Men's farm at Pakenham the superintendent wrote, thanking us on behalf of himself and the men for the *Monitors*, and said that both he and the men had read and enjoyed them. At the Boys Reformatory, Brighton, the superintendent said that there was much in the paper to interest the boys, and that he would be very grateful for it; also the Girls Reformatory at Riddle's Creek expressed appreciation for this paper. We are constantly hearing from various places of people who have read the literature and have received help. About four hundred and fifty *Journals*, thirty-one hundred *Sentinels*, fifty-five hundred *Monitors*, and three hundred specially marked *Monitors*, with articles of interest to individual people, have been distributed this year.

Report of the Distribution of Literature Committee.

UTAH.—In preparing for the joint lecture in Salt Lake City on May 4, the directors felt it would be well to circulate copies of the *Monitor* just prior to the lecture, and in considering a topic for publication at that time it was decided that inasmuch as the National Education Association was to have its convention in Salt Lake City later in the year, it would be well to have an article dealing with education in Utah. To this end Prof. Joseph E. McKnight, of the training school of the University of Utah, kindly consented to write such an article. When it was known that it would appear in the *Monitor*, representatives from the boards of the churches and your committee waited on the secretary of the Salt Lake Commercial Club, suggesting that this article would be good for circulation by the club in large quantities. After consideration, the club ordered three thousand marked copies to be mailed to the members of the National Education Association throughout the country. The churches in Salt Lake City mailed fifteen hundred to Salt Lake teachers, and your committee mailed one thousand to school trustees and teachers throughout the state.

Correspondence.

AUCKLAND, NEW ZEALAND.—Since the fire occurred, about six months ago, we have taken a hall, which in time will be our own. Being a public place, it is already drawing many to the services; last Sunday [July 13] there must have been fifty present. Thus, in three short years have we seen the work grow from the few who used to gather in this room. Our hearts are filled with gratitude to our Father-Mother God for all His love.—*Correspondence.*

CHICAGO, ILL.—Twelfth Church of Christ, Scientist, was organized last evening [July 17]. About one hundred and fifty members of the new body attended the meeting, and the indications are that the new church will have a membership of more than two hundred. Twelfth Church was organized because of the overcrowded condition of Second Church, and all of its charter members were formerly members of the latter church.—*Chicago Journal.*

MT. VERNON, N. Y.—On New Year's day last, First Church of Christ, Scientist, of Mt. Vernon, was burned to the foundations. On the 7th day of September a new edifice, which has been erected at a cost of in the neighborhood of ten thousand dollars, was opened to the members of the Christian Science church of this city on the very grounds upon which the original building was burned.—*Evening News.*

The Lectures

Darlington, England

At a lecture on Christian Science delivered in Mechanics hall by Prof. Hermann S. Hering, the introductory words of Dr. R. B. Reed were as follows:—

This evening we are to hear a lecture on Christian Science, a subject which is occupying the attention of thinking men and women more and more every day, and of which no one at this time can afford to be ignorant. Some five years ago it came to my knowledge that a very great friend of mine, who had been ill for some months and who had tried nearly all of the usually accepted methods of treatment without receiving benefit, had turned as a last resort to Christian Science.

Though I knew nothing of the teachings of Christian Science beyond what I had read in several disparaging newspaper articles, I deemed it my duty to go to my friend and to try to persuade him that if he could not be healed by more orthodox methods, he had no right to be healed at all. I well remember the kindly way in which he received my abusive and unwarranted attack upon Christian Science. So much was I impressed with the change in his mentality and the improvement in health that I determined to borrow from him a copy of the Christian Science text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy. This I studied for some months, but without making much progress, for I always tackled the subject in a faultfinding and critical frame of mind. At last, however, I saw that in my folly I was trying to cast away what has since proved to be the greatest blessing which has ever come into my life. This evening we are to hear something of this practical, liberty-bringing religion.

Correspondence.

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Eureka Springs, Ark.

Judge Clifford P. Smith, at his lecture on Christian Science in the Eureka opera house, was introduced by L. E. Baird, second reader, who said in part:—

Christian Science has been called by some a "new religion;" but it is not new in fundamentals, since its tenets and teachings are founded purely and absolutely on the words and practises of Christ Jesus. You will not hear anything this evening which conflicts with the teachings and the deeds of the lowly Nazarene. These lectures are not instituted with the expectation of adding to the membership of the Christian Science church; rather are they the result of the ardent desire on the part of Christian Scientists, grateful for benefits received, to bring the truth to others. At the same time opportunity is furnished for the correction of erroneous impressions of Christian Science which may have gone abroad.

Correspondence.

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Pacific Grove, Cal.

The lecture on Christian Science by Bliss Knapp, which was given in the T. A. Work hall, was largely attended, nearly three hundred being present. The speaker was introduced by Mayor J. P. Pryor, who said in part:—

As most of you know, I have not embraced Christian Science, though I have sought relief from bodily ailments, not only for myself but for members of my family, through those who practise it and know its powers for good. One naturally holds to the religion of his childhood, that religion indeed to which he has been born and reared; yet I count as among my best and warmest friends those who are Christian Scientists, and they all have been attracted to Science from other forms

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of worship, believing they have found the truth. I think it has fallen to the lot of most of us to witness the great benefit, comfort, and uplift that the teachings of Christian Science have wrought in the lives of some within our personal acquaintance. Somehow, I always regard my Christian Science friends as neighbors, for they always seek to do good, and to speak only good of others. They truly exemplify the golden rule: Do unto others as you would have others do unto you.

Pacific Grove Review.

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Edinburgh, Scotland

Bicknell Young, lecturing on Christian Science, was introduced by Wallace Smith, second reader of First Church, who said in part:—

I should like to say that I have found Christian Science to be a thoroughly practical religion, and I know that it heals, because I was healed over seven years ago. For twenty-two years previously, I had suffered from a malady which in my case was pronounced incurable. Every available means was tried, but all to no purpose. In my extremity I called for Christian Science treatment, and was instantaneously healed in the spring of 1906. It is difficult to express in words the profound gratitude that one feels for the sense of freedom and peace which Christian Science brings.—*Correspondence.*

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Austin, Texas

The Hancock opera house was comfortably filled with an audience of several hundred representative people on the occasion of the lecture on Christian Science by Judge Clifford P. Smith. The lecturer was introduced by J. Bouldin Rector, city attorney, who said:—

Conflicting theologies have for a thousand years obscured and confused the truth. Doctrine and church dogma have shackled human thought and aspiration since man began to worship; have built around the God-thought the limitations of human minds, often the reflection of a present exigency and to serve the hour. The church that the speaker of the evening represents, has prospered under the criticism of conventional denominations, and this is an argument for its need and a foreshadow of its stability and future usefulness. It preaches no new and strange creed; it bears the faith and works of the Galilean. It applies the truth in a simple and direct way as taught by the Master, and is sustained by the wisdom and wealth of his words when he dwelt among us.

The Austin Daily Statesman.

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Lectures to be Delivered

Aberdeen, S. Dak.—Francis J. Fluno, M.D., Idle Hour theater, 3 p.m., Sept. 28.

Aberdeen, Wash.—Prof. Hermann S. Hering, Grand theater, 8 p.m., Sept. 25.

Atlantic, Iowa.—Clarence W. Chadwick, Masonic hall, 8 p.m., Sept. 29.

Bristol, England.—William D. McCrackan, M.A., Colston hall, 8 p.m., Oct. 9.

Burlington, Iowa.—Virgil O. Strickler, Grand opera house, 3 p.m., Sept. 28.

Butte, Mont.—Prof. Hermann S. Hering, Auditorium, 8 p.m., Sept. 23.

Camden, N. J.—Hon. Clarence A. Buskirk, Temple theater building, 415 Market street, 3:30 p.m., Sept. 28.

Chicago, Ill. (First Church).—Clarence W. Chadwick, Church edifice, 4017 Drexel boulevard, 8 p.m., Sept. 26 and 27; 3:30 p.m., Sept. 28.

Cobourg, Ontario.—Bliss Knapp, Opera house, 8 p.m., Sept. 29.

Des Moines, Iowa.—Clarence W. Chadwick, Church edifice, 923 Eighth street, 8 p.m., Oct. 2 and 3.

Emporia, Kan.—Virgil O. Strickler, Church edifice, 8 p.m., Sept. 29 and 30.

Galesburg, Ill.—Virgil O. Strickler, Beecher chapel, 8 p.m., Sept. 25.

Geneva, Ill.—Virgil O. Strickler, Sept. 27.

Grafton, N. Dak.—Willis F. Gross, Opera house, 8 p.m., Oct. 2.

Grand Forks, N. Dak.—Willis F. Gross, Church edifice, Belmont and Fourth avenues South, 8 p.m., Sept. 30.

Great Falls, Mont.—Judge Clifford P. Smith, Elks' hall, 8:30 p.m., Oct. 3.

Ironwood, Mich.—Bicknell Young, Pierce's opera house, 8:30 p.m., Sept. 25.

Kalamazoo, Mich.—Willis F. Gross, Academy of Music, 8:15 p.m., Sept. 25.

Kalispell, Mont.—Judge Clifford P. Smith, McIntosh opera house, 8 p.m., Oct. 2.

Kansas City, Kan.—Virgil O. Strickler, Masonic temple, 8 p.m., Oct. 3.

Kent, Wash.—Judge Clifford P. Smith, I. O. O. F. hall, 8 p.m., Sept. 30.

Lincoln, Neb.—Clarence W. Chadwick, Church edifice, 12th and L streets, 8 p.m., Sept. 30.

Litchfield, Minn. (auspices Willmar).—Bicknell Young, Litchfield opera house, 8:15 p.m., Sept. 28.

Manchester, England (First Church).—William D. McCrackan, M.A., Town hall, 7:30 p.m., Oct. 7.

Marshfield, Ore.—Clarence C. Eaton, Masonic opera house, 8 p.m., Sept. 25.

Oconomowoc, Wis.—Bicknell Young, Auditorium, 8 p.m., Sept. 29.

Portland, Ore. (Fourth Church).—Prof. Hermann S. Hering, edifice First Church, 18th and Everett streets, 8 p.m., Oct. 2; (four churches jointly), same place, 8 p.m., Oct. 3.

Sault Ste. Marie, Mich.—Bliss Knapp, Soo opera house, 8 p.m., Oct. 2.

Schenectady, N. Y.—Bliss Knapp, Mohawk theater, 3:30 p.m., Sept. 28.

Seattle, Wash. (First Church).—Prof. Hermann S. Hering, Moore theater, 2:30 p.m., Sept. 28.

Tacoma, Wash.—Judge Clifford P. Smith, Tacoma theater, 3 p.m., Sept. 28.

Victoria, British Columbia.—Prof. Hermann S. Hering, Drill hall, Menzies street, 8:30 p.m., Sept. 29.

Wheaton, Ill.—Bicknell Young, Masonic hall, 8 p.m., Sept. 30.

Wichita, Kan.—Virgil O. Strickler, New Cranford, 8 p.m., Oct. 2.

Willmar, Minn.—Bicknell Young, Willmar opera house, 3 p.m., Sept. 28. (See also Litchfield.)

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Admission to Membership in The Mother Church

The next admission of candidates will be Nov. 7, 1913. Application blanks may be obtained by addressing the Clerk of The Mother Church, and should be returned to him on or before Oct. 22, 1913.

An application sent to the Clerk does not constitute the applicant a member. Notice of election will be sent to those who are admitted to membership.

Those who have made application for membership prior to May 30, 1913, and have not received notice of election, may communicate with the Clerk if they so desire, and are especially requested to do so before sending in a second application.

JOHN V. DITTEMORE, *Clerk*,
105 Falmouth Street, Boston, Mass.

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Testimonies of Healing

It is with the deepest thankfulness that I acknowledge the many blessings which Christian Science has brought into my life. I therefore add my testimony with the sincere hope that it may encourage others to take up the study of this glorious truth which brings us out of bondage. When I first had Christian Science brought to my notice, I was a practising physician in a large city, with a family of four dependent upon me. I saw the power of Truth to heal in Christian Science, but I put it aside, as when Agrippa said unto Paul, "Almost thou persuadest me to be a Christian." I would not heed the call, but continued until death took out of mortal sight my eldest daughter. I then mourned bitterly, for I had no God. I had lost the only concept of God I ever had when our minister came and, kneeling at the bedside, prayed we might be resigned to the will of God. I ended his prayer with a protest that I could not love a God who would take so bright and happy a young woman out of a home that needed her, and my old religion was gone. For six years I would not be comforted, and *materia medica* had put upon me the law that I would go insane if I did not take up some line of active work.

I went South to save the youngest daughter from tubercular disease, and while there, and far enough away from those who knew me,—for I had scoffed at what I thought to be Christian Science, and also at Mrs. Eddy,—I wanted to prove the truth of the healing, then like Thomas of old I would believe. Oh, the joy when I had the proof in the healing of a loved one! Then my own healing followed, and with it a longing for the book, "Science and Health with Key to the Scriptures." It is now over four years since this truth came to me, during which time God has been our only physician for every ill. In these years, blindness, typhoid fever, abscess of long standing, neuralgia, bronchial trouble, and many minor ailments, have been overcome with the application and understanding of divine Truth; but the spiritual uplift and peace with God is beyond what mortal tongue or pen can express. It was a bright and happy day for me when I could realize the truth of these words from Revelation: "And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away."

Before I understood that God is Love, and the kingdom of heaven within, I thought I would have to die before reaching the state where my tears would be dried. But thanks to our dear Leader, who was pure enough to discern the truths of the Bible and give them to us in Science and Health, all who "hunger and thirst after righteousness" can through her teachings know God aright; and Jesus has said that the knowing of God is life. We know that if we are in His image and likeness there can be no death for His child; the belief of mortal sense is all that dies. There can be no more tears for loved ones gone before, when we realize this truth as revealed in Christian Science; and now I know what Jesus meant when he called to him all such as feel the burden of their sins, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." I felt the sorrow and burden of belief in matter, but when my eyes were open to the true state of the child of God, not forsaken and alone, but ever in the embrace of the heavenly Father, who blesses even those who know Him not, and is calling, ever calling us to repentance, yes, it was a happy day when Christ, Truth, set me free! I found God, not afar off, but Immanuel, "God with us," and with this assurance and constant effort I am finding my way from sense to Soul, putting off the "old man with his deeds," and putting on the "new man" after Christ Jesus, who has shown us this way to our Father's house, the true consciousness of the children of God.

We are not to be weary in well-doing, now that we have been born again, but to be ever going out into the vineyard of our God, sowing the precious seeds of truth, lifting up the fallen, strengthening the weak, with loving counsel pointing ever to "the Lamb of God, which taketh away the sin of the world." Let us follow our Leader as she has followed Christ. In this way alone can we prove to the world that we have been born again. And may we say with the apostle, "Let us offer the sacrifice of praise to God continually, that is, the fruit of our lips giving thanks to his name."

MRS. MABEL L. SMITH, Davenport, Iowa.

I desire to tell my first experience in Christian Science, with the hope of helping some one as the testimonies of others have helped me. On Dec. 2, 1910, I was a complete wreck, having lived a number of years in the tropics and contracted what was termed a complication of diseases. As I had tried many doctors without any permanent benefit, I had completely lost faith in *materia medica* and expected my time had come, for I felt certain I could not last many days; then a friend, who had never talked Christian Science to me before, said that if I had lost faith in medicine, I had better try Christian Science. My reply was, that I knew nothing about it. He then told me that Christian Science had helped him and his wife, and knowing it could do me no harm, I consented to take treatment. He recommended a practitioner who was about four hundred miles away, and wrote to her asking that she treat me at once, as I was suffering greatly.

In about three days I received a letter from the practitioner, but the suffering had ceased before the letter reached me, and I was feeling more cheerful than I had felt for months. I continued treatment for three weeks, when I decided to stop, as I was feeling so well. The healing seemed wonderful, but the spiritual uplift was even more wonderful. In my younger days I was a Bible student, but from all I learned it led me to believe, after attending nearly all the different religious denominations in my search for an understanding which I failed to find, that I must wait for death to solve the problem. I stopped going to church, and the Bible was a closed book for years, as I did not again resume my study of it until I began to read it in connection with "Science and Health with Key to the Scriptures" by Mrs. Eddy. Through the understanding thus gained I have overcome every ill, also some bad habits, such as an ungovernable temper, which besides being very unpleasant for my friends, would sometimes leave me prostrated for hours. Profanity and the tobacco habit of at least twenty years were also overcome.

These are only a few of the many benefits I have received in Christian Science, and I have gained sufficient understanding to enable me to help others. My wife and mother, neither of whom had any previous knowledge of Christian Science, have also gained an understanding of the truth and can help themselves. This has all been done by reading the Christian Science literature, as none of us have ever been to a church service or to a Christian Science gathering of any kind.

Words are inadequate to express the deep gratitude I feel to that dear good woman who so faithfully followed Jesus that she saw and understood his teachings sufficiently to interpret them and give us a rule so plain that all who will may avail themselves of God's blessings here and now.

EDWARD F. GIBSON, Gatun, Canal Zone.

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The Lord "is my refuge and my fortress: . . . in him will I trust;" and though I have found myself disheartened, discouraged, and full of fear, time and time again, these words of the psalmist have invariably lifted me up, and I have found consolation and peace to the degree in which I learned to trust. It was very hard for me to lay aside all my old beliefs and fears, my own wishes and desires, but when I finally learned in Christian Science that "thy will be done" did not mean that I must learn to be glad for physical or mental miseries, or that I had to sit patiently under affliction, the burden left my heart, and I began to grow in truth. I learned that only good can come, only good does come, from God, and that "all things work together for good" to those that love Him.

My heart yearns to the young student just coming into the truth, trying to reconcile what seem bad conditions to the new-old thought, trying to shut out false beliefs in a moment and growing weary at seemingly slow progress. To these I would say that I have found much encouragement in reading the testimonies of others, and I have always looked upon the *Sentinel* as a beacon of light, opening up for me the way each week, breaking the road that I might walk a little farther on.

I did not come into Christian Science for physical healing, but through a great trouble which involved human love; and fear mastered me utterly, for though I had heard of Christian Science, I had only ridicule for it, and it had been years since I had even thought of it. But when this great blow fell on me, I called up some Christian Science people whom I knew very slightly, and asked if they would help me. They were not practitioners, but through their understanding of the truth, conditions were bettered. The next day and that night I slept soundly for the first time in ten days.

Since that time I have met much and overcome much, and though still confronted with many problems, I have learned that fear and trouble and worry are of themselves nothing, and must and do vanish into nothingness. Our dear Leader's life has taught me how much we can overcome if we trust in God and know Him aright, and that no struggle is too great for us if we trust in divine Truth.

Mrs. Eddy achieved a stupendous work, and my heart is full of gratitude to God that I could live in this age and get the benefits of her wonderful attainments. My husband is also a student of Science and Health, and I am so thankful for this great blessing, and also for the Christian Science literature,—thankful to God, and grateful to Mrs. Eddy. I trust this will help some one along the way who, though recognizing the truth, yet finds it hard to reconcile it with present experience. The "rough ways shall be made smooth," and "green pastures" will be ever before us, if we follow the way of Truth.—Mrs. Elmere Brown, Pacific Beach, Cal.

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[Translated from the German]

The following testimony of healing is given with a feeling of sincere gratitude for Christian Science. In May, 1912, I was suddenly taken ill with appendicitis and went to a Christian Science practitioner, who immediately gave me a treatment, whereupon I went to church. There, however, I was overcome by a sense of terrible fear, accompanied by symptoms which necessitated my going to bed at once upon my return home. After a fairly good afternoon the condition grew worse in the evening, but I could see God's omnipresent love in that help came through the unexpected visit of my practitioner. The truth had such a wonderful effect upon me that I was able to call upon the practitioner on the following day. I would like to say that Christian Science healed me twice of such attacks inside of a year, and within twenty-four hours. I was stopping at a seaside resort when the first attack occurred, and the healing was accomplished by two absent treatments by a faithful practitioner, the cure being so thorough that at noon of the second day I was able to eat and relish my food. This, according to the material view of things, would have been deemed an impossibility in the nature of the case.

My dear wife as well as my son have been greatly blessed through Christian Science. She was cured within a very short time of catarrh of the bladder and varicose veins, while my son was healed of severe inflammation of the throat. I have been benefited in every respect through Christian Science,—in a business way, physically, morally, and spiritually,—and for this I am indeed grateful to God, and thankful to our noble Leader, Mrs. Eddy.

Hermann Lange, Berlin, Germany.

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It was through reading the testimonies in the *Sentinel* sent me by a Scientist who heard of my condition, that I was encouraged to try Christian Science, and a desire to help others prompts me to acknowledge through its pages my healing, which occurred nine years ago. I had the best medical attention which could be secured, for an internal trouble, with untiring love and care from relatives, and I appreciate the efforts and kindness of the physicians; but I only recovered sufficiently to be up, and on days when I felt my best could go driving, but was unable to care for my room or to exert myself in any way. If I walked two blocks, I would be completely exhausted. After beginning to take treatment in Christian Science I gradually came to act more naturally, and was so much improved in a few months that I appeared well, although I did not experience complete healing for a year. After two operations had failed to cure me, and the physicians had suggested a third with slight encouragement that I would experience much benefit, I feel very grateful indeed to God, also thankful to Mrs. Eddy and all who have ever helped me along the way, for the healing and happiness I have enjoyed since learning of this truth. The literature has been a great help to me. I have had many proofs of God's power and loving care since gaining some understanding of His law.—Mrs. Blanche Austin Wharton, Springfield, Mo.

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Having suffered from nervous and stomach trouble, with its attendant ills, since my earliest recollection, and not receiving even temporary help from *materia medica*, change of climate, etc., I was surprised to find that I had been completely healed, and lifted into a sense of freedom of which I had never conceived, after being with some Christian Science friends one day. A few weeks later I was driving one morning with one of these same friends, a young girl, who asked me why I wore glasses. I replied that it was because my eyes did not focus and I suffered from headache if I left them off. She asked, "Where do you get your sight?" to which I answered, "From God." The friend then quoted the Scripture words, "Every good gift and every perfect gift is from above." Two weeks later I realized that I had not worn glasses from that day, and I have felt no need of them since, although I have used my eyes to do the most trying needlework.

It would seem that these proofs of the efficacy of Christian Science to meet my needs should have been sufficient to impel me to accept its teachings at once; but a false sense of God and His law had to be dethroned before I was ready to turn to divine Truth, though I gave the glory of my healing to Christian Science and urged others to try it. Two years later, when I had been very ill for two months and was greatly reduced, my faithful family physician said he was not able to diagnose my case and honestly admitted he could do nothing

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more for me. I was brought from my home in the South to a Hudson river town, where the physician who was called in said he knew of nothing more to do for me than had been done, and he did not come again.

Several days after this, when my family were expecting my death at any moment, believing I could not live more than a few hours at the most, a Christian Scientist came to me, and after talking with me a few minutes, I arose from my bed and sat by an open window for two hours. I slept sweetly all night, breakfasted with my family, took a drive, and spent the remainder of the day with my Christian Science friend. An acquaintance who had been told the afternoon previous that I could not live through the night, was surprised to find me standing on the front piazza when she called at nine o'clock to inquire if I were still alive. I had been absolutely healed in one treatment!

Christian Science has done far more for me than the healing of my physical body, since it is also healing me of sin, and has given me a peace which indeed "passeth all understanding." For all of these blessings I am deeply grateful to God, also thankful to our revered Leader for her life of purity, and for the truth which makes the healing of every ill possible to all who turn to Christian Science for help.

BESSIE DOWN PATTERSON, Nyack, N. Y.

✧

I came into Science about one year ago. I was said to have been born with weak eyes, and according to medical direction, had to wear glasses. I had worn them since I was five years of age, when I first began school, and had become so accustomed to them that I wore them constantly. At the time above mentioned I had an uncle and aunt who had been healed in Christian Science, and of course they were very enthusiastic over their recovery, which was truly wonderful. They had sent literature to my home, though it had not been read, except by my sister, who was very ill at that time and who has since been completely healed through Science. Like most other non-Scientists, we regarded Christian Science as some kind of heresy, and ridiculed it to a high degree. This is frequently the case, I think, with outsiders who do not understand the truth.

Upon the healing of my sister, I was naturally interested, so after a short visit to my uncle, I decided to try it, as it couldn't do me any harm. I laid aside the glasses of my own accord and began to read "Science and Health with Key to the Scriptures." At first, mortal sense told me my eyes were inflamed, but I declared the truth, and since that time have never put on glasses again, though I have school and office work requiring much reading and writing. My eyes are now all right, and each day I feel more and more thankful to God, as well as grateful to Mrs. Eddy, and hope that many others may come, as I have, to know the truth. I want to be an example which others will do well to follow, and hope that the day is not far distant when Christian Science will be more widely known here.—DAVID GIBSON, New Decatur, Ala.

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Christian Science came to me at a time when I was greatly in need of help, and in my case man's extremity was truly God's opportunity. It was not for physical healing, however, that I took up the study of Christian Science, but the time had come when my faith in God no longer helped me to overcome worry, fear, and despondency, and I searched for a more practical, more helpful religion. This I truly found in Christian Science.

After studying the text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, for a time, I soon found that all our troubles, whether physical or other, came from wrong thinking and a lack of understanding of man's relation to God. Many Bible passages which had lost their meaning for me, gained a new light through the understanding of Christian Science, and became a great help to me in my every-day life. In Proverbs we read, "In all thy ways acknowledge him, and he shall direct thy path." I realized that I had not acknowledged God in all my ways, for when we are filled with fear and anxiety we are not doing this. The Bible further says that we should seek "first the kingdom of God," and that all needed things shall be added unto us. Not understanding the true meaning of the term "kingdom of God," I received no help from this. The kingdom of God, or kingdom of heaven, meant to me a place that we were to reach after death, but on page 590 of Science and Health it is defined as "the reign of harmony in divine Science." This statement enabled me to understand more fully Jesus' words, "The kingdom of God is within you."

There was no change in my surroundings or work after I took up the study of Christian Science, but with a changed thought and a clearer understanding of my relation to God, peace and happiness came to me. It takes time to gain spiritual understanding, but if we are faithful to divine Principle as taught in our text-book, we shall reach the promised land of health and peace.

I am deeply grateful for the many benefits I have received through Christian Science.

MISS ROSA HILTBRAND, Colorado Springs, Col.

✧

Christian Science has opened for me the door to a spiritual understanding of Life, Truth, and Love. I had no church, no God, so no peace. No amount of materiality, or the seeking of happiness in what the world offers in the way of pleasures, can satisfy the hunger which human consciousness experiences. We try to satisfy this yearning, which we do not recognize as a longing for Truth, with all manner of things which the world offers until, as often occurs, we are divinely driven to seek God. Mrs. Eddy tells us, in her spiritual interpretation of the Lord's Prayer, "God is infinite, all-power, all Life, Truth, Love, over all, and All" (Science and Health, p. 17). This showed me that man is never separate from God. It met my own thought concerning the supreme power as infinite, which I never understood or tried to analyze, thus leaving me, to sense, without God. Through the study and application of the teachings of Christian Science, I have been healed of severe sick headaches and extreme nervousness. My eyesight suddenly failed to such an extent, that for one week I could not read or study, but through the help of a practitioner this was entirely overcome. I have since read as much as I wished without any discomfort.

Words cannot express the gratitude I feel for the many blessings which have come to me and mine. From discontent I have been lifted into harmony and peace,—that peace "which passeth all understanding." All earnest Christian Scientists have the same gift from God. Can any one wonder that we are filled with an overwhelming sense of gratitude?

MRS. ESTELLE M. GESHWIND, Chicago, Ill.

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[Translated from the German]

It is a pleasant duty devolving upon me to testify to the blessings received through Christian Science. Since earliest childhood I was afflicted with an eruption of the skin and attacks of inflammation. All the remedies applied proved a failure. For seven years I suffered with inflammation in the armpits, and despite continuous medical treatment there was no lasting improvement. I had hoped that baths in the North sea would be conducive to recovery, but they intensified the

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trouble to such a degree that I had to stay in bed for quite a period. The physicians pronounced my case to be chronic. In my greatest need I became acquainted with the teachings of Christian Science and applied for treatment, which was taken up lovingly. The healing which followed soon after the first treatments did not prove permanent, probably owing to my fear and lack of understanding.

In the summer of 1910 I had a more severe attack of the trouble than ever before. During the hours of worry and sorrow which followed, things which I had been unable to grasp heretofore became clear to me, and my healing then made rapid strides. A specialist who was instructed to inquire into my case, told me that I would be unfit for work for weeks to come, as my condition was very serious. A week after this examination I was entirely well, and have remained so till this day. The blessing which has been mine in this instance is immeasurably great, and for this, as well as for the spiritual uplift which I have experienced, I am unspeakably grateful. I thank God from the depths of my heart for having led me to find the peace which passeth understanding, and I am also grateful to Mrs. Eddy.

FRAU EMMA DUCHOW, Berlin, Germany.

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For the sake of suffering humanity, I desire to submit this testimony to the *Sentinel* for publication. I was healed through Christian Science after suffering for three years with serious stomach and bowel trouble. I had been treated by five of Chattanooga's best physicians, but I at last resorted to Christian Science and was cured with only eight treatments, and am now enjoying every minute of my life. I am grateful to God, and thankful to Mrs. Eddy for the blessings I have received through Christian Science.

MRS. E. F. SHACKLEFORD, Chattanooga, Tenn.

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[Written for the *Sentinel*]

Sand, or Rock?

MARY I. MESECHRE

A CERTAIN house was builded fair to see,
With massive walls and stately towers,
Which through the passing sunlit hours
Echoed the sound of joyous minstrelsy.

Another building, full as fair, stood near;
Twin structures seemed they. Storms arose,
And raged, and passed. Dawn did disclose
Two houses? Nay! One only did appear.

The vehement rain of fear descended fast
'Gainst walls that stood all fair to see
In their apparent symmetry;
Somewhere unseen the deluge inly passed.

The flood of sorrow came with furious tide,
Surmounting highest turret stone,
Whelming the fortress in its moan,
And in its wake the fear-forced rift yawned wide.

The winds of doubt blew with benumbing power,
Charged with the force of sudden fear
And surging sorrow, chill and drear:
The yielding walls fell prone that wasting hour.

And why? Each house seemed strong to stand the shock
Of wind and wave on every hand.
Ah, but one rested on the sand
And crumbled. Hast thou builded on the rock?

From Our Exchanges

[*The Continent*]

If all followers of Jesus Christ from the time of the apostles until now had understood his message in perfect simplicity and had followed his will with perfect devotion, there would still today be just one undivided Christian church in the world, as there was on the day of Pentecost. Denominational differences and distinctions are badges of human frailty, always signifying somebody's fault somewhere, of either insufficient understanding or insufficient consecration; and therefore as the church goes on to perfection in knowledge and grace, these badges of frailty must gradually disappear. If they are not disappearing, the church is not progressing. A church not wanting them to disappear is far from its Lord.

Getting these recognitions into the prevalent Christian mind puts the church in the right attitude toward church union. It makes denominationalism, however needful in "times of this present distress," a thing to be outgrown. It prepares the whole church to lament it as a heritage of the flesh and to long for its ultimate disappearance. And with that attitude established, all church union movements may be watched without anxiety. They will then advance neither by compromise on the one hand, nor by constraint on the other, but by prayerful effort on the part of all Christians to understand and appreciate one another's tenets, while all labor together to enlarge the bounds of Christian liberty and reduce the exactions of ecclesiastical law.

[Rev. R. J. Campbell, M.A., in *The Christian Commonwealth*]

Has Christianity proved itself able to do what St. Paul says it has done? Has it initiated its adherents into any experience which enables us in any degree to get behind the great mystery of life? Has the hidden wisdom, the ultimate secret of things, been made manifest in any real and satisfying way through the mysteries, the great profundities, of the Christian revelation? To these questions we reply in the affirmative. There is such an experience, there is such a revealing, but it is only given to a certain quality of heart, not to a certain order of mind. "I thank thee, O Father, Lord of heaven and earth," said Jesus, "that thou hast hid these things from the wise and prudent, and hast revealed them unto babes." What I most want to insist upon is that Christian experience is indeed of the nature of a mystery, a thing which the secular mind cannot understand, and which can only be apprehended by those who are spiritually prepared for it. I say apprehended rather than understood. We can feel a truth we cannot demonstrate.

All the theologies that have ever been framed have just been so many efforts to express in terms of the mind what the humblest servant of Christ already knows quite well with the heart; namely, that it is right and inevitable that by the cross should the Saviour enter into his glory. And we are still at it. On we go with our theologizing, and we cannot help it; we must keep on trying to express this august truth of the soul in terms of our ever-changing earthly experience. Hence the multitude of doctrines, but hence likewise the invincible reality of Christian experience of the Saviour's redeeming work.

[*The Universalist Leader*]

While ecclesiastics split hairs, and while the priests cry, "Impossible, Impossible!" out there on the firing line, where the battle for civilization and for virtue is hottest, the soldiers are lying in common trenches, are eating together at the mess-table, and are marching together, under one banner, up

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the heights. In this, as in most of the other great problems of history, the solution lies not with those who theorize and speculate, but with those who, out in the open, under God's sky, beat upon by the tempests of the world, build a common shield from the storm, and plan together in the night how they can take another citadel of sin. In the morning you will find them there, facing the dawn and the day's work in a great comradeship of soul, the petty distinctions all lost sight of in a great consecration.

[*The Congregationalist and Christian World*]

We need to be taught the true regions in which the springs of rest and healing are to be sought. It is the paradox of so much of the life of our own time that men excuse their want of interest in religion by their search for what only religion can give them. The true cure for weariness is in vision, the heartening consciousness of an enduring strength to be had for the seeking, the undergirding of the everlasting arms. To be truly happy and effective, we need, then, to reverse many of our attitudes. What multitudes of men and women are needing is not recreation. They need re-creation, new spiritual impulses, new interpretations of life; they need such heartening as can come only from the sense of God and a great quiet confidence in His love, His reenforcing and conquering purposes. The search for pleasure is, after all, the search for life. And the pity of it all is that we are seeking life through pleasure, when we ought to seek pleasure through life. The true road to happiness is toward God—"Thou wilt show me the path of life: in thy presence is fulness of joy."

[*The British Congregationalist*]

Jesus Christ himself set the seal upon what few people will dissent from regarding as the greatest profession in the world. It is true that our Lord did not use material methods, and the clay and the spittle, by means of which he restored sight to the blind man in the street at Jerusalem, were simply symbols for which there was, of course, no necessity. The gift of healing was in Christ himself, and in the faith of those upon whom he laid his beneficent touch. Since the days when our Lord walked the streets of Jerusalem, wandered in Galilee, and went about doing good, nearly twenty centuries have sped, and today we have still to combat disease and death, notwithstanding all that science and discovery have done toward solving the problems which are bound up indissolubly with both these things.

[*The Outlook*]

Heaven is beyond our power of imagination, not because it is unreal, but because it is a higher reality not yet grasped by the mind. All life predicts it; punishment and purification foretell and affirm it; but it waits on our fuller experience to reveal it. Mr. Beecher has somewhere said that knowledge is given us in this life, not to satisfy intellectual curiosity, but to aid in the development of character; and heaven, which rests immovable on character, both divine and human, comes at the end of a process, not of thinking, but of living; that is what makes it more real than the things we know, more substantial and enduring than the things we paint and carve and describe.

[*The Christian Work and Evangelist*]

Christianity is a new attitude toward everything, a new philosophy of life; it is viewing the world through Christ's eyes; it is judging it in his presence; it is putting worths and values where he placed them; it is having the mind of Christ as over against the mind of the world.

Special Announcements

From the Publisher of Mrs. Eddy's Works

THE CHRISTIAN SCIENCE TEXT-BOOK, "SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES."

In accordance with instructions from the Rev. Mary Baker Eddy, given in March, 1910, her book "Science and Health with Key to the Scriptures" has been translated into the German language and printed as a special edition with alternate pages of English and German. Description and prices will be found on the outside cover page of the *Sentinel*.

The volume "Poems by Mary Baker Eddy" is specially bound; 79 pages.

Orders for the books named above and the other works by Mrs. Eddy should be addressed to ALLISON V. STEWART, Falmouth and St. Paul Streets, Boston, Mass.

From the Editor

All manuscripts submitted for publication in the *Sentinel*, *Journal*, and *Herold*, whether articles, poems, or testimonies, and all correspondence relating thereto, should be addressed to the EDITOR, and not to individuals.

From the Society

The Publishing Society have published for permanent record purposes a limited number of copies of Vol. 30 (April, 1912 to 1913), *The Christian Science Journal*, printed on "Library Record," an all-rag paper which is guaranteed to last indefinitely and will not turn brown or become brittle with age. This is termed the "Library Edition" and will be furnished in cloth at $4.50 and in half-morocco or half-calf binding at $5.00 a copy.

A translation into Spanish has been made of the pamphlet "The Providence of Good" ("La Providencia del Bien") and it is now printed and ready for distribution. Thirty-six pages and cover.

From the Clerk of The Mother Church

CHURCH TENETS.—The tenets of The First Church of Christ, Scientist,—The Mother Church,—printed on folded sheet for use of the branch Churches of Christ, Scientist, with space for the names of the churches and their by-laws, can be had at seventy-five cents a hundred. Orders will not be taken for less than one hundred, and postage stamps should not be sent in payment.

Correspondence relative to the tenets or to membership with The Mother Church should be sent to J. V. DITTEMORE, Clerk, 105 Falmouth Street, Boston, Mass.

From the Church Treasurer

Per capita taxes and contributions to The Mother Church, The First Church of Christ, Scientist, in Boston, Mass., should be sent to ADAM H. DICKEY, Treasurer, 103 Falmouth Street, Boston, Mass.

The per capita tax, of not less than one dollar, is due June 1 of each year. Unless otherwise directed by the sender, the full amount of the remittance will be credited for the current year.

Please remit by postal money order payable at Boston post-office, bank draft or express order. Send currency only by registered letter. Advise the Treasurer promptly of change of name or address.

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The Christian Science Journal

Published Monthly

Founded April, 1883, by Mary Baker Eddy, Discoverer and Founder of Christian Science, and author of the Christian Science Text-book, "Science and Health with Key to the Scriptures."

This monthly magazine is the official organ of The First Church of Christ, Scientist, in Boston, Mass. In addition to articles, lectures, and testimonies not published elsewhere, it contains a complete list of Christian Science practitioners, and a directory of Christian Science Churches, Societies, and Reading Rooms.

SUBSCRIPTION PRICE, PAYABLE IN ADVANCE, POSTPAID: For the United States, Mexico, and Cuba, single copy, one year, $2; six months, $1.20. For Canada add 25 cents for postage. SALE PRICE: Single copy, 20 cents. In all other countries add 65 cents postage for each annual subscription. SALE PRICE: Single copy, 25 cents.

BOUND VOLUMES: Current and past year, cloth, $2.50; half calf or half morocco, $3. On earlier volumes write for prices.

The Christian Science Monitor

Published Every Day, Except Sunday

A daily newspaper for the home. Adequate news service. The various departments of a modern newspaper. Unique home forum page. Entire page of editorials dealing with the vital topics of the day. Contributions for the columns of the MONITOR should be addressed, Managing Editor, THE CHRISTIAN SCIENCE MONITOR.

SUBSCRIPTION PRICE, PAYABLE IN ADVANCE, POSTPAID: For the United States (except in the Boston Postal District), Canada, Mexico, and Cuba, $5 a year, $3 for six months. In all other countries additional postage at the rate of $3 yearly is required. When delivered by carrier through a local news-dealer, 12 cents a week, payable to the news-dealer. In the Boston Postal District, by mail, $7.25 a year. Quantity rates will be furnished on application.

The Christian Science Quarterly

Published January, April, July, and October

Contains the Lesson-Sermons which are read at the Sunday services throughout the year in all the Christian Science churches. These Lessons, which present citations from the Bible and "Science and Health with Key to the Scriptures," are valuable for daily study.

TERMS OF SUBSCRIPTION AND SALE: In the United States, Canada, Mexico, and Cuba, 50 cents annually; single copy, 15 cents; fifty copies or more to one address, 12½ cents, each. In all other countries, 60 cents annually; single copy, 18 cents; fifty copies or more 15 cents, each.

Subscriptions not accepted for less than one year. Subscriptions begin with current quarter unless otherwise designated, and terminate with the last of the month named on wrapper.

Der Herold der Christian Science

Published Monthly

A magazine printed in German. It contains original and translated articles bearing upon Christian Science, testimonies of healing, also the Lesson-Sermons which are read at the Sunday services in all the Christian Science churches. Improved and enlarged in 1910.

SUBSCRIPTION PRICE, PAYABLE IN ADVANCE, POSTPAID: For the United States, Canada, Mexico, and Cuba, $1 a year, 60 cents for six months. In all other countries $1.25 a year, 75 cents for six months.

SALE PRICE, POSTPAID: Single copy, 10 cents; twelve copies, ONE ADDRESS, $1. Foreign rate, single copy, 12 cents; twelve copies, ONE ADDRESS, $1.25.

Pamphlets

CHRISTIAN SCIENCE: ITS RELIGIOUS PHILOSOPHY. By HON. CLARENCE A. BUSKIRK.

CAUSATION: VIEWED IN THE LIGHT OF CHRISTIAN SCIENCE. By FREDERICK DIXON. Also printed in Swedish.

CHRISTIAN SCIENCE VS. MENTAL SUGGESTION. By FREDERICK DIXON. Reprinted from the *Weekly Budget*, London, England.

CHRISTIAN SCIENCE: A RELIGION OF DOING. By JUDGE WILLIAM G. EWING.

CHRISTIAN SCIENCE VS. FINITE SENSE. By FRANCIS J. FLUNO, M.D.

CHRISTIAN SCIENCE: THE GOSPEL OF FREEDOM. By WILLIS F. GROSS.

CHRISTIAN SCIENCE: THE RELIGION OF THE BIBLE. By JUDGE SEPTIMUS J. HANNA.

CHRISTIAN SCIENCE: THE SCIENCE OF SALVATION. By HERMANN S. HERING.

ANSWERS TO QUESTIONS CONCERNING CHRISTIAN SCIENCE. By EDWARD A. KIMBALL. Also printed in Dutch, German, and Norwegian.

CHRISTIAN SCIENCE: ITS ADVANTAGE TO MANKIND. By EDWARD A. KIMBALL. A London lecture. Also printed in French.

CHRISTIAN SCIENCE: MAN'S DOMINION OVER EVIL. By EDWARD A. KIMBALL. A Harvard University lecture.

CHRISTIAN SCIENCE: ITS DIVINE AUTHORITY. By BLISS KNAPP.

CHRISTIAN SCIENCE: DEMONSTRABLE RELIGION. By FRANK H. LEONARD. Also printed in Norwegian.

CHRISTIAN SCIENCE: A RELIGION OF PROGRESS. By WILLIAM D. MCCRACKAN. Also printed in German, Swedish, and French.

CHRISTIAN SCIENCE: OR, DELIVERANCE FROM EVIL. By REV. WILLIAM P. MCKENZIE. Also printed in French and in Dutch.

CHRISTIAN SCIENCE: ITS RESULTS. By WILLIAM R. RATHVON. Also printed in German.

CHRISTIAN SCIENCE: THE GOSPEL OF THE KINGDOM. By JUDGE CLIFFORD P. SMITH. Also printed in German.

CHRISTIAN SCIENCE: A RELIGION OF LOVE. By VIRGIL O. STRICKLER. Also printed in German.

CHRISTIAN SCIENCE: THE NEW BIRTH. By BICKNELL YOUNG.

CONFIDENCE AND SUPPLY.
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PRAYER AND HEALING. Also printed in German.

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CHRISTIAN SCIENCE SENTINEL

"What I say unto you I say unto all-WATCH" Jesus

Vol. XVI No. 4

Boston, September 27, 1913

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A LADY WITH A LAMP SHALL STAND IN THE GREAT HISTORY OF THE LAND

A NOBLE TYPE OF GOOD HEROIC WOMANHOOD
Longfellow

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Christian Science Sentinel

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Items of Interest

NATIONAL

According to the announcement recently made, the Lincoln highway, which is designed to be a memorial to the martyred President, will pass through thirteen states. Where there are good roads they are included in the route, but where good roads are lacking, as in sections of the West, a first-class road for motoring purposes will be built. For this purpose the Lincoln Highway Association has already raised five million dollars, largely through contributions by manufacturers of motor cars and others associated with the industry. An effort is now being made to obtain a large sum through popular subscriptions among motorists throughout the country.

The states through which the highway is to pass are New York, New Jersey, Pennsylvania, Ohio, Indiana, Illinois, Iowa, Nebraska, Wyoming, Colorado, Utah, Nevada, and California. The route will start in Jersey City, following well-known roads through Newark and Trenton over the customary route to Philadelphia. From that city it will run west to Pittsburgh, thence through the north central part of Ohio to Fort Wayne and South Bend, Ind. The route will skirt Chicago, pass through Joliet, Rochelle, Sterling, and other Illinois cities, to Iowa at Clinton. Traversing Iowa the road will leave that state at Council Bluffs. Omaha, Neb., is the next large city that will be touched. From there the route is westward through Denver, north to Cheyenne, west again through Green River and Evanston to Salt Lake City. Entering Nevada by way of Tippet's Ranch, the highway will go to Reno, Lake Tahoe, Cal., and down the Pacific slope to Oakland and San Francisco. In plotting this route the Lincoln Highway Association has had in mind the desirability of easy grades and of reaching some of the most interesting scenic points in the country.

In its fight to compel domestic steel manufacturers to lower their prices, the navy department has accepted a bid of Cammell Laird & Co., Ltd., of Sheffield, England, for furnishing turbine drums for the battleship No. 39. The bid of the British concern was less than one third of that submitted by the Bethlehem and Midvale steel companies, and in addition included the payment of the duty by the manufacturers. The agent of the British company offered to furnish the drums for $57,436. While the officials of the navy department would prefer to let contracts to American concerns, they felt that the domestic bids were so excessive that in fairness to the department the lowest proposal should be accepted.

Piling which will occupy an estimated area of one mile and a quarter in circumference and extend half a mile on the esplanade will be required for the foundation of the new buildings of the Massachusetts Institute of Technology on the Cambridge side of the Charles river. Ground has been broken for the first of the new structures. Members of the corporation hope that the buildings may be ready for occupancy in 1915.

At the national conservation congress to be held in Washington, Nov. 18-20, the subject of forestry will be handled by a main committee, with subcommittees which will report on federal and state forest policies, forest taxation, fires, lumbering, planting, utilization, forest schools, and scientific forest investigations.

The Senate is at present seriously considering the proposition of having decisions of the United States Supreme Court printed at the government printing office instead of being let out by contract. Senator Overman is of the opinion that one hundred thousand dollars a year could be saved by this change.

The belief that more ponds on every Kansas farm would have a permanent value and be especially useful in seasons like the present when local water shortage forces thousands of cattle to market, has prompted Gov. George H. Hodges to urge the people of his state to build ponds everywhere.

From January until July, 18,792 visitors inspected the great work on the Panama Canal Zone. In the past four years 68,024 tourists have landed in Colon on the Atlantic side, while only a few hundred arrived in Panama city at the Pacific entrance.

By a vote of 286 to 84, the House of Representatives passed the administration currency measure last week. The bill now goes to the Senate for action, and after following the usual course, it is expected to become a law about the middle of October.

The estimated population of Chicago is 2,388,500, according to the city directory for 1913.

INTERNATIONAL

As all vacant land in Bolivia belongs to the republic it can be acquired by purchase or lease, subject to special regulations. The unit of measure is a hectare, which is 2.47 acres. Any one may acquire as many as twenty thousand hectares, paying cash at the rate of ten cents the hectare for farming and grazing lands. If the land has rubber trees the price is one boliviano (forty cents gold) the hectare.

The Spanish government has not yet reached a decision with reference to participation in the Panama-Pacific exposition at San Francisco. Lack of funds through the drain on the treasury caused by the African war is the chief obstacle, but the government is still considering the report drawn up by Marquez de la Viga Inclan, who has strongly urged that Spain be adequately represented.

The third annual observance of Pilgrim day took place at Southampton, England, Aug. 15, when the American ambassador unveiled the memorial to the Pilgrim fathers, which has recently been erected near the west gate, looking down Southampton water. Many visitors from all parts of the world took part in the proceedings.

On Sept. 17 the new treaty of Constantinople was signed between the Bulgarians and the Turks. This absolutely abrogates the Enos-Midia line settled upon in London, and substitutes for it a new line including Adrianople and Kirk Kilisse, giving the Turks an area more than twice as large as that fixed in London.

The railways of New South Wales, which are state-controlled, show a remarkable growth in late years. The number of passengers carried for the six years ending June 30, 1913, was three hundred and sixty-three million, an increase of 72 per cent compared with the previous six years.

The various technical difficulties which were met with in running trains on the Loetschberg line, and which obliged the government railway department of Switzerland to forbid trains to travel over the line by night, have been overcome, and a full service is now possible.

INDUSTRIAL AND COMMERCIAL

"The Flying Fisherman" is the name given to a freight train which runs from Boston to New York on the New York, New Haven & Hartford railway. It covers the two hundred and thirty-four miles in eight hours and five minutes, including the time taken in making four stops. This is believed to be the fastest freight train in this country. It makes a mile in sixty-nine seconds on some parts of the run. While it does not carry fish exclusively, its schedule has been arranged mainly with a view of handling this business, and hence it has been given the name of "The Flying Fisherman." Every day from fifty to three hundred tons of fish leave the South Boston terminal on this train bound to New York fish-dealers.

Depression in the world's rubber trade has caused an economic crisis at Antwerp. Many rubber companies in the Congo have discharged their European agents and large bodies of native rubber collectors. It is said that overproduction has caused prices on the international markets to be reduced below the cost of gathering and transporting the rubber.

The importation of foreign meat during June, July, and August approximated three million pounds. Most of this came from Australia and Argentina. This nearly equals in the three months the amount brought into the United States during the entire fiscal year ended May 31, last.

The United States produced pottery during 1912 to the value of $36,504,164. Ohio was by far the largest producer of all the states during the year 1912, her production being valued at $15,508,735. New Jersey was second with pottery valued at $8,000,000.

The Alberta Farmers Elevator Company, authorized under the farmer elevator bill passed at the last session of the Alberta Legislature, will construct forty-six line elevators in Alberta, Canada, in time to handle this season's grain crop.

Two million two hundred thousand dollars will be spent for permanent road construction in Illinois within the next two years.

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Christian Science Sentinel

"What I say unto you, I say unto all—WATCH" Jesus

Vol. XVI | September 27, 1913 | No. 4

Sovereignty of Good

GEORGE H. MOORE

THE teachings of Christian Science are establishing an entirely new concept of universal good. No one who knows of the new fields of thought and action into which this Science has introduced Christian practise, and of its ever-widening range of demonstration, can question this achievement. Its great significance appears in the fact that no religious teaching can be fundamentally true which is not absolutely universal in application. Universal truth alone is imperative, alone is final, for it alone is scientific. Divine Science knows no exceptions to the operation of its law. To conceive of truth as tentative, or of religion as mere reverence for truth, without participation in its practical workings, is to rob them of all semblance of divine authority.

The church, the sect, the religious theory of the past, each has vaunted with considerable freedom its claim to finality merely as a matter of dogmatic theory void of proof. Great religious organizations have been built up around some one minor phase of fundamental truth, as that divine Love is universal in the sense that it shall in some remote day be able to vindicate itself as embracing all humanity as well as to lift the race out of its rebellious plight, and so restore God's authority over His creation. Insistence on this conception of the universal may have done much to broaden religious thought and mitigate the influence of selective and exclusive creeds. The church has failed, however, to make even this teaching practical, because it has failed to see that divine Love embraces every instant of time and every detail of human need, as well as every item of creation; that Love knows neither check nor interference in its designs, and needs no vindication through human acceptance of its purposes.

Many earnest students in these churches have made the grave mistake of identifying religious study with antiquarian research, of looking to the roots of its tree of sacred theology for validation of their claims, rather than to the fruitage of its growing branches. Jesus said, "By their fruits ye shall know them." The hopes of humanity are not buried in the graves of our forefathers. Hope is alive to the hungry present and to the opening of a better future. The truth revealed to our fathers is our heritage only as it fruits in the present. An inactive, complacent present is but so much dead timber, a slur over the past as well as a blur over our glimpses of the future.

The vision of Christian Science is not that Truth will some day be universally operative, but that it is so now; not that God will some day vindicate His ability to meet every human need, but that His law is universally applicable to every conceivable need of every human being, whenever put to the test. The Christian Science hope of heaven is not directed toward some celestial haven in which God will some day segregate His chosen and satisfy their longings, while His enemies, thrust out from His presence, continue to gnash their teeth in impotent hate or unavailing grief. Its hope is rather fixed on a better understanding of that "law of Love, in which nature and God are one and the natural order of heaven comes down to earth" (Science and Health, p. 118). Why else does Christendom cling to the petition which was given us by Christ Jesus, "Thy will be done in earth, as it is in heaven"?

Truth does not do things by halves, does not postpone its victories, does not await the consent of an ignorant or unwilling adversary that it may become supreme. Truth's applicability is universal in the infinitesimals of life as well as in its tremendous totality. Understood and practised, Truth redeems men from the annoyances and frets, the wicked or silly fancies of the moment, and the physical discords which result from them, as surely as it does from the cumulative torments of a dreaded future. Put to the test, the Principle of harmony is as self-evident and as imperative of acceptance as the axiom of mathematics that "things equal to the same thing are equal to each other."

It has been said that the development of the race is repeated in the history of the individual, that the life of the race is simply the life of the individual "writ large." If this be true, then the law of mental unfoldment, which proves to be without exception, that is universal, in the life of the individual, must hold true in the life of the race. Verify the workings of this law with many individuals by many varieties of test, and we may accept its operation as fundamental, as surely as we do that of the mathematical equation or the development of harmony in music by adherence to its rules. The needs of humanity are infinite in variety, the phrasings of its problem are multiform, but their solution is one,—to understand and be able to prove the all-inclusive sovereignty of good throughout the range of individual experience.

The divine comprehensiveness of Christian Science is further seen in its history. The recognition of its divine nature has forged ahead quite regardless of opposition by its enemies or hesitancy by its beneficiaries. Christian Science appeals to men of many races, many creeds. It leads to one standard, one way of thinking, one rule of practise, individuals of utterly diverse training and instinct, and it compels fidelity not by strength of its promises, but by virtue of its deliverances, its fruits. Our cause has no valuation, no identity as property, as a personal or institutional privilege or prerogative. It presents the activity of divine Mind and is addressed to universal humanity. A cause is fundamentally a way of thinking. If it be a revelation of divine Mind, it is a divine cause, and its imperative nature rests in the fact that it is a right way of thinking, which cannot be gainsaid and therefore must prevail. The organization which rallies around such a cause is a human necessity. Mrs. Eddy makes this clear in her definition of church (Science and Health, p. 583), in which she speaks both of the spiritual structure and of the institution best qualified to proclaim spiritual truth.

No church body as an organization has any authority over the minds of men beyond the safeguarding of its own membership from infidelity to the highest moral standard. The only power of compulsion that the church may legitimately acquire is embraced in the convincing nature of the combined experiences of its members in verification of the truth which called it into being. "Not by might, nor by power, but by my spirit" alone can its word prevail in the minds of men. By reversal, loyalty to a cause means primarily loyalty to a

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way of thinking, fidelity in thinking according to the standards which it proclaims. But as John said, "He that loveth not his brother whom he hath seen, how can he love God [the Principle of man] whom he hath not seen?" Loyalty to a cause means also mental cooperation with those who do its work in safeguarding its propaganda. If a man be not faithful to the lesser, how can he serve the greater? If he cannot forget self in the interests of humanity, how can he serve the divine, which is making itself so apparent in our broadening ideas of Christian brotherhood and unity with God?

To speak or think of the church as a thing apart from ourselves, as a "powerful organization," or to take pride in the mere externals of its history, is a misunderstanding of its purposes which is animated by the mesmerism of the serpent; and Christian Scientists cannot afford to lose sight of this fact. Religious history is strewn thick with broken church idols, fallen because their worshipers were betrayed into glorifying the human institution rather than the spirit of Truth which should have animated it; were betrayed into complacent acceptance of that which had been done as a true measure and definition of what should be done in demonstration of Immanuel, or God manifest in man. Mrs. Eddy has said that "the pride of priesthood is the prince of this world" (Science and Health, p. 270).

Our battle is not won merely because the world at last recognizes the stability of our cause. We may be glad for the breathing space which their concessions grant us, and bend the more eagerly to the contests which await us. The truth made manifest in Christian Science is axiomatic, universal, imperative. Mankind only needs that this truth be universally understood and practised. The bed-rock of our conviction is that the supremacy of good is here and now demonstrable, that spiritual law can do for us now what humanity has so eagerly hoped for in its dreams of heaven.

Our Leader says she "finds the path less difficult when she has the high goal always before her thoughts, than when she counts her footsteps in endeavoring to reach it" (Science and Health, p. 426). Our past demonstration of Christian Science should not in any degree circumscribe our mental pursuit of the absolute sovereignty of good, which grows daily more apparent in a larger freedom from old mental entanglements and greater working familiarity with the new order of things which Christian Science has uncovered to our vision.

"Judge not"

STOKES ANTHONY BENNETT

Every loyal student of Christian Science is called on to ponder carefully and prayerfully the first five verses of the seventh chapter of Matthew. Beginning with "Judge not, that ye be not judged," these verses lay down a rule which is absolutely indispensable in the solution of human problems, a rule which must be honestly and sincerely obeyed, not occasionally, but all the time, if men and women would come to know and reflect true harmony, happiness, and freedom. The habit of judging (and the word judging is here used in its popular sense of forming unfavorable opinions about, of criticizing or censuring, either persons themselves or things in direct connection with persons) is one which should be seen for what it is, and should be broken. It is a habit which, probably more than any other, leads one away from God, good, and so keeps one from seeing man and the universe as the image and handiwork of God, sustained, preserved, and governed by Him. Of course, the whole difficulty lies in following the dictates of so-called mortal mind, and in judging "according to the appearance," according to the material seeming, and not according to the spiritual reality.

This fact was most strongly emphasized when, as Christ Jesus was teaching in the temple, the "scribes and Pharisees brought unto him a woman taken in adultery," which was to them an unpardonable offense. Considering only the error into which the woman had unfortunately drifted, beholding her only as a fallen, despicable creature of the flesh, entirely divorced from divine Spirit and its holy, transforming power, her self-righteous accusers and tormentors, in their usual tempting way, insisted that the Master should give permission to have her stoned, in keeping with the stern religious law of the day. But what was the Master's attitude? Did he give the desired permission? No. Instead, he drove the lesson straight home by declaring in words that at once convicted each accuser and tormentor himself, "He that is without sin among you, let him first cast a stone at her." Then, turning to the one seemingly in error, but absolutely refusing to know man save as the spiritual, perfect child of God, separate and apart from so-called evil and its effects, matter and its laws, the Master did not spurn or condemn the woman, but gently enjoined, "Go, and sin no more."

Immediately after, as he was endeavoring to make plain to those about him his saving mission to the world, and thus was dwelling upon the illuminating and eternal verities of Spirit in contradistinction to the dark and temporal falsities of mortal sense and its material inventions, the Pharisees again interrupted and sought to discredit the Master by affirming that what he said about himself and his record was not true. In answer to them, the great Teacher and Wayshower then and for all time uncovered and disposed of the whole mortal, material situation by saying, "Ye [prompted and swayed by mortal mind] judge after the flesh; I [inspired and governed by divine Mind] judge no man [after the flesh]."

The chief function of so-called mortal mind seems to be that of laying stress upon the bad in human nature rather than upon the good. This mind would indeed seem to be quite satisfied with such a method of doing, but it is this very method, this very practise, which is the foundation of all discord and suffering, and which must first be analyzed, then annihilated, before there can be any lasting progress or success. Individuals must come to see and understand that God is good; that Love is All-in-all; that man is God's image and likeness, coexistent and coeternal with Him, hence subject only to good, to Love, and that all things which truly exist are the spiritual creation or expression of God. Then and not until then will they be able to understand and demonstrate what Mrs. Eddy has written upon page 71 of the Christian Science text-book, "Science and Health with Key to the Scriptures": "Evil has no reality. It is neither person, place, nor thing, but is simply a belief, an illusion of material sense."

To think about, gaze upon, and talk about the manifestation of error in another, in his habits, actions, or ways, indicates the mortal mind channel through which one's own thoughts are working. It also plainly shows that there is a beam in one's own eye which needs to be cast out before any attempt is made to dislodge the mote in a brother's or sister's eye; and it will often be found that as the beam is cast out and destroyed, the mote goes with it. To think of some personality or personalities as particularly dominated by error, to stand aloof and point the finger at them, all the while looking for opportunities openly to discuss the situation, and finally to try to convince others that it would be very wrong and dangerous to have anything whatever to do with them, is nothing but a most deceptive and most subtle error itself. Such methods are but the fruit of an illusive belief in animal magnetism or hypnotism, "the specific term for error, or mortal mind" (Science and Health, p. 103), and

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this belief is always accompanied by that other insidious belief in mental malpractise, the false concept of minds many in contradistinction to the true reflections of the one perfect, divine Mind; a concept which would first separate man from his Maker, and then attach suppositional evil to him, thus making evil more pronounced and more powerful than good.

Let it be understood that there is no disposition in Christian Science either to ignore or lightly to dismiss so-called evil and the part it appears to play in the world. The Christian Science text-book shows on its every page that evil or error is not to be overlooked; it is to be overcome; but this, it says, must always be done with good, even as the Bible commands. By a logical and sane method of reasoning, by beginning with First Cause, God, Spirit, and by making our deductions therefrom, we readily see that good is the only remedy to be applied to whatever would seem to be unlike good, and also that evil should never under any circumstances be returned for evil, or be used in the attempt to destroy evil. In proportion as one learns that good is but another name for God, who is omnipotent and omnipresent, he understands that in reality there is nothing but good and its manifestations, and that evil is simply the result of false thinking, the work of the devil which Christ Jesus called "a liar, and the father of it." This is knowing the truth which makes free.

As Christian Scientists, let us awake more and more to our great privileges and responsibilities. By seeking the help of God and His Christ, and by following the example of our patient and loving Leader, let us realize that good is the master of evil and love the master of hate, and that there is not a single condition or problem in human experience which cannot be met and solved through a wise and an impersonal application of divine Truth, an application which always destroys the error involved by revealing its falsity or nothingness, thus demonstrating conclusively that error never was, is not, and never can be, a part of any individual or of any thing. Let us labor to bring upon earth the kingdom of heaven, harmony, in which there is no unkind or unjust judgment, no criticizing, no censuring, no discord, dissension, division, backbiting, or strife, nothing "that defileth, neither whatsoever worketh abomination, or maketh a lie."

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Instruction

SADIE L. KELLER

Little incidents in daily life that go to make up purpose and achievement, often point a helpful moral, which, if heeded, opens the way for greater good. In learning to operate an automobile the writer was impressed by two points of instruction. Whenever the question was asked, "Do you think I can do this?" the reply was always, "Of course you can," and following this assurance, which tended to banish a sense of fear and limitation, came the alert thought and ready hand to steady the wheel and see that the car was guided safely. Thus was developed courage, which brought to light latent ability that makes for quick comprehension of whatever demands may be made upon one. This was made possible through confidence in the instructor, who was known to be expert in this line.

The other point was this: whenever danger seemed to loom ahead, or untried conditions, the question arose, "What shall I do when I reach that place?" The reproof came quickly, "Wait until you get there." Almost invariably when the dreaded point was reached, the path was clear, and if perchance it was not, the wisdom born of experience came to the rescue and showed how to steer safely through. This attitude of thought excluded worry, anxiety, foreboding, and taught the lesson that the same wisdom was operative at the end of the block as in the middle; that the future holds no less of good than the present. These points were of value when the car was taken out alone, for "Wait until you get there," or "Of course you can," would come to thought in time of need and save the situation.

Learning to achieve in problems of spiritual being is very like the experience above outlined. A student of Christian Science, convinced that in its teaching lies the whole truth of being, and setting out to prove it for himself, places his thought in a receptive state, and presently hears the still, small voice of Truth say, "Take your place wherever duty calls. Guide thought along the paths of spiritual discernment —steady, true, leaning ever on divine wisdom and intelligence." When mortal doubt whispers, "Can I do it?" the answer comes clearly, "You have no kinship with mortality. The strength of omniscience is yours. Use it." Then fear melts away, humility and quietness possess the thought, and joyously the student goes forward, strong in God's great might to break each fetter that hinders, to rise in the consciousness of a child of God.

Then, too, when thought habits of years lead unawares toward worry for tomorrow, and far or near, some task seems too great, again Truth comes to rebuke mortal sense and bid one live in the present, and know that all is now, and good, and ever. Tomorrow holds nothing unlike today in the eternal now and here of spiritual being.

The wise man tells us: "Hear, ye children, the instruction of a father, and attend to know understanding. . . . Hear, O my son, and receive my sayings; and the years of thy life shall be many. When thou goest, thy steps shall not be straitened; and when thou runnest, thou shalt not stumble."

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Destroying Evil

ARCHIE E. VAN OSTRAND

When Jesus was accused by the Pharisees of casting out devils through Beelzebub, he replied, "Every kingdom divided against itself is brought to desolation; and every city or house divided against itself shall not stand." His reply indicated that every attempt of the human or carnal mind to cast out the errors of its own creating would be futile and would end in defeat and disaster, and he further illustrated the point by declaring that, if the evils were cast out by that method, and the individual's mind were left empty, then the evils would return, and the last state of that man would be worse than the first.

So long as mortals believe that evil is real, their only hope of freedom from it lies in the possibility of casting it out, thus leaving it, in belief, an entity which they fear may attack them again whenever, perchance, they may be exposed to it. But when they come into a true understanding of Christian Science, then the unreality of evil appears, and their belief in it, and fear of it, is scientifically destroyed. This point must be clear to every one who would be free from the great delusion that holds mankind in bondage.

The question is often asked, "What part of a Christian Science treatment should be devoted to the denial of error, and what part to the affirmation of good?" No better answer could be given than to refer one to the "scientific statement of being," which may be found on page 468 of "Science and Health with Key to the Scriptures" by Mrs. Eddy. We should bear in mind, however, that a Christian Science treatment is not merely a formula of words to be repeated, but is the realization of the ever-presence, omnipotent power, and all-harmonious action of God, divine Mind. It is to "let the

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harmonious and true sense of Life and being take possession of human consciousness" (Science and Health, p. 355). The denial of error, therefore, is preliminary and incidental to the major part of the treatment, and should not occupy thought to the exclusion of the more important work of knowing God's allness.

To illustrate: Suppose an individual who was not acquainted with the science of mathematics should be led to believe that two times two are seven, and a mathematician should attempt to correct him by denying it, and calling the mistake a lie. It might have the effect of making him more confused and uncertain than he was before, unless the mathematician should explain to him the basis of his denial, and illustrate the fact that two times two are four, thus destroying his erroneous belief about the problem and establishing the truth in his consciousness. A patient is not healed until the error is uncovered, denied, and destroyed, and the truth has taken its place. No mental vacuums are left when the patient is healed by Christian Science treatment.

Our revered Leader, Mrs. Eddy, has said in "Miscellaneous Writings," "The student who heals by teaching and teaches by healing, will graduate under divine honors, which are the only appropriate seals for Christian Science" (p. 358). She thus indicates the only proper way of healing, and Jesus declared to the Pharisees, "If I with the finger [word] of God cast out [destroy] devils, no doubt the kingdom of God [the power and consciousness of good] is come upon you."

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Protection in Truth

BERTHA V. ZEREGA

"THE steps of a good man are ordered by the Lord: . . . Though he fall, he shall not be utterly cast down: for the Lord upholdeth him with his hand." So we read in Psalms. The writer remembers that she learned this passage in a Christian Sunday school at the age of seven years, but not until Christian Science had changed her thought from uncertainty and inquiry in religion, to faith and understanding, did the power and consolation of this as well as many other Bible texts become her possession. Christian Science brings to the student of its teachings not only the joyful assurance of God's ever-readiness to sustain us, to be our guide and counsellor, if we will but seek Him with unqualified confidence, but it also accurately shows the way, points us unswervingly to the straight and narrow path of divine Principle.

"First purify thought, then put thought into words, and words into deeds," is the instruction given us by Mrs. Eddy (Miscellaneous Writings, p. 341). Pure, loving thoughts are spontaneously manifested in scientific healing, and until vigilance of self-examination and discipline becomes habitual in the Christian Scientist, he will look in vain for results of value either to himself or others. Our forward steps, being the direct outcome of right thinking, are "ordered by the Lord." Though we fall, as the psalmist says, be tempted to credit the counterfeit, or lie, as the truth, we "shall not be utterly cast down," for divine Love is ready to meet our every need.

In a recent experience the truth of the above quotation was beautifully unfolded to me. On my way to assist in the reading-room work, one afternoon, I slipped and fell with considerable force on one knee, and in an effort to catch myself, gave my wrist a severe wrench. Clinging to the fact that under divine guidance there can be no accidents, I found that the pain and stiffness left my knee almost immediately, and I was able to walk freely. All the sensations and indications of a badly injured wrist, however, kept clamoring for recognition, and when I arrived at the reading-room, I was about to sit down and quietly work for myself, when a visitor came in who was anxious to talk of Christian Science. While answering her questions, I found it somewhat difficult to keep my thought clear in regard to what seemed the injury, and the thought kept recurring, "Oh, if I only had the chance now to treat myself, instead of conversing in this way!" Suddenly she remarked, "I hear so many people say at the Wednesday evening meetings that they 'declare the truth;' now what do they mean by that, and how do they 'declare the truth'?"

Seeing that a practical illustration was what she wanted, and feeling my own need for immediate help, I said, "Well, suppose that I had fallen and injured my wrist. The material evidence would be that the injury was real, that I must suffer from it; that pain is real and is in matter; and that certain conditions of swelling, inflammation, etc., are the necessary accompaniments of such an accident. That is the general belief about it, is it not? Now if I agree with that argument, I am putting all the weight into the material scale, and I shall have to suffer it out, because, as Mrs. Eddy tells us in Science and Health, 'mortal mind sees what it believes as certainly as it believes what it sees' [p. 86]. But if I instantly apply what I have learned in Christian Science, and refuse to accept the testimony of the material senses, knowing it to be a lie, I must look away from the body or matter, and declare the truth about myself,—that man is an indestructible, eternal idea of God, the expression of good, that he is governed exclusively by spiritual law, the law of harmony. It then follows that I must not allow any intimation of error about pain, inflammation, etc., to take possession of my thought. These conditions are unreal because they are unknown to God; hence I cannot know or experience them, for as His reflection I can know only what God knows."

Just here there was a moment's silence, after which my companion said, "Why, I see that, and I never saw it clearly before. So that is how you declare the truth!" The inspired teaching of our Leader, as given in Science and Health, was again proved true, for all sense of pain vanished, being replaced by a feeling of peace, and courage was given me to use my hand in addressing some literature that I had planned to send out, knowing that in thus being "about my Father's business" I could suffer no harm. The demonstration was complete by noon the next day, and the incident forgotten, except for its lesson of loving protection.

How important for us to be faithful workers in tending our gardens of thought, that no weeds of error be permitted to grow and interfere with the stately unfoldment of the divine ideas, and so convincingly prove that "the kingdom of heaven is at hand"!

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[Written for the *Sentinel*]

Our Harvest

CARLETON EVERETT KNOX

THIS little thought I'd give to you,
If you would to yourself be true:
If love you crave, then love bestow,
And love you'll find where'er you go.

For we shall reap of what we sow,
Of joy or gladness, pain or woe.
If love we sow, our harvest's sure,
If thoughts be right and motives pure.

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Selected Articles

[*The Daily Mirror*, London, England]

What is Christian Science? Who knows? The man in the street certainly does not. Half a dozen selected at random were asked the question by *The Daily Mirror* yesterday in Fleet street and the Strand, and in not a single instance was anything other than a blank stare given to the inquirer. Then four avowed Christian Scientists were asked: "What is Christian Science, and why do you believe in it?" One only —Frederick Dixon, a representative of the Christian Science movement in England—gave a reply:—

Christian Science healing is the attempt to make practical today the teaching of Jesus of Nazareth, that those who believed in him would be able to repeat his miracles. The Greek words translated "miracle" mean either an act of power or a sign; and Christian Science teaches that, in the exact proportion in which any person understands the theology or teaching of Jesus, it can be demonstrated in practise. Christian Science practise is the attempt to demonstrate the fact that sickness is the result of thought, though the actual healing of sickness is only a very small part of the work of Christian Science.

The Christian Science practitioner endeavors to destroy the cause of disease by altering the thought of the patient from which the disease proceeds. Jesus said, "Repent: for the kingdom of heaven is at hand." The word "repent" in the Greek text means, of course, a change of mind, and when a man changes his mind from a belief in the dominion of matter to an understanding of the dominion of divine Mind, he repents, and finds that the kingdom of heaven—the peace of God, that is to say, "which passeth all understanding"—is at hand. In doing this he learns the truth, the absolute spiritual fact, the knowledge of which makes him free by destroying the material ignorance which previously held him in bondage.

There are times when Christian Science treatment is, of course, unsuccessful, but these times, Christian Scientists maintain, are infinitesimal compared with the enormous volume of its practise, while the average of its successes is far in advance, in their experience, of any school of material healing with which they have ever been brought in contact.

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[Charles D. Reynolds in *The Union*, Manchester, N. H.]

The vision that lighted up the consciousness of the patriarchs of old, the psalmists and prophets, and that culminated in Jesus' life and teachings, and gave to the world Christianity, a religion of healing, is, according to our reverend critic, the vision needed today, not by a few, but by all. This vision that he says "lights up the splendor of the soul" and "gives quietus to the fetish of materialism," which the Christian church has lacked during most of its history, and now lacks, is being restored by Christian Science—an admission so frank that no one could ask for more. For this reason we are not wholly prepared to hear the statement that this lack which Christian Science is supplying is, after all, but a manifestation of "falsehood" and "excess," being "based on errors" which the critic discards, because they are not needed to light up "the splendor of the soul" and to give a healing "quietus to the fetish of materialism," for that is what it amounts to.

If we venture to ask what the error is which he would discard, we find it is the very thing which does the healing work that he says the churches have lacked. The thing he would discard from Christian Science is its primitive essential feature,—man's present ability to demonstrate God's omnipotence, omnipresence, and omniscience, through Mind, not matter. Throw out that fundamental feature, and what remains to light up the soul and impel the vision that brings the healing to mind and body? Take this away from Christian Science and you reduce it to the kind of Christianity that cannot heal the sick, and has not healed them, as the critic regretfully admits. His difficulty plainly lies in his failure to distinguish between Christian healing, the works and teachings of Jesus, and its sporadic counterfeits sailing under various *aliases*. Our critic would hardly admit that superstitious incantation, or blind faith, if it results in physical healing, is just as worthy and as much to be commended as the healing performed by Jesus. If that were true, it is in order to ask if there is any difference, after all, between Christianity and paganism; whether, after all, it is not just as good to bow down to an image of wood or stone as to the living and only true God.

Jesus had this issue to meet at every point of his career. The Old Testament contained prohibitions against Jews practising the superstitious rites observed by the other nations of ancient times (see Deut. xviii. 9-14), so when the Pharisees and priests wished to entrap him, they brought up the question of the method by which he did his healing works, very much as men are doing today in regard to Christian Science. They came with the charge, "This fellow doth not cast out devils, but by Beelzebub the prince of the devils." That is to say, they accused him of practising the methods of, as we should say, the hypnotist, who employs the human mind and manipulates it by means of superstitious credulity, as sorcerers and magicians and exorcists of that day did. Jesus did not claim for his method that it was the same or at all similar to that of the world. He positively denied that his method of healing sickness had anything to do with human systems. He said: "My doctrine is not mine, but his that sent me;" "As my Father hath taught me, I speak these things;" "Not as the world giveth, give I unto you;" "My kingdom is not of this world." And on this point it is well that we have so great a modern authority as Professor Harnack, who says that when Luke the physician became a follower of Christ he gave up medical science and adopted the practise of Christian Science.

The method by which Jesus did his works ought not to be an open question at this late date among his followers. Anciently it was not his friends, but his enemies, that raised the accusation, "By what authority doest thou these things?" That his professed followers should now so misunderstand his system as to identify it with human systems, with the superstitious and material practises of the world, is to be regretted. The kingdom of God can come to us only by casting out evil, as Jesus declared, "by the Spirit of God." If the healings of the middle ages, frequently wrought by veneration of the bone or bones of a saint, or the cures of suggestive therapeutics and hypnotism, as now "practised in hospitals," are to be confused with Christian healing and placed along with the works of Jesus, are not Christian Scientists justified in their position of defending the Founder of Christianity from the charge of teaching and practising suggestion and hypnotism? For through the loss of just this distinction primitive Christianity was lost, and failed longer to light up "the splendor of the soul." With such a view, no wonder it is argued by theologians today that Jesus could not, hence did not, heal organic disease. He may have healed a few chronic and functional diseases, but not organic! Corrupt Christianity, strip it of its uniqueness, and you appeal to it in vain. It still may seem like a plausible theory, good for the world to come,

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but its vitality and regenerative power for men in this world is gone.

Having admitted that Christian Science is no longer an innovation, and that never again can it be said that the Christian religion has nothing to do with health, and that the subject is "full of interest" for us, we may take the critic's precipitancy as the honest present conviction of a sincere and searching heart.

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[P. H. Carman in *The Atlanta Georgian*, Atlanta, Ga.]

In *The Georgian* of recent date Mrs. Wilcox has an article, "Live First, Talk Afterward," in which she classes Vibration, Mental Science, New Thought, and Christian Science as kindred subjects. The writer, being a student of Christian Science, desires to dissociate Christian Science from these theories by showing that it has nothing in common with any of them. In Science and Health (p. 111) Mrs. Eddy says, "The Principle of divine metaphysics is God; the practise of divine metaphysics is the utilization of the power of Truth over error; its rules demonstrate its Science." The method of applying this rule in Christian Science is to yield thought to the divine will or influence, in trust and confidence. This is the faith or understanding which the apostle Paul designates as "the substance of things hoped for, the evidence of things not seen." Jesus proved this rule in all of his wonderful works. He said: "I do nothing of myself;" "Not my will, but thine, be done."

The various theories above mentioned, and kindred subjects, confuse the action of the human will or carnal mind with the divine will or law, hence their failure. Out of this confusion, or lack of understanding, comes the inability of certain types to illustrate by their faces, their manner, their work, that they have found a panacea for human ills. "How to Control Destiny," "How to Grow Success," "How to Attain Self mastery," "How to be Well and Prosperous," are subjects not one of which appears in any of Mrs. Eddy's writings or in any of the periodicals issued by The Christian Science Publishing Society. These subjects indicate and intimate the effort of the human will. Christian Science follows the admonition of Jesus: "Seek ye first the kingdom of God, . . . and all these things shall be added unto you."

The human will, impelled by its own force or volition, consumes its vitality and is self destructive. Christian Science relies on its divine Principle, speaks the word as Jesus did, and trusts this word to accomplish fully that whereunto it is sent. "The word of God is quick, and powerful." It demonstrates itself in health, harmony, joy, peace, love, and good will to those who rely on it. On page 446 of "Science and Health with Key to the Scriptures" by Mrs. Eddy, are these words: "The exercise of will brings on a hypnotic state, detrimental to health and integrity of thought." The article in The Georgian says, "Wait until you succeed before preaching success." If those who have achieved great success in any department of life had followed this line of thinking, the world would have known little success. "Seek, and ye shall find, knock, and it shall be opened unto you," are spiritual admonitions coming down the ages from him whom the world recognizes as the greatest success. Seek under divine guidance and the way to success is already open.

Christian Science opens wide its arms of love to all "diseased souls" and they come to it from all classes of society, seeking solace for their wounds, heartaches, and disappointments. Some are "burdened, nervous, and erratic;" for this reason they need the tender sympathy, the patient instruction, and the love of men by those who have passed through this great revelation some understanding of how to love our neighbor as ourself.

[John W. Harwood in *Oldham* (England) *Chronicle*]

I notice in a recent issue, under "Talks for a Quiet Hour," by the Rev. A. J. Waldron, on trouble and worry, that Christian Science is mentioned. The reverend gentleman says he is compelled to admit that there is much truth in Christian Science. It is an admission that every one is being compelled to make, for there is abundant evidence to prove that it is lifting mankind out of all manner of evil, trouble and worry included; but perhaps you will permit me to say that the method whereby these results are obtained is not anything like that outlined in the article named above. There it is stated that we exaggerate the power of trouble, although it is admitted that we cannot escape from it, for it is in the plan of the universe.

Is it reasonable to think that what is in God's plan can be removed by any means? It is certainly strange for a minister to say that "whether you depend on reliance in the power of prayer or will, it works miracles," and further on he says, "Test this for yourselves—believe." That the teaching of Christian Science differs from this may be seen in the following statement from the Christian Science text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy: "If God were understood instead of being merely believed, this understanding would establish health" (p. 203).

How necessary it is to understand God is shown in Jesus' words: "This is life eternal, that they might know thee the only true God." The Christian Science teaching of the infinitude, omnipotence, omnipresence, and omniscience of God, good, and the logical deduction therefrom of the impotence, the nothingness of evil, removes any seeming necessity for trouble and worry. It is the false belief in evil which causes all the trouble and worry in the world. We read in the Scriptures that all things were made by God, "and without him was not any thing made that was made," and that "God saw every thing that he had made, and, behold, it was very good."

In this plan of God there is no provision for worry or trouble. Instead of looking for evil, fearing evil, and suffering as a result, Christian Scientists are knowing more and more that only good can happen, because good, God, is All-in-all. It is proverbial that Christian Scientists express in their lives joy, happiness, and harmony, and no wonder, when they realize the great redemption that is going on through Christian Science!

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[H. Farmer Hall in *Birkill* (England) *Observer*]

In replying to Dr. Atkinson, allow me to thank him for the kindly tone of his last letter, which I am sure he will not feel we deserve the less when I assure him that Christian Science teaches the strictest attention to cleanliness and proper sanitary surroundings, together with absolute compliance with the demands of the law with regard to infectious diseases, etc. Christian Science does more than this, however; it not only requires a clean exterior and surroundings, but requires that thought shall also come under this strict surveillance.

On page 419 of "Science and Health with Key to the Scriptures," Mrs. Eddy wrote, nearly forty years ago, "Lurking error, lust, envy, revenge, malice, or hate will perpetuate or even create the belief in disease." To this fact the scientific world is gradually awakening; but I would point out to our critic that until the importance of mental regeneration is seen in the prophylactic and therapeutic arts, the arrangements that are made for the public safety do not begin to be complete; and further, any system that does not recognize this in its activities, falls far short of its object. It is evident that our critic has failed to perceive that Christian Science

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and faith-healing are not by any stretch of imagination synonymous. Faith-healing is built upon that reliance in God which confidently trusts that God will come to the aid of the sufferer without the perception on the part of the suppliant of the laws and means already provided for the salvation of mankind from sin and sickness. Christian Science, on the contrary, recognizes in the procedure of Jesus, the great Physician, an understanding and fulfilment of the divine laws of healing, which unchangeable laws are applicable to the needs of today and must be recognized and employed.

The discarding of drugs and material remedies by Christian Scientists does not mean, as our critic seems to think, an apathetic or inactive condition which allows disease to take its course, but it means the attacking and overcoming of disease from an entirely different point of view, a method the marvelous success of which is witnessed to by millions of its adherents. These healings cannot be looked upon in any sense as miracles. Certainly they do so appear to the uninitiated thought, but when the divine law of health and its application is perceived, then the miraculous disappears and healing is found to be the natural outcome of a divinely scientific procedure.

If our critic will allow me to emphasize my statement by making use of his own quotation, I am prepared to acknowledge that the late Frederick W. Robertson was not so very far from the truth when he said: "Further still, this unlimited extension of miracles would annihilate miracles themselves. For suppose that miracles were universal and that prayer was directly followed by a reply, that we could all heal the sick and raise the dead, that this would become the common order of things. It would be what we now call nature. It would cease to be extraordinary, and the infidel would be as unsatisfied as ever." There is just one thing, however, that Mr. Robertson forgot; that is, that under such circumstances there would be no infidel, for he would have been healed of his unbelief.

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[Herbert M. Beck in *Southwest American*, Fort Smith, Ark.]

"A generous dose of Christian Science would be good for even the most rigid opponents of that faith," you say in an interesting editorial in the *Southwest American;* and you refer to the "mental healing industry" this morning in an article showing that bad temper injures the system with poisonous secretions,—as much so as if the poisons were taken into the body in any other way. It would be interesting to hear something more about the effect of the mental attitude upon the material conditions of sickness and health. It may be that popular methods of healing and sanitation are in more or less the attitude of one pouring antiseptics over a broken sewer rather than repairing the break and preventing the wrongful course of that which is offensive and poisonous. But the question is, Why "opponents" of Christian Science, "rigid" or otherwise? and the phrase "mental healing industry,"—does it imply that it is being conducted as are such industries as manufacturing, merchandizing, and the like, solely for personal gain? Then it does not refer to Christian Science. If Christian Science were doing evil in the world, the efforts to oppose it and discredit it could be understood and explained. But Christian Science does not do evil; it does good; and its ministrations are being received around the world, and perhaps by the thinking classes rather than by the sentimentalists or the impassioned.

Perhaps the position of the Christian Scientist can be better understood by the critical individual if he will first remember that Christian Science is not a more or less ingenious something invented or created by mortals, but a discovery of a something that exists and has existed since before the world was, that is, one universal cause operating over all and in all, in one universal effect. This universal cause is that which universally makes good, and therefore it is God. To deny that there is such a cause is to deny the omnipotence and omnipresence of God. The universal effect is spiritual creation; and universal harmony follows its infinite ramifications and expression, in every walk and all walks of life or forms of thought. Unenlightened people have beat upon tom-toms for music, perhaps counted stone hatchets, built homes for themselves, while a little leaven continued to leaven the whole lump, and "the morning stars sang together" for generations and ages before supersensuous laws were discovered to have always been in positive and changeless control of these simple activities, which men have later chosen to denominate as the science of music, mathematics, architecture, chemistry, and astronomy. Can it be said, in the light of all this, that a science of good should not be discovered? or that being discovered, it should not be Christian Science, since it is the mission of the Christ, the one and only Saviour, to bring all good to mankind?

The proud may rage, the mighty fall, the timorous wound himself, and the jealous accomplish his own undoing, but the Word of God, the Word of good, shall stand forever, and the stately Science of the eternal Christ "pauses not, but moves before them [that truly love God], a pillar of cloud by day and of fire by night, leading to divine heights" (Science and Health, p. 566).

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[*Boston Times*]

From a purely medical view-point, appendicitis, due alone to grouchiness, may seem absurd, but every sane member of our modern medical fraternity knows that quietness, peace, and personal evenness of temper save many a doctor's fee and prevent the overfilling of many sanitariums. Anger, the uncontrolled vehement action when a man actually gets his so-called "mad" up, is bound to radiate a poison through a man's system. "Brain storm" has been rightly named, and it does the usual great storm damage. "Getting a grouch on" is a part of the life plan of most of us. Getting this same grouch off may be equally well planned for, but once harbored it is not easily shifted from our overweighted shoulders. A good disposition covers a multitude of sins. It also saves a man from multiple troubles, and those American "nerves," which are often nothing more or less than the after effects of allowing the angry passion to rise.

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[Written for the *Sentinel*]

Prophecy

W. EDSON SMITH

In God's good time the sunlight clear
Will flood our paths with gleaming gold,
And all the griefs of yester-year
In gladness and great joy unfold:
White blooms will spread their fragrance far
O'er wide, wide fields of wrong,
And sober woodland silences
Break into silver song.

In God's good time it will be well
With us, forever and for aye;
Grim winds of winter no more dwell
Upon the meadows of the May.
O heart, have hope of happiness!
From countless bells there chime
Soft pæans of the perfect peace
Which comes in God's good time.

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Editorial

"Radical reliance on Truth"

CHRISTIAN SCIENTISTS rightfully complain of those critics of Mrs. Eddy's teachings who, starting with a misconception of these teachings, attempt to read into them something which is not there. Is there not even greater reason for complaint when Christian Scientists themselves read into Mrs. Eddy's writings something which they wish to see there? A case very much in point is Section 23 of Article VIII of the Church Manual, which reads as follows:—

"If a member of this church has a patient whom he does not heal, and whose case he cannot fully diagnose, he may consult with an M. D. on the anatomy involved. And it shall be the privilege of a Christian Scientist to confer with an M. D. on Ontology, or the Science of being."

The wording of this by-law is so positive, and the condition which must first have arisen is so definitely stated, that one is always amazed to hear a Christian Scientist referring to it as an authorization for the mistaken practise which some practitioners have fallen into, namely, that of insisting upon having a physician's diagnosis of practically every case they attempt to heal, notwithstanding that to do this is to ignore the very definite statement on page 370 of Science and Health, that "a physical diagnosis of disease—since mortal mind must be the cause of disease—tends to induce disease;" and on page 198, where Mrs. Eddy points out that "a patient's belief is more or less molded and formed by his doctor's belief in the case, even though the doctor says nothing to support his theory. His thoughts and his patient's commingle, and the stronger thoughts rule the weaker." Again, on page 898, she says: "Sometimes Jesus called a disease by name. . . . These instances show the concessions which Jesus was willing to make to the popular ignorance of spiritual Life-laws."

Christian Science is very plain and very simple to those who come to it with open-mindedness and without a desire to bend its teachings to fit the old beliefs in which mankind have so long been educated. While it is true that Jesus made concessions to "the popular ignorance of spiritual Life-laws," it is also true that he did not confuse truth with error; and so it must be with Christian Scientists. Mrs. Eddy's teachings are based upon unvarying Principle, and are the revelation to humanity of "the Father of lights, with whom is no variableness, neither shadow of turning." To make the practise of Christian Science dependent upon a material system is so to fetter it with material beliefs about sickness as to make it secondary to these beliefs, and to bring about that wavering between Spirit and matter which is equivalent to a house divided against itself. This course either results in the absurdity of making spiritual healing impossible unless initiated and supported by a material system, or else it becomes a sop to Cerberus, which is uncalled for and humiliating.

Long ago the great Teacher exposed the fallacy that a man can serve two masters, and as Christian Scientists we must cast out once and for all the belief that medical practise is a necessity. Mrs. Eddy has said, "The flesh and Spirit can no more unite in action, than good can coincide with evil;" and, "Only through radical reliance on Truth can scientific healing power be realized" (Science and Health, p. 167). Herein is stated the same truth which Jesus promulgated in the words, "I am the way, the truth, and the life: no man cometh unto the Father, but by me." The concessions which our Master made were "to the popular ignorance of spiritual Life-laws," and the concession which a member of The Mother Church may make through the by-law quoted is but a concession of the same kind, and is to be made only when the practitioner has failed, through inability to demonstrate "the spiritual Life-laws" which would heal his patient.

We have behind us a glorious record of the healing of diseases of every name and nature in Christian Science, and it is our privilege to press on toward a higher understanding of spiritual law, ever mindful of the significance of the Master's warning, "Remember Lot's wife,"—a warning to be remembered whenever we are tempted to look back to materiality. Nor is there any element of uncertainty in the words with which the Master followed up this warning, namely, that he alone who was willing to give up a false sense of life, should preserve his life.

ARCHIBALD MCLELLAN.

Who Shall Stand?

IT is said that the twenty-fourth psalm was written to celebrate the triumphal entry of David and his followers into Jerusalem, the last stronghold of the Jebusites to be given up. It seems that their citadel was on mount Zion, and as they were not only a warlike tribe, but also more highly developed intellectually than any of the other dwellers in Canaan, the taking of this city was in a sense the crowning event of David's career. This psalm opens with the statement that "the earth is the Lord's, and the fulness thereof;" but we know the whole of Canaan had been occupied by those who knew not God nor obeyed His laws, by people whose concepts of God and man were grossly material, hence cruel and oppressive. It was therefore the mission of Israel to establish the true religion which would bless all mankind.

The Israelites were taught that only as they did that which was right would they gain possession of the promised land; that their enemies would be driven out before them as darkness flees before light, and we find in Exodus this command: "Ye shall serve the Lord your God, and he shall bless thy bread, and thy water; and I will take sickness away from the midst of thee." That the Israelites to a large extent held a purer concept of God and man than those about them, and that they were influenced by it, is very evident; but the demand was for fuller obedience to divine law, in order that greater victories should be won and the kingdom of God, with all that this implies, universally established. We thus come to a question which should mean so much to the student of Christian Science: "Who shall ascend into the hill of the Lord? or who shall stand in his holy place?" The answer is: "He that hath clean hands, and a pure heart,"—he is fitted to receive the blessing, even "righteousness from the God of his salvation."

In the fifteenth psalm, the question is asked: "Who shall abide in thy tabernacle?" and the answer begins: "He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart." Such a one is ready to go forward against the most fearsome foes, and to challenge, in the name of omnipotent Mind, all their arrogant but baseless claims to place and power. In the light of Christian Science we no longer think of driving out persons or peoples, but the entrenched beliefs of life, substance, and intelligence separate from God, which for long centuries have seemed to dominate the race of mortals and to decide the issues of life and death, claiming to govern men by material law while utterly ignoring the spiritual. To challenge these beliefs which falsely claim authority, we must "ascend into the hill of the Lord," or, as Mrs. Eddy so finely gives it, "rise in the strength of Spirit to resist all that is unlike good" (Science and Health, p. 393).

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The next thing to do is to "stand" in the holy place of Spirit, until the might and majesty of divine Truth is fully acknowledged. All that would seem to bar our entrance will yield to the spiritual declaration of the one who has clean hands and a pure heart, who refuses to admit for a moment that any other than the "King of glory" is strong or mighty.

It sometimes seems strange that the ages have waited so long for the spiritual purity and strength which alone can ascend above earth and earthliness and stand in the holy place, safe and secure, especially as Christ Jesus "the forerunner" has gone before us and made the way so plain. But Christian Science has now come to restore his teachings in their pristine power, and to show that his humblest follower who accepts the truth may, yes, must, leave behind him the barren belief in "repentance from dead works," and press on unto perfection. A young student of Christian Science was once called to heal one who to sense was very ill and where intense fear seemed to bar the approach to the patient's thought. Then came to the student the majestic words of the psalmist, "Lift up your heads, O ye gates; . . . and the King of glory shall come in." More than once this demand was repeated, and the long-closed gates of human consciousness opened to let in the divine idea that ever comes, as did Christ Jesus, with life abundant, and sickness quickly gave place to health and harmony. Who would not stand forever in this holy place?

ANNIE M. KNOTT.

The Vision of Man

NOTHING more surely determines what we are than an impelling sense of what we may become. It is the perception of our possibilities which brings inspiration to the heart and strength to the limbs of the otherwise weary aspirant, and it is just here that "Christ's Christianity" (Science and Health, p. 271) becomes a very godsend to every one who receives it.

Christ Jesus assigned a distinction to every son of man, of which in all the achievements of his own life he became the prototype and example. His appeal was no less universal than confident, even as he said, "And I, if I be lifted up . . . will draw all men unto me." Next to his recognition of the nature of God, one may say that the most wonderful, most far-reaching fact about him was his vision of the nature of man in God's image. His incomparable influence over men is explicable only in the light of this fact of his knowledge of the truth of being as to man, and the further fact that to rare winsomeness of character he added a profound wisdom of address. He not only knew and personally conformed to the requirements of the divine ideal, but he knew human nature, its best possible line of advance, and his appeal was considerate for conditions, wisely opportune; in a word, his apprehension was practical. He knew that moral progress is not amenable to attempted compulsion, but that men are to be won away from their weakness by the irresistible attraction of an ideal which answers to their deeper, truer nature.

The great Wayshower therefore kept this vision of God's man constantly before them, not only in the information he gave them respecting man's origin and endowment, character and call, but in his own every-day exhibitions of godlike manliness. He was forever declaring for man's spiritual sonship, and that to manifest the divine is humanity's one great mission. He thus made men acquainted with their spiritual selfhood, stimulated their nobler ambitions, lured them into largeness, by quickening their every least love for beauty or goodness. His method was philosophic, incisive, stimulating. He was the ideal teacher because he not only elucidated the human problem, but he solved it for himself day by day before their eyes. This constituted the completeness of his ministry, as Mrs. Eddy has so finely and forcefully expressed it on page 54 of Science and Health: "Through the magnitude of his human life, he demonstrated the divine Life. Out of the amplitude of his pure affection, he defined Love. With the affluence of Truth, he vanquished error."

That the splendor of this vision so speedily became obscured and was finally lost to the church, is by far the greatest tragedy of Christian history. For centuries Christian theologians and teachers have been declaring for man, not as sovereign but as subservient to material law. Human sense has thus been handicapped, in well-nigh universal belief, from its conception. It has been denied the power to "tread on serpents and scorpions," and held as normally subject to sin, disease, and death, while the solution of this life-problem has been remanded to the indefinite futurity of a hope of heaven.

Today Christian Science is again declaring for and demonstrating the eternal rule of the ideal, it is restoring man to the exalted place which Christ Jesus assigned him. It is insisting upon the unfallen immaculateness of the divine manifestation, and thus investing discipleship, the realization of the divine promise and plan, with a present potency. The heartbreaking struggle attending human belief in the reality and power of evil, is replaced by that perception of man as godlike and free which impels us to think upon and realize our great possibilities when "endued with divine Science" (Science and Health, p. 445). This is one of the great conquering things of Christian Science, that it brings into the outlook of even the humblest the saving sense of a splendid to be, the vision of true selfhood, God's man.

JOHN B. WILLIS.

Lecture in The Mother Church

The First Church of Christ, Scientist, in Boston, Mass., announces a free public lecture on Christian Science, by the Rev. William P. McKenzie, C.S.B., a member of the Christian Science board of lectureship, in the church edifice, Falmouth, Norway, and St. Paul streets, Back Bay, Boston, Friday evening, Oct. 10, at eight o'clock. The public is cordially invited.

Among the Churches

Current Notes

MAINE.—Among the agencies working for good at the Maine state prison at Thomaston is the literature on Christian Science provided by those of that faith living in Knox county. Since last December this literature has been liberally introduced there, and is generally read and apparently much appreciated by the prisoners. Each Saturday, seventy-five *Christian Science Monitors*, a dozen or more *Christian Science Sentinels*, and occasionally a *Journal* from the same publishing house are distributed, besides a daily copy of the *Monitor*. Clean journalism and a wholesome and helpful philosophy of life should not go amiss even in a prison.

Daily Eastern Argus.

ST. PAUL, MINN.—The new home of First Church of Christ, Scientist, to be built on Summit avenue, between St. Albans street and Portland avenue, will be two stories high, with outside dimensions of sixty-eight by one hundred and six feet. The total cost of the structure will be seventy thousand dollars, exclusive of the foundation.—*Pioneer Press.*

HOLLYWOOD, CAL.—The members of Fifth Church of Christ, Scientist, have bought a lot 134 by 204 at the northwest corner of Hollywood boulevard and La Brea avenue for ten thousand dollars, and they hope to erect a beautiful edifice early in the fall. The new church will be large and

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roomy, and will have a seating capacity of nearly a thousand. Growth in the membership of the church in Hollywood has rapidly increased in the past few years. Four years ago a small congregation outgrew their quarters in Masonic hall, and they removed to Toberman hall, which soon became inadequate for the large crowds which came each Sunday. Since last winter they have held their meetings in Wilcox auditorium, and are working hard to erect a church early in the fall.—*Hollywood Citizen.*

DOVER, N. H.—The owners of the Brown-Shackley estate, No. 604 Central avenue, have sold to First Church of Christ, Scientist, the entire property, which consists of a large two-story house with Mansard roof, a stable, and a lot of land having a frontage of one hundred and seventy-five feet on Central avenue and extending back to Mount Vernon street, a distance of two hundred and ninety feet. While no definite plans are announced by the church directors, it is understood that this property will be the home of the church and its public reading-room. It is a beautiful spot on the main car line, is centrally located, and is surrounded by some of the best of Dover's residences.—*Foster's Daily Democrat.*

UPLAND AND ONTARIO, CAL.—At the semiannual meeting of Society of Upland it was decided by unanimous vote to discontinue the society meetings being held in the Woman's club rooms, Upland, and join with the Ontario society in forming a regular Church of Christ, Scientist, at Ontario, and thereby be affiliated more actively with The Mother Church, The First Church of Christ, Scientist, of Boston, Mass.—*Upland News.*

LEWISTON, MAINE.—Preparatory to the occupancy of the former Friends' church on College street, Lewiston, by the Christian Scientists, extensive renovations are now in progress. It is hoped that all will be completed so that the Scientists can hold their first service in their new church home Sunday, Sept. 7.—*Lewiston Evening Journal.*

ELGIN, ILL.—First Church of Christ, Scientist, has purchased a full lot at the southeast corner of Division and Geneva streets as the site for a church, which they plan to build at an early date. The price paid was $2,649.40, and a paving assessment of about three hundred dollars was assumed.—*The Elgin Daily Courier.*

GORGONA, CANAL ZONE.—We have purchased a building for the accommodation of our church, and at a recent service eleven hundred dollars was subscribed for the reconstruction, which assures us a church home in a short time.

Correspondence.

Admission to Membership in The Mother Church

The next admission of candidates will be Nov. 7, 1913. Application blanks may be obtained by addressing the Clerk of The Mother Church, and should be returned to him on or before Oct. 22, 1913.

An application sent to the Clerk does not constitute the applicant a member. Notice of election will be sent to those who are admitted to membership.

Those who have made application for membership prior to May 30, 1913, and have not received notice of election, may communicate with the Clerk if they so desire, and are especially requested to do so before sending in a second application.

JOHN V. DITTEMORE, *Clerk,*
105 Falmouth Street, Boston, Mass.

The Lectures

San Antonio, Texas

Judge Clifford P. Smith delivered a lecture on Christian Science at Beethoven hall, where a complimentary audience packed the auditorium. In introducing Judge Smith, the Rev. A. N. Badger, pastor of the Unitarian church of San Antonio, said in part:—

I rejoice in my pleasant privilege of this afternoon for two reasons. First, I find it very congenial to be permitted to introduce to the people of San Antonio a man who hails from my own home city,—dear, quaint, notional Boston. Boston has its peculiarities, its notions; no doubt it has its faults, though I cannot think of any just now. But Boston has always been hospitable to ideas; it gives a new way of thinking about things a fair and square chance of proving itself out; and surely the proving out of Christian Science in Boston has been very satisfactory to Christian Scientists. Without knowing in the least what our speaker is going to say this afternoon, I know that all that this man from Boston has to say will be thoughtful, high-minded, and full of the spirit of the ideal.

Then there is another reason. Of course you understand that I am not a Christian Scientist. Some things about Christian Science I do not understand, and therefore do not assent to; but its fundamental faith I assent to mightily. Because it comes bringing its eager message of universal good will and cheerfulness, sunshine and joy, because it teaches people to put emphasis on the things that make for beauty and health and happiness, and to trust the divine fact of love,—that it is all-conquering and all-progressing,—I believe that the Christian Science movement is a great enterprise for progress. And the message which we came to hear today, while it doubtless will contain some things with which we will not agree, I am sure is one which in its fundamental burden will be for the strengthening of the cause of the religion, not of one church alone, but the cause of all the religion of all the churches in this city; and so I am glad to give him welcome, and to introduce to you the speaker of the afternoon.—*Correspondence.*

St. Paul, Minn.

The remarks made by Albert E. Greaza, in introducing William R. Rathvon, who delivered a lecture on Christian Science at the Auditorium, were in part as follows:—

Nineteen hundred years ago Jesus of Nazareth revealed to a sin-darkened age the light of immortal Truth. He brought to an oppressed people a message of deliverance from evil; a gospel of uplifting faith, abiding divine Love, and eternal Life. He preached this gospel of the kingdom of God to all mankind, for all generations, and by his works proved the existence of a spiritual law, a law which when called into operation annulled the so-called material law. Christian Science affirms that God's law is unchanging; that it is never held in suspension, but is "the same yesterday, and today, and forever;" that God is, as the Bible declares, the Father above, "with whom is no variableness, neither shadow of turning;" and that, therefore, the divine Principle which centuries ago operated in these healing works, exists today just the same as then, its operation being limited for us only by the degree of our spiritual understanding.

There is abundant proof that Christian Scientists in their humble endeavor to do all things the Master commanded, are demonstrating in no small degree this divine Principle of healing, for throughout the world, in constantly increasing num-

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bers, grateful men and women are testifying to having found in Christian Science not only physical healing, but a moral awakening, a spiritual uplift, an impulse heavenward.

Correspondence.

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Youngstown, Ohio

In introducing Virgil O. Strickler, who lectured on Christian Science, John P. Young, first reader, spoke as follows:—

The object of the Christian Science church is the establishment in the minds of men of the truth about God and His creation. The work is one of demonstration rather than profession, and therefore much weight is given to good works and no importance is attached to proselyting. The normal man loves and desires the truth. This statement needs no proof when we bear in mind the high standard of honesty in the average man. The student of secular history might be tempted to think that there have been times in the past when the desire for good was a negligible quantity, but it is nevertheless true that in all ages there has been a strong leaning toward good. The Bible traces the development of this idea through many centuries up to the time of Jesus.

The coming of Jesus as the representative of Truth was deemed by mankind of such importance that our calendar dates from his birth. It is the desire for truth which has brought humanity to its present state of development. It is the search for Truth which brings us here tonight.

Correspondence.

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St. Joseph, Mo.

Christian Science was explained to an interested audience at First Church of Christ, Scientist, by Francis J. Fluno, M.D. In introducing the speaker, A. D. Aiken of St. Joseph said:—

I am not a Christian Scientist, consequently have but a limited knowledge of the doctrines of Christian Science. I am, however, in hearty sympathy with its teachings, which I know to be practical and demonstrable.

Christian Science, as I understand it, explains the workings of spiritual laws, spiritual truths correlative between God and man. Thousands all over this broad land today are anxious to carry this truth to their brethren and eager to proclaim the efficiency and potency of this science, or truth, which, clearly understood and properly applied, has released them from the bondage of sin, sickness, and sorrow, and has brought to their homes gladness and joy.

St. Joseph Gazette.

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Lectures to be Delivered

Ames, Iowa.—Virgil O. Strickler, High School auditorium, 8 p.m., Oct. 6.

Aurora, Ill.—Bicknell Young, East High school, 8 p.m., Oct. 2.

Baker, Ore.—Prof. Hermann S. Hering, Elks auditorium, 8 p.m., Oct. 5.

Battle Creek, Mich.—Bicknell Young, Independent Congregational church, Maple street, 8 p.m., Oct. 9.

Bremerton, Wash.—Clarence C. Eaton, Eagle hall, Sixth and Pacific avenue, 8:30 p.m., Sept. 28.

Clinton, Iowa.—Virgil O. Strickler, The Clinton, 8 p.m., Oct. 7.

Delavan, Wis.—Judge Clifford P. Smith, opera house, 8 p.m., Oct. 9.

Devils Lake, N. Dak.—Willis F. Gross, 8:15 p.m., Oct. 3.

Fargo, N. Dak.—Judge Clifford P. Smith, Orpheum theater, 8 p.m., Oct. 5.

Fond du Lac, Wis.—Bliss Knapp, Henry Boyle theater, 3:15 p.m., Oct. 5.

Grand Rapids, Wis.—Bliss Knapp, Daly's opera house, 8 p.m., Oct. 9.

Guernsey, Channel Islands, England.—Col. William E. Fell, New Market hall, 8 p.m., Oct. 16.

Highland Park, Ill.—Clarence W. Chadwick, Church edifice, 125 Hazel avenue, 8 p.m., Oct. 4.

Jackson, Mich.—Bicknell Young, Athenæum theater, 8 p.m., Oct. 7.

Janesville, Wis.—Bliss Knapp, Church edifice, 3:15 p.m., Oct. 12.

Kansas City, Mo. (three churches).—Virgil O. Strickler, Convention hall, 3:30 p.m., Oct. 5.

Leavenworth, Kan.—Virgil O. Strickler, Church edifice, corner Sixth and Spruce streets, 8 p.m., Oct. 5.

Logansport, Ind.—Clarence W. Chadwick, High School auditorium, 8 p.m., Oct. 6.

London, England (Second Church).—William D. McCrackan, M.A., Church edifice, Palace Gardens Terrace, Notting Hill Gate, W., 8:30 p.m., Oct. 16.

London, England (Putney Society).—William D. McCrackan, M.A., The Hippodrome, Telsham road, Putney, 3:30 p.m., Oct. 12.

Manila, Philippine Islands.—William R. Rathvon, Nov. 2.

Marion, Ind.—Willis F. Gross, Indiana theater, 3 p.m., Sept. 28.

Menominee, Mich. (auspices Marinette, Wis.).—Bliss Knapp, Menominee theater, 8 p.m., Oct. 6.

Moscow, Idaho.—Prof. Hermann S. Hering, Eggans hall, 8 p.m., Oct. 6.

Nelson, British Columbia.—Clarence C. Eaton, Church edifice, Kootenay and Victoria streets, 8 p.m., Oct. 9.

New Castle, Ind.—Judge Clifford P. Smith, Alcazar opera house, 8 p.m., Oct. 10.

Newark, Ohio.—Francis J. Fluno, M.D., High School auditorium, 8 p.m., Oct. 9.

Oak Park, Ill. (Second Church).—Clarence W. Chadwick, Warrington opera house, 3:30 p.m., Oct. 5.

Palmyra, Ill.—Bicknell Young, I. O. O. F. building, 8 p.m., Oct. 4.

Peoria, Ill.—Bicknell Young, Mohammed temple, 207 North Monroe street, 8 p.m., Oct. 6.

Plymouth, Wis.—Bliss Knapp, Lyceum hall, 8:15 p.m., Oct. 7.

Rochdale, Lancashire, England.—William D. McCrackan, M.A., Town hall, 7:30 p.m., Oct. 14.

Roxbury, Mass.—Clarence W. Chadwick, Whiton hall, Centre street, Dorchester, 8 p.m., Oct. 9; Fauntleroy hall, Wenonah street, 8 p.m., Oct. 10.

St. Louis, Mo. (First Church).—Bicknell Young, Odeon theater, Grand and Finney avenues, 3 p.m., Oct. 5.

Terre Haute, Ind.—Virgil O. Strickler, Zorah temple, 639 Mulberry street, 8 p.m., Oct. 10.

Vancouver, British Columbia.—Clarence C. Eaton, Orpheum theater, 3 p.m., Oct. 5.

Watertown, Wis.—Francis J. Fluno, M.D., Masonic hall, 8 p.m., Oct. 6.

Wenatchee, Wash.—Judge Clifford P. Smith, Masonic hall, 8 p.m., Sept. 29.

Winnipeg, Canada.—Willis F. Gross, Walker theater, 3:15 p.m., Oct. 5.

Winona, Minn.—Francis J. Fluno, M.D., Masonic temple, Main and Fifth streets, 8 p.m., Sept. 29.

Yankton, S. Dak.—Francis J. Fluno, M.D., Church edifice, Sixth street and Douglas avenue, 8 p.m., Sept. 26.

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Testimonies of Healing

[Translated from the German]

About six years ago an acquaintance led me to look into Christian Science. At that time I was extremely nervous, and hardly able to walk for fifteen minutes without a sense of failing strength. For sixteen years I experienced pain and discomfort and sought help from the physicians, who prescribed change of air, baths, and medicines, none of which, however, brought me relief. Seeing that it all remained unavailing, I turned to Christian Science, and when I realized what might be accomplished through its ministration, I clung to that wonderful teaching with every assertion of my being. Very soon I began to feel relief, and today I am made over new. God has granted me grace upon grace; everywhere, in my daily occupations, in my household work, I feel that the arms of the Almighty are beneath me. I will forever thank Him, and publish the tidings of His glory evermore, for He hath led me out of the wilderness and set my feet upon the way to the promised land. God hath comforted me, and hath caused His face to shine upon me.

The little understanding of Christian Science to which I had attained, enabled me last year to bring help in the case of an eight months' old child which since birth had been afflicted with an eruption of the head; it was completely healed, through the power of Truth, within eight weeks. May all my efforts be spent in fitting myself to help my fellow beings who are in distress, since "the harvest truly is great, but the laborers are few." I am thankful to God, and grateful to our faithful Leader, Mrs. Eddy, from the depths of my heart for Christian Science.

KATHARINE PAULI, Frankfurt a. M., Bockenheim, Germany.

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I would like to express my gratitude to God for Christian Science and what it has done for me. I was laid up with rheumatism over two years ago. I was in bed five months, and had different doctors but got no lasting help. While still in a poor condition I had a very bad fall, and injured my head. I was brought home unconscious; doctors and a specialist were called, and they said the injury was very serious, and did not give much hope for my recovery. While my family was in a terrible state of fear, a good neighbor who had heard what the doctors had said, proposed Christian Science; so my wife asked for Science help, which was given immediately. In ten days I was up and walking around out of doors. Although my condition was to mortal sense very severe, I constantly improved under Christian Science treatment and lost every trace of rheumatism and other ailments.

For my physical healing and many other blessings I am deeply grateful to God. Christian Science has changed my thought and made me happier and better. I am more careful to do God's will and to learn what it is.

JOHN KLETTENBERG, Minneapolis, Minn.

Mr. Klettenberg is of German birth and finds it hard to express himself in English. During ten days he had only a very few moments of consciousness, although the bodily functions were carried on. He took food and drink when presented to his lips. On awakening he gladly accepted the fact that Christian Science had healed him, and began to order his life in keeping with a new sense of things. All spirituous drinks were discarded, and in a few days his taste for tobacco left him. It is a great joy to note the blessings which the word of Truth, the message given us in "Science and Health with Key to the Scriptures" by Mrs. Eddy, is bringing to those who are willing to receive them.

ANNA M. KRUDOP, Minneapolis, Minn.

Having long enjoyed the testimonies of healing in the Christian Science publications, and been helped in many ways, I am glad to give my own experience, hoping it may cheer and encourage others in the path that leads to God and that gives the peace that passeth understanding. In October, 1904, I decided to take up the study of Christian Science and find out for myself what it was that gave so many of my friends peace, courage, and the unexplainable something which I did not have; so I began seeking, and I found it.

I had been an active member of a church for over fifteen years, but although I worked hard and tried faithfully to understand the Bible and to enjoy the blessings therein promised us, I neither realized nor understood its truth clearly enough to demonstrate my problems. As soon as I took up the study of Christian Science I found I must demonstrate the healing Principle therein taught. One morning I awoke and found myself suffering severely from neuralgia of the face. My suffering was terrible, but I silently declared that God is All-in-all, and after several hours' work the demonstration was made, and I was very grateful that the little crumb of truth I had gained gave me sufficient strength to conquer the foe. I knew I had the right thing with which to go forth to battle, no matter in what form error attacked me or mine; that when I put on the whole armor of God and was obedient to Principle, I was absolutely safe.

For this and other demonstrations too numerous to mention I am truly thankful to God, and grateful to our dear Leader, Mrs. Eddy, as well as appreciative of all the loving, thoughtful help of friends. I deem it a privilege to be a member of the Christian Science church and to take part in its work of complete salvation,—the healing of sickness as well as sin.—MRS. NELLIE H. NELSON, Minneapolis, Minn.

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I am deeply grateful for the help that Christian Science has been in our home. About four and a half years ago we were fortunate in coming to live near one who had experienced its benefits and was happy to offer the truth to others. This lady soon saw how badly we needed the truth, as my little boy was under hospital treatment when we came here. He was more than a year old when the doctor said he had not a normal bone in his body, and though he had gained a little strength under medical treatment, his legs were still badly deformed. After a few months' treatment in Christian Science, however, he became quite straight, and from being a delicate little creature he has for a long time now been one of the healthiest and happiest of children.

I also had been an out-patient at one of the hospitals for several months, for in addition to other ailments I was said to have had a misplaced kidney, which was not only painful but it prevented me from doing many duties, as I was quite unable to get through a day without lying down. The last time I saw the doctor he said I might need an operation at any time; but I did not fear that, as I would rather die than go on living as I was, a burden and worry to all concerned. Thanks to Christian Science, that trouble has long been a thing of the past. It always seemed so strange to me that the best people I knew were as a rule the greatest sufferers.

I am very grateful to Mrs. Eddy for the beautiful way in which she shows us that "God is Love," and that He is not responsible for the ills that come to mortals. Words cannot express our thanks for the numerous blessings we have received.—MRS. A. LOWTH, Mansfield, England.

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I am grateful for the many proofs I have had of the healing power of Christian Science, but I am more grateful for the knowledge that there is a divine Principle by the light of

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which we can work out every problem that presents itself, and get nothing but good results. Christian Science has been our only physician for five years; it has healed every ill, and sustained and strengthened us through times of great sorrow, while without the support of Truth we would have been unable to stand. It is a blessing to know that if we keep close to Principle and live our lives accordingly, everything we undertake will result harmoniously.

Mrs. Eddy tells us on page 180 of Science and Health, "When man is governed by God, the ever-present Mind who understands all things, man knows that with God all things are possible." I have had many, many proofs of the truth of these words, and I am deeply grateful that this knowledge has been revealed to me.—THELMA DYER, Pittsburgh, Pa.

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I gladly give my testimony, with the hope that it may reach some one who is weary and athirst, as I was when I found Christian Science. I did not seek it for physical healing, as I did not believe I could be healed in this way. I had suffered with asthma for twenty years, and had tried everything, but any resulting relief was for only a short time. My physician told me the sole cure would be a change of climate; so I went West, but on my return was even worse than before. I could never go out when it was cold or damp, and could never sweep unless my nose and mouth were covered. When the severe attacks came on, the doctor would give me an opiate, and that meant several days in bed. I also had neuralgia in my head very badly, as well as heart trouble and rheumatism. It seemed to me that life was only a burden, with never a well day, and I wanted to die; but I found that "man's extremity is God's opportunity."

I began to read "Science and Health with Key to the Scriptures" by Mrs. Eddy, to see what it taught, and I had read only a few minutes when it seemed as though God said to me that this was what I needed; and I have indeed found it so, for this is the blessed truth that makes us free. The Bible had been a closed book to me, but now it is my daily study with Science and Health, and I can say I am perfectly well and happy.

I feel very thankful to God, and grateful to our dear Leader, Mrs. Eddy, for showing us the way of Life; and my constant prayer is so to live that I may be worthy of the name Christian Scientist.

MRS. ALICE M. STEVENS, Leominster, Mass.

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I have freely received the benefits of Christian Science for over three years without having voiced a word of appreciation, but I am indeed grateful, and grow more so as I understand better the allness of God and His love. I hardly know where to begin to count my many blessings, as Christian Science is a constant help to me. I have been healed of rheumatism, which I had for over twenty years, and have been cured of catarrh of long standing. I was always subject to colds and sore throat, but now I seldom ever have a cold. All these ills have been overcome by the understanding of the truth and knowing that divine Mind supplies our every need. I have also been healed of the need for glasses, since I can now see better without them than when I used them, though they were to correct near-sightedness. My healings have been slow, but I am thankful for this, as I have studied earnestly, and it has given me a better understanding of the power of Truth. I find I can do all my work very much easier now than formerly, and it is a pleasure instead of a burden. I live in the country, where I cannot go to church, and there are no Scientists around me, but I know that God is with me, and I find in divine Truth an ever-present help.

I love the *Sentinel*, it is such a help to me, and I greatly enjoy the reading of the testimonies, as they come from all over the world and are given by those who have experienced the healing power of Truth. I also enjoy the weekly study of the Lesson-Sermons. How grateful we all ought to be to Mrs. Eddy, who has rediscovered this glorious truth that the world might partake of its blessings, so free to all!

MRS. BINA EMMETT, Everett, Wash.

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I feel that in gratitude to God I ought to acknowledge what the study of the Bible as explained in "Science and Health with Key to the Scriptures" by Mrs. Eddy, with all her other writings, has done and is doing for me. One night my dear son, a boy fifteen years old, went out alone, and he never came back to me again. My darling was found dead at a railroad crossing; and as I did not then have a religion to support me, I was like one without feeling, my heart like a stone, until one night I met an acquaintance who called to me, and I was so bewildered that it seemed like a voice from another world. And so it was, a world different from any I had ever known. He talked of Christian Science, of which I had never heard, and invited me to attend a meeting at the church. I went, and then, and not till then, did I learn what it means to live, because from that night of my first attendance at a testimonial meeting I found God, and have spent the happiest hours of my life in reading Mrs. Eddy's book, "Science and Health with Key to the Scriptures." I still wonder how I ever lived without this truth.

I have a son twenty-five years old who was so astonished at the change brought about in me that he began to study Science and Health also, and has become a Christian Scientist. I had never met such people as the Scientists I know; they have each and every one done me some kindness. Mrs. Eddy has brought blessings to so many poor bruised hearts like mine that my pen and voice seem too weak to express my love for her. I hope my experience will do some one good, and bring to others the knowledge it has brought to me and mine of the great power of Truth and Love.

MRS. CATHERINE J. JOHNSON, East Orange, N. J.

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I wish to express my gratitude for the quick healing of my little boy through Christian Science. About five years ago he was attacked with a serious throat affection, and had to be removed to a hospital, where he was detained for nearly six weeks. This was before I heard of Christian Science. In August, 1911, all of the former symptoms again appeared,—high fever, delirium, etc., with great weakness,—and although I had been studying Science and Health, and attending the Christian Science services for about a year and a half, and knew Christian Science to be the Comforter promised by Jesus, yet when I saw my boy so ill to mortal sense I was in great fear. I went to a Christian Science practitioner, however, and asked her to give him absent treatment, and immediately my fears disappeared. This was about eight o'clock in the evening, and by next morning all was well. He was quite bright, asked for breakfast, and was down-stairs that afternoon. Except for a sense of weakness for a few days, he was as well as ever. This was a great proof to me of the healing power of divine Truth as demonstrated in Christian Science.

MRS. MARGARET CROZIER, Ranelagh, Dublin, Ireland.

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I wish to express my gratitude for what Christian Science has done for me. In March, 1912, I was taken with severe chills and fever. Besides this, an eruptive disease in its worst

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form came on, affecting my face. I was totally blind for several days, my eyes being completely covered. I certainly felt very ill and had no strength, but I was perfectly healed of that disease through Christian Science, and I am very thankful to God for this great blessing.

Mrs. Carrie Hooper, Chicago, Ill.

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[Translated from the German]

For many years I suffered with attacks of rheumatism, which grew more severe with every year, although I would secure medical help at once in every instance. The medicines used had a detrimental effect upon the heart action, and in June, 1910, the last attack, which was the severest, resulted in a paralysis that it seemed impossible to overcome. My attention was then called to the beneficent work accomplished through Christian Science, and I applied to a faithful practitioner with the request to take up treatment. I found loving assistance, and in a comparatively short time I was well, and am so today. A stomach and bowel trouble, which had caused me great inconvenience since childhood, has also completely disappeared.

Since my healing, my husband, my children, and myself have turned to God for help in cases of physical as well as of business disturbance, and we have always experienced help through God's great love. When bereft of very dear relatives through death, it was the knowledge of God's infinite love which comforted me and lifted me up. We will gratefully endeavor to act according to Jesus' teachings, and by reading diligently the Bible and our text-book, "Science and Health with Key to the Scriptures," to enlarge and deepen our sense of God's goodness and love. Sincere thanks are due our revered Leader, Mrs. Eddy, and also those who with loving patience have led us upon the right path.

Frau Elisabeth Ganss, Einbeck, Braunschweig, Germany.

✧

Several months ago we had a wonderful proof of the power of Christian Science in the case of a contagious disease, so called. At that time I happened to be the only Christian Scientist in our family, although both my stepmother and her mother are now earnest students. I have two little brothers, one of them six years old, and the other a baby of two. The older boy was taken suddenly ill, and the symptoms were so alarming that a doctor was called. A day or two later, during which time he grew worse, the case was diagnosed as a serious condition of the throat. We were immediately placed in quarantine and a trained nurse arrived. It was afternoon when she came, and by this time great fear had taken possession of the household. From the first, the two children had been together, and the usual remedy was given to the sick child at once, and it seemed for a while that the same treatment might be forced upon the others.

At this point I became frightened, and telephoned for help in Christian Science. My stepmother, too, in her anxiety for both the children, asked for help from the same source. It was six o'clock that same evening, however, before we were able to talk with the practitioner over the telephone, but her words were so strong and full of love that the sense of fear was lifted. The sick child, as well as the other one, was helped, and at four o'clock the following morning a decided change took place in the little brother's condition. The fever went down, and from then on he improved rapidly. The doctor said that he would watch the baby, as well as the others, very closely, and that the minute any symptoms of the disease appeared he would give antitoxin.

We were in quarantine almost three weeks, and during that time no one else in the family came down with the disease; while, on the contrary, the trained nurse, after leaving the house, was sick for over a week with what at first was feared to be the same trouble. Afterward the doctor told us that he considered the boy's case remarkable, and he cited an instance similar to this where, for six weeks afterward, he had to use drastic measures. It was remarkable, too, he thought, that no one else contracted the disease.

Friends expressed surprise upon hearing that antitoxin had not been forced upon all the family. We had surely strong proof of the protection of divine Love. Yes, and the results of this experience have been seen and felt in our family since that time. The atmosphere of our home is a changed one today.—Irene Eckis, Oakland, Cal.

✧

I feel it my duty to write and express my thanks to God for the aid given my dear wife, who through the blessings of Christian Science is now completely recovered from a serious illness. As I look back on those weary months experienced by my poor wife and myself I am unspeakably grateful, for one could not help feeling the seriousness of her illness, when from a healthy young woman she became a physical and mental wreck. She could not eat and would lie awake all night long, until her very existence seemed intolerable to her, in fact she often talked of death and was totally uninterested in her household affairs and her little children. Doctors and medicine were of no avail, and nothing we could do was of any use, until at last I began to despair of her recovery.

Nevertheless, through the dark cloud there came a silver stream of light, for we heard of Christian Science. So I sent my wife to Melbourne, where, through the power of divine Love, she came into Christian Science and is now fully recovered and regenerated. Where material aid and all else failed, Christian Science and divine Love succeeded. I was at first a skeptic, but I am coming to see each day the blessing and health to be gained from Mrs. Eddy's teachings, and if this testimony will be of use to any poor sufferers, I trust they will not fail to read it.

Horace R. Rule, Perth, West Australia.

✧

It is with a heart overflowing with gratitude for what Christian Science has done for me and mine that I add my testimony to those of many others. It is now nearly six years since I was healed through the reading of two copies of the *Christian Science Sentinel*. I was at that time a mental and physical wreck, with three small children and no hope of ever being well, but after reading the *Sentinel* from nine o'clock in the evening until four in the morning, I forgot myself, and drank deep of the spiritual things therein offered, for I was hungering and thirsting for the truth that makes free. I retired knowing that God reigns, and when I awakened in the morning my first thought was that God's presence is everywhere and there was nothing to fear. Then I was suddenly overcome with the thought that I was desperately ill, but made up my mind to resist evil and that it would flee from me. After calling on God many times for help, I was able to walk, and about eleven o'clock these words of the Master came to me: "Blessed are they that have not seen, and yet have believed." I had not seen any of the wonderful things about which I had read in the *Sentinel*, but I knew that with God all things are possible. When these words came to me I was instantaneously healed of what physicians called a malignant disease of the stomach, rheumatic trouble, contraction of muscles, female trouble, and other ills. From that day to this I have never been sick. I have been able since that time, through the daily reading of the Lesson-Sermons

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and the study of the Bible and Science and Health, to overcome any attacks that have come to me. My three children have had some wonderful healings, one having been healed instantly of a very bad burn. Another was healed quickly of an open wound, the fleshy part of the hand being laid open by falling from a tree on some glass. On this day I had been reading Mrs. Eddy's "Unity of Good," and it was very clear to my thought that God is All; so I washed out the wound, declaring the truth to my boy.

I have seen many cases healed through the application of Christian Science,—many so-called incurable diseases, where the glory of God was manifested. I want to say that I love the Christian Science literature. Many times have I seen my little one healed through the singing of our Leader's hymn, "Shepherd, show me how to go."

For all these blessings I am deeply grateful, and pray that I may live the Science each day and give it out to all who are hungering, as I was, for this truth.

MRS. MARGARET LEONARD, New York, N. Y.

✧

Christian Science found me about a year ago, stumbling in sin and darkness, depending on whisky, tobacco, and opiates for my strength. I had been so long a slave to these habits that any pleasure I seemed to derive, turned into torment. I then believed that God was punishing me for some sin my forefathers had committed, and I had little hope; but when I found God through Christian Science I lost these habits, and regained hearing in one ear, which had been deaf for two years. I was also healed of lung trouble and many other ills.

I am twenty years old, and stay at home nights to study the Bible and "Science and Health with Key to the Scriptures," whereas before I came into Christian Science I was in some saloon paying whisky license. I am indeed thankful to God, and grateful to Mrs. Eddy, for the strength that I have gained to help myself and others.

CHARLES REASONONER, Spokane, Wash.

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[Written for the *Sentinel*]

Freedom

GEORGE AMBROSE DENNISON

I MET my comrade in the way,
And scarce I knew his face,
So changed it was from grave to gay,
So lit with light of higher day,
So touched to nobler grace.

"Now tell me, comrade, what hath wrought
This wondrous change in thee?"
"My lifelong foe and I have fought;
He's slain, with all the woes he brought,
And now my life is free."

I journeyed on, and saw the ground
Where they had fought; and near,
There rose a newly-fashioned mound,
And o'er its head inscribed I found
The legend, "Here lies fear."

A thousand new-sprung flowers were there,
Where struggling feet had trod.
The breath of freedom stirred the air,
New voices sang a message fair,—
Methought they sang of God.

From Our Exchanges

[The Christian Register]

The new spiritual awakening is on its way, if it has not already arrived. It is sure to flow into many channels that heretofore have been left dry, and to bring with it a kind of rejuvenation and blossom time of humanity that always comes with the opening of a new era of positive faith, following the aridity of periods of negation and denial.

The marvelous material prosperity of the past half century has seemingly made men not happier, but more restless, more greedy, more feverish, and eager for violent sensations and novel excitements. The whirling age is upon us, the time of ever more rapid motion, noise, confusion, and the loud passions of thronging masses of people. But it is impossible to believe that this phase will continue indefinitely. When the pendulum swings back again toward sanity and reason, the acceleration will cease, a sense of exhaustion and weariness will turn men again to the life of contemplation and quiet. New social ideals will bring a happiness perhaps more lasting, more satisfying, than anything the world has known.

We hardly know yet what the spiritual life means, as exemplified in the life of Jesus, so bound up is our religion with extraneous and non-essential things. But, when the pendulum completes its arc, men will undoubtedly live more joyously in the sight of God and in obedience to His laws. The world is tired. It desires to rest from its mad revels. It must turn to God, for there only is rest to be found. The material life has been developed to a very high point, and yet it cannot satisfy. Divorced from love, justice, righteousness, the true perception of moral and spiritual beauty, it becomes gross.

[Zion's Herald]

Doubt appears to be regarded by some people as a luxury—as a kind of flavoring of life, giving it zest in place of insipidity, and lending to it the excitement of an entertainment where something is liable to happen at any moment in the way of comedy or tragedy, no one knows which. But doubt is at best a very expensive luxury. It takes away from life more than it gives, it jeopardizes the highest interests of the individual and of humanity. A temper of doubt may indeed prove to be a protection against superstition, but, if too much indulged, it will at the same time prevent one from attaining the highest heights of philosophic and religious certitude. Some eminent philosophers, and some theological Thomases, have indeed begun in doubt, but, not being made perfect therein, have continued on up to the table-lands of faith. No man is called upon to believe anything without adequate reasons therefor, but just to doubt for the sake of doubting, or because it is the fashion so to do, is to despise one's intellectual birthright, and to turn one's face to the dark, miasmatic valleys, instead of toward the mount of God.

[The Universalist Leader]

What is happiness? Certainly it is not an outward state. It cannot depend upon circumstances, else we would be tossed about by every wind of chance. Happiness, real happiness, must be an inward state of experience. It must be a certain calm, and content, and peace of soul. The trouble is with our definitions, and with our demands on life. He who expects some definite, external reward for doing good or being good is certain to be disappointed. The world is full of ingratitude and heedlessness. If we depend upon appreciation, even for our devotion, we shall often eat the bread of bitterness. Does the statesman expect office as a reward for his virtues? Alas, even the people whom he serves may

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turn from him and elect another less worthy. So it is with every high endeavor. No man can rely upon any outward return for any sacrifice he may make. Most of the prophets are stoned. Some of them are crucified.

[*The Christian Work and Evangelist*]

For a human being to change his life center, for him to pass from self-consciousness to God-consciousness, is like passing out of his egotistic prison-house into the vast and spacious world of life, where he no longer merely revolves upon his own private axis, but discovers his true orbit about the central life of God and flings himself confidently out upon it, and determines forevermore to fulfil himself in light and law and love. In this supreme experience man says his "everlasting yea" to God, even as he utters his "everlasting nay" to self. It is his great new birth into larger and higher worlds.

Jesus called it a new birth of the Spirit, and what name could be more expressive or fit?—as though, in Jesus' thought, all life grew and unfolded toward that spiritual natal day; as though all creation waited for the revealing of this son of God. Then for the first time he really begins to live. Then for the first time he really discovers the infinite, divine environment to which he belongs. Before, he was like Plato's cave-dweller, living in his narrow house, receiving only fragmentary beams from a mysterious universe of light. Now, he has come forth unto the great world, and his eyes are greeted by the boundless spaces of light, and he stands amazed, but at home, in his Father's house.

[*The Congregationalist and Christian World*]

The world is quite unsatisfied, it longs for something better than it has yet attained. How seldom do we see a man or woman who goes about his work with a triumphant air! How rarely do we meet the reflection of joy in eyes that seem to carry knowledge of good news, the ownership of a hidden treasure! And how infrequent is this air of triumph and heart confidence in those who are endowed with much of this world's goods or powers! If we were judged by the witness of our faces in repose, how many of us would be taken to belong to the conquering race of the sons of God? This discontent of heart is often a sign of our subjection to the powers of the earth. It may, however, be a token of our high expectancy as followers of the risen Lord.

[*The Outlook*]

Heaven is not the backward but the forward look, not skirting the shore in gladness that the perils of the voyage are over, but spreading the sail with confident expectation, entering port after port in the sublime adventure of the spirit seeking God. In that adventure heaven will become an ineffable joy in the fulfilment of the potencies of life; not in rest, but in flight without fatigue; not in folding of the arms, but in tireless growth, will be the bliss which we call heaven.

[*Western Christian Advocate*]

Perhaps something simpler, with less theology and more practical direction and admonition—something in the line of popular Bible instruction—would be more acceptable to tired-out people than too many elaborate sermons.

[*The Living Church*]

Universal peace must be the result of a universal desire for righteousness on the part of the nations. It cannot precede that desire, and it would be misleading to suppose that any treaty could compel it to do so.

Special Announcements

From the Publisher of Mrs. Eddy's Works

THE CHRISTIAN SCIENCE TEXT-BOOK, "SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES."

In accordance with instructions from the Rev. Mary Baker Eddy, given in March, 1910, her book "Science and Health with Key to the Scriptures" has been translated into the German language and printed as a special edition with alternate pages of English and German. Description and prices will be found on the outside cover page of the *Sentinel*.

The volume "Poems by Mary Baker Eddy" is specially bound; 79 pages.

Orders for the books named above and the other works by Mrs. Eddy should be addressed to ALLISON V. STEWART, Falmouth and St. Paul Streets, Boston, Mass.

From the Editor

All manuscripts submitted for publication in the *Sentinel*, *Journal*, and *Herold*, whether articles, poems, or testimonies, and all correspondence relating thereto, should be addressed to the EDITOR, and not to individuals.

From the Society

The Publishing Society have published for permanent record purposes a limited number of copies of Vol. 30 (April, 1912 to 1913), *The Christian Science Journal*, printed on "Library Record," an all-rag paper which is guaranteed to last indefinitely and will not turn brown or become brittle with age. This is termed the "Library Edition" and will be furnished in cloth at $4.50 and in half-morocco or half-calf binding at $5.00 a copy.

A translation into Spanish has been made of the pamphlet "The Providence of Good" ("La Providencia del Bien") and it is now printed and ready for distribution. Thirty-six pages and cover.

From the Clerk of The Mother Church

CHURCH TENETS.—The tenets of The First Church of Christ, Scientist,—The Mother Church,—printed on folded sheet for use of the branch Churches of Christ, Scientist, with space for the names of the churches and their by-laws, can be had at seventy-five cents a hundred. Orders will not be taken for less than one hundred, and postage stamps should not be sent in payment.

Correspondence relative to the tenets or to membership with The Mother Church should be sent to J. V. DITTEMORE, Clerk, 105 Falmouth Street, Boston, Mass.

From the Church Treasurer

Per capita taxes and contributions to The Mother Church, The First Church of Christ, Scientist, in Boston, Mass., should be sent to ADAM H. DICKEY, Treasurer, 103 Falmouth Street, Boston, Mass.

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Published Monthly

Founded April, 1883, by Mary Baker Eddy, Discoverer and Founder of Christian Science, and author of the Christian Science Text-book, "Science and Health with Key to the Scriptures."

This monthly magazine is the official organ of The First Church of Christ, Scientist, in Boston, Mass. In addition to articles, lectures, and testimonies not published elsewhere, it contains a complete list of Christian Science practitioners, and a directory of Christian Science Churches, Societies, and Reading Rooms.

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Published January, April, July, and October

Contains the Lesson-Sermons which are read at the Sunday services throughout the year in all the Christian Science churches. These Lesson-Sermons, which present citations from the Bible and "Science and Health with Key to the Scriptures," are valuable for daily study

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Der Herold der Christian Science

Published Monthly

A magazine printed in German. It contains original and translated articles bearing upon Christian Science, testimonies of healing, also the Lesson-Sermons which are read at the Sunday services in all the Christian Science churches. Improved and enlarged in 1910

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CHRISTIAN SCIENCE SENTINEL

"What I say unto you I say unto all-WATCH" Jesus

Vol. XVI No. 5

Boston, October 4, 1913

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A LADY WITH A LAMP SHALL STAND IN THE GREAT HISTORY OF THE LAND

A NOBLE TYPE OF GOOD HEROIC WOMANHOOD
Longfellow

THE CHRISTIAN SCIENCE PUBLISHING SOCIETY
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Christian Science Sentinel

(THE CHRISTIAN SCIENCE WEEKLY)

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Items of Interest

NATIONAL

Following the interstate commerce commission's scathing denouncement of the New Haven road for the recent North Haven wreck, in which it was held that man failures, beginning with its high officials and ending with its trainmen, were responsible for the loss of lives, sentiment in Congress has begun to crystallize in a movement to take up the whole subject of legislation for train safety at the December session. An effort will be made to empower the commission to deal with such questions as steel cars and modern safety equipment.

Attorney-General McReynolds, in the matter of the Southern Pacific railroad and its oil wells in California, has decided that the government shall institute a suit against the railroad company. The attorney-general will apply also for an injunction to prohibit the company from operating the one hundred and twenty-five thousand acres of petroleum lands from which the Southern Pacific, through the Kern Trading and Oil Company, has been pumping oil night and day at the rate of about two hundred and fifty thousand dollars' worth a month.

A lobby regulation bill has been introduced in the House of Representatives. It requires the registration with the clerk of the House or Senate of every "legislative agent" seeking to influence law-making, and limits the compensation that may be paid to such agents to fifty dollars a day and twenty-five hundred dollars a year. The names of lobbyists kept by the House and Senate clerks are to be erased with each session of Congress, making it necessary for renewal of such registration with a new Congress.

A national highway from Canada through Kansas City to the Gulf of Mexico is the object of the recently organized Canada, Kansas City & Gulf Road Association. The entire route has been selected, but as yet has not been adopted officially. The highway will begin at Duluth, Minn., and end at Galveston, Texas. The construction of the road is being taken up by the National Highways Association and it will be made a part of the scheme for national roads.

Attorney-General McReynolds will soon bring a civil antitrust suit to compel the Southern Pacific railroad to relinquish the Central Pacific. This is in accordance with the announcement he made in connection with the Union Pacific-Southern Pacific dissolution. The entire eighty million dollars of Central Pacific stock is owned by the Southern Pacific and in the opinion of the attorney-general that is a combination of competing lines and a violation of the Sherman law.

Captain Clark, commandant, announces that one of the largest wireless stations in the world will be established at the United States naval training station at North Chicago. He says that one hundred thousand dollars will be expended in its construction.

With local celebrations from coast to coast all along the route of the Lincoln highway, on the night of Friday, Oct. 31, this great transcontinental thoroughfare will be dedicated to the nation's most honored President, Abraham Lincoln.

By unanimous vote the Senate public lands committee decided to report favorably the bill passed by the House of Representatives giving San Francisco the right to establish a water supply system in Hetch Hetchy valley.

The federal government has begun its fight in the United States Supreme Court to establish the constitutionality of the provision of the interstate commerce act making pipe lines common carriers.

President Wilson in his first annual message to Congress will urge consideration of the establishment of a government armor plate factory.

INTERNATIONAL

The importance of the question relating to future timber supply is fully recognized in South Australia, where a large area of crown lands is devoted to the growth of forests and every encouragement is given private persons to plant trees. In addition there is now a stipulation with those who take up land from the crown that five out of every two hundred and fifty acres comprised in their holdings shall be reserved for the growth of timber, and that any timber trees on the area so reserved must not be destroyed.

The Association of Southwestern Manufacturers in Germany recently sent circulars to all its members with reference to participation in the Panama-Pacific exposition at San Francisco. The responses were almost unanimously against exhibiting. The chief reasons assigned are extreme American protection, unfair customs administration, and possible attempts to discover the business secrets of the German manufacturers.

The terms of the new loan arranged by Djavid Pasha with French financiers have now been published. The amount will be seven hundred million francs and is to be applied largely to the payment of Ottoman debts. France obtains special terms for treatment in the ports of Haifa and Tripolis in Syria and in Eregli and Ineboli on the Black sea.

General Huerta has been eliminated from the electoral contest for President in Mexico, according to prominent members of the Catholic party. This party has nominated Frederico Gamboa, Mexican foreign minister, as its candidate. The selection, it is said, was made with the approval of General Huerta.

During the last twelve months Argentina purchased one million dollars' worth of automobiles in Europe, and the United States sold the republic more than eight hundred thousand dollars' worth.

INDUSTRIAL AND COMMERCIAL

With this year's estimated loss of one hundred million bushels of corn staring them in the face, Nebraska farmers have discovered that they must have more water for their crops and have turned their attention to the problem of securing it. In addition to the loss in corn, the failure of the oat, hay, potato, and other crops will this year cost Nebraska a total of at least one hundred million dollars as a conservative estimate. It is conceded that the water for the crops must come from the great underflow which sweeps down from the Rocky mountains in a southeastwardly direction to the Missouri river, and lies just below the surface and in some places can be reached at a depth of four or five feet. It is contained in a stratum of sandy gravel and is thought to be inexhaustible. Formerly this water was not so far beneath the surface but that the roots of corn were sufficiently long to reach the moisture; but since the completion of the big Pathfinder irrigation dam by the government in the Platte river in eastern Wyoming so much water has been impounded that the underflow in the Platte valley has fallen until it is now from ten to fifteen feet below the surface. This is alleged to be the principal reason for the crop failure in the valley this year.

Among the materials derived from seaweed kelp by a system of evaporation, heating, and distillation are sulphate of calcium, sodium, magnesium, and potassium,—all used in making commercial fertilizers. From the base potassium chloride are obtained potassium cyanide, potassium chlorate, and potassium nitrate. The cyanides are used in metallurgy, mining, and electroplating. The chlorates are used in making explosives, soaps, fireworks, and bleaching powders. The nitrates are converted into explosives, acids, and fertilizers. In the treatment of the dry kelp a certain part of the constituents become volatile. From these gaseous products ivory black, varnish gum, creosote, alcohol, acetone, and fuel gas are derived. Crude rubber also may be manufactured from the vine kelp.

Crops in Illinois, Iowa, and Wisconsin suffered to the extent of seven million dollars last year from the attacks of common white grubs, while the damage to corn, timothy, and potatoes in other infested areas of the country north of the Ohio river from the Atlantic ocean to South Dakota was at least five million dollars, so that the total loss last year from this cause was not less than twelve million dollars, according to the United States bureau of entomology.

A total money loss of one hundred and sixty-three million dollars was caused by the floods in the Ohio valley last March. The weather bureau estimates the sum, which includes loss to railroad, telegraph, and telephone lines and to farms and property, including prospective crops. The latter alone amounted to about eleven million dollars.

The total number of passengers in and out of the South station, Boston, in the fiscal year ended June 30, was 38,411,507; the total number passing in or out of the Grand Central station, New York city, was 22,403,295. The number of passengers going through the North station, Boston, for the same period, was 29,510,875.

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Christian Science Sentinel

"What I say unto you, I say unto all—WATCH" Jesus

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Happiness

WILLARD S. MATTOX

THE sweetest experience that can come into our lives consists in doing good to others. There is no joy equal to the knowledge that we have helped some faltering step, that we have brought peace to some troubled heart, through our understanding of Christian Science. Now doing good, as we find in Christian Science, means thinking good, so that all the good we are ever able to do to our neighbor is really only a question of what and how we think about him. Right thinking is treatment in Christian Science; and when this is extended and applied to all of our daily affairs, it becomes the most practical kind of social service.

The realization that he is thinking right and doing right becomes the chief joy of the Christian Scientist, and this opens the way for the further metaphysical discovery which all may make, that for genuine and imperishable peace and happiness, we must always look within. The whole habit and tendency of mortal experience, however, is in the opposite direction. Our happiness, we have supposed, depended altogether on externals. The popular teaching is, that environment makes or unmakes the man; that joy consists in something contributed to us from the outside. Persons, the state of the weather, a hundred and one whimsical, ever-changing conditions, are believed to play upon mortal man, as one plays upon the keys of a piano, and this playing is too often in a minor mode. All this is according to the popular theory of existence. It is mortal mind's belief about its own conditions of happiness and misery and their supposed causes.

But this is not the truth of being. The truth, as we are discovering, is that, apart from educated belief, environment or material surroundings do not act or react upon mortals either for better or for worse. Man, on the contrary, under divine guidance, makes his own environment. The divine law of harmonious activity is the law of perpetual happiness to man. The Science of creation shows that what mortal mind calls the outer, has no effect upon the so-called inner, since man is governed solely by God. Consciousness not only "constructs a better body," as we are told in Science and Health (p. 425), but it constructs and determines the nature and character of the body's environment. Infinite good is man's only environment, since he lives and moves and has his being in God, in good.

Satisfaction, then, and happiness, and everything worth while, are not at the mercy of matter, of material place, person, or thing, for they are included in the kingdom of heaven, and that, we are told, is "within you." This knowledge fortunately removes our happiness from the realm of the uncertain and makes it absolutely and safely ours all the time. Bliss is consciousness of good, and God says, "My people shall be satisfied with my goodness." Goodness alone really satisfies, since goodness alone is permanent. It is our good with us, our God with us, which means and is all blessedness and happiness and satisfaction. Our thoughts of God, our good thoughts, bring peace, and without peace there can be no happiness.

Moreover, activity is the only true happiness; not the activity of matter, but the satisfying activity of Mind and its reflection. Stagnation, sleep, apathy, extinction, are the reverse of activity, and they are the conditions which mortals are taught to fear and to avoid. They are the reverse of happiness. The activity of right thinking is pure joy. Supreme happiness is the normal, constant reflection of the harmonious activity of divine Principle. It is, in the words of Mrs. Eddy, "a conscious, constant capacity to understand God" (Science and Health, p. 209). Happiness, in other words, is nothing more nor less than true being.

Further, there can be no real joy where there is not completeness. Mortals' experiences bring to them disappointment, sadness, unhappiness, because something is always lacking; mortal existence is not complete. There are so many things needed, so much desired, that because they are lacking there is no permanent joy. But Christian Science turns our thought hopefully to the contemplation of something more steadfast and consistent than the changing standards of human happiness, and the relative values of those things which make up the temporal affections and desires. Paul says, "All things are for your sakes," and the vision of the complete, the whole man, is unfolding to the student of Christian Science.

One thing we discover at once, viz., that happiness is not selfish. It is as universal and ever present as its divine author. There is no place where it is not, no time when it is not, and it is a free gift to all men. One's success in gaining happiness does not hinge upon the failure or the loss of another. Joy is diffusive, as Mrs. Eddy makes clear in the passage on page 518 of Science and Health, where she says, "Blessed is that man who seeth his brother's need and supplieth it, seeking his own in another's good." That is a travesty of spiritual joy which rises from the ashes of another's ruined hopes or is salvaged from the wreck of another's fortune. One can take no true pleasure in evil, in cruelty, nor can he truly profit by means of them. Man rejoices only in thinking and doing good.

The truest happiness is the result of unselfish love. "Bear ye one another's burdens" is a recipe for happiness, because these burdens, like Jesus' yoke, are made easy in the service of love, and they always bring their reward. Too many mortals mistake the pursuit and acquisition of material things for real happiness. The struggle to gain, to accomplish, to lay up for ourselves material treasure of any kind, never ultimates in genuine happiness. If we might paraphrase Jesus' words, they would read, "He that would be happy among you, let him be the servant of all." The joy of giving is incomparably greater than the satisfaction of getting, to all who understand the secret of unselfish living. Working for others is happiness. Working for one's self brings nothing but disappointment and defeat, as the history of the world of mortal mind unquestionably proves. "Antony sought for happiness in love; Brutus in glory; Cæsar in dominion: the first found disgrace, the second disgust, the last ingratitude, and each destruction." This seems to epitomize the misconception of happiness.

When we are tempted to believe we are unhappy, when our pleasure seems to be at the mercy of material happenings, we need to remember Jesus' comforting assurance, "Your joy no

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man taketh from you," for the reason that our joy is within spiritual consciousness, where it cannot be discovered or disturbed by so-called material cause or material law. By giving to the world a better understanding of God, Mrs. Eddy has shown that in the Science of existence, infinity holds nothing but felicity and blessedness for man, and she has set the thinkers at work to discover a surer source and foundation for happiness than the world has hitherto known.

Distribution of Literature

ALBERT E. MILLER

In considering the distribution of Christian Science literature, there is one point which should be kept constantly before all who engage in this ministry, and that is the important part which this literature has in the healing of mankind. Not only are people healed of their false beliefs concerning this cause through the circulation of its literature, but in having such beliefs corrected, their interest is awakened to receive its appeal, and they learn in reading, that there is a deeper significance in the message which Christian Science brings than they had at first supposed.

It is interesting to consider how well our periodicals fit together in their educational effort. The average man does not know, as a rule, the extent of his real need in the way of healing until the awakening thought discloses certain erroneous mental tendencies which need to be corrected lest they work havoc later, even with physical health. It is the function of Christian Science to heal, to purify, to correct, and it is now generally recognized that Christian Science not only heals the physical ills to which flesh is supposed to be heir, but that it invariably brings out improved conditions when applied to business and to domestic problems.

The recognition that the emancipation of mankind from the bondage of evil can be brought about only through a process of spiritual education, prompted Mrs. Eddy's establishment of each of the Christian Science periodicals and was her motive in founding the *Monitor*. Beginning with the publication of "Science and Health with Key to the Scriptures," her whole effort has been one of loving service to the human race, and in the unfoldment of this work we see the establishment, first, of *The Christian Science Journal;* then, on the ever-broadening horizon appears the weekly paper, called the *Sentinel;* later comes our great daily newspaper, *The Christian Science Monitor*, in the breadth and scope of its service to mankind disseminating more broadly, and therefore making more widely available, this healing message. *Der Herold der Christian Science* has a no less important place in its appointed task of awakening the thought of German-speaking people to the need of a practical Christianity, one which heals all diseases as well as sin, and enables us to overcome all evil with good. Think for a moment, if you will, how this periodical has paved the way for the introduction of the German translation of Science and Health, a book which is destined to become more and more widely known and broadly helpful in all parts of the earth where the German language is used.

Not only the periodicals, but all the pamphlets and booklets issued by our Publishing Society, are maintained with the prime object of the emancipation of the human race from the bondage of false beliefs, manifested as sin, sickness, and death. Most Christian Scientists have no doubt discussed in their committee meetings the ways and means of promoting this work of distribution. In a general way the same rules of operation apply in all localities, and yet each locality has its own individual problems which must be worked out and dealt with intelligently. The broad and indiscriminate circulation of our literature is not half so good as the systematic selection of names of those who have a special need to be met; for example, the plan of marking with blue pencil articles in the *Monitor* which are of particular interest to the intended recipient, prepares for an intelligent approach to the paper by the individual, and insures a cordial reception for it which might not otherwise be extended, particularly if the paper has not adjusted itself to the individual's personal interests.

The chief message which our daily paper brings to humanity is the word of reassurance coming in the form of the article on Christian Science found on the Home Forum page. This article, which is quite sure to be discovered by even the casual reader of the *Monitor*, offers a sip of refreshing water to the "weary wanderers, athirst in the desert" (Science and Health, p. 570). If this taste is acceptable, consciousness is usually awakened to make further inquiry. The *Sentinel*, if it follows such introduction to and inquiry into the subject of Christian Science, furnishes testimony of cures which may awaken in the recipient's thought the memory of physical struggles which he himself may have had, but with which, in the absence of a knowledge of Truth that gives one's efforts assurance and power, he groped in darkness to find a cure or remedy. The articles in the *Sentinel*, which are expressed in a more intimate tone than the message of the daily article in the *Monitor*, show that Christian Science meets the need in every department of human life.

If the *Journal* then falls into the hands of the inquirer, it comes with a message which engages the more profound thought of the seeker after Truth, at the same time giving in its directory columns the location, not only of local churches and practitioners, but of those of the entire world, so that if it is deemed desirable, friends and relatives living at a distance may be directed into the right paths in their search for Truth.

Thus we see that, like the cable which is put into permanent position by first drawing through the conduit a lighter line of wire, which, in turn, leads the heavy cable to find its place, so the thought of the inquirer is led and strengthened until it is enabled to follow the direction of Truth's message, as given in our periodicals, and to work out its own salvation through the application of scientific thinking to earth's problems, the solution of which is found through studying the Christian Science text-book, "Science and Health with Key to the Scriptures," and the Bible.

An Appreciation

CHARLES K. MILLER

The writer has always been an ardent lover of the "great out-of-doors," the mountains and lakes, forests and streams, and all the activities that have come to be associated with them. From early boyhood he has looked forward to every opportunity which he might have to don rough clothing and get away to some "near to nature" spot; and while it always seemed as though love for nature was the moving thought, the zest was always sharpened by the so-called sportsman's desire to "bring down something," whether it were birds, animals, or fish. Fishing, however, was his favorite sport, and as he grew into manhood he took great pride in being considered an ardent and successful follower of Izaak Walton, and few were the vacations planned that had not trout fishing as the first consideration.

Well does he remember that on many an occasion the better man within him came to the front and questioned his motive and desire, showing him the possibility of a better, higher

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kind of sportsmanship; but this was brushed aside with the thought that so many of the people he admired for their ideals were indulging in the same kind of recreation. Then Christian Science was taken up as a study, and the first season thereafter he went as usual to his favorite spot in the mountains to enjoy a fishing trip. But the clearer thought awakened by this teaching was making it impossible for him to proceed without questioning his motive and analyzing for the rightness of the thing being done, and he came home convinced that the only conquest rightly to be desired is the conquest of evil, and the only necessary struggle is the seeming struggle between good and evil, truth and error. He did not believe that a fish was evil or error, and he saw in some degree the illusory nature of what he believed was a gratification of his desire for conquest,—desire to outwit and get the better of some form of life less intelligent than himself but with determination not to let go without a struggle.

Not long afterward he met a deer in the woods, and through his growing understanding of the harmony existing in God's creation, had the pleasure of seeing the beautiful animal browse for some minutes within a hundred yards and in plain sight, with little fear of molestation. Through this experience and others, thought avenues were opened, and continued study of the Bible and the writings of Mrs. Eddy replaced the old beliefs of pleasure and recreation with more healthful ideas. His recent vacation in the usual spot, amid what had formerly been such tantalizing invitations to "cast the seductive fly," found him with a larger thought of love for all God's creation and little desire to lure a happy creature away from its accustomed haunt. He saw the unworthiness, the absence of every thought of helpfulness or kindness, in thus cruelly entrapping an innocent creature just to be amused. Then there came the joy of a great freedom from the bondage of a false sense of sport.

Surely Christian Science is ushering in that state of being depicted by Isaiah when he said, "The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them."

True Reform

BRIGMAN C. ODOM

A STRONG tendency of the human mind is to justify its own acts. When the average schoolboy under the fire of discipline is asked why he did a given thing, he is quite sure to answer, "Others do it." Adam said, "The woman whom thou gavest to be with me, she gave me of the tree, and I did eat." Mortal mind is the sinner; it believes in other gods and is more or less under the control of them. Left alone, unaided by a better influence, it is tyrannical, selfish, uncharitable. It will cheat and lie and steal. It will violate all the commandments and then undertake to find excuses for so doing.

Such is the conduct of men in the world without God. With God, or with a spiritual understanding of Him, they can improve. With the practical knowledge of God's grace which is attainable through the teaching of Christian Science, some have already made considerable progress, and all who make the effort will find the way out of evil and suffering becoming easier and growing brighter as they advance. Error may seem here and there to score a point, but if the situation be correctly analyzed and the lesson learned from it, a triumph for good is the outcome. The fearless reformer oftentimes shocks and offends the self-satisfied sense of the conformist, but the result of his work means greater freedom and happiness, not only to his contemporaries, but to future generations as well.

It seems easier to condemn one in his weakness and fall than to lend a helping hand or to give a kindly word of encouragement. Jesus said, "He that is without sin among you, let him first cast a stone," or bring an accusation. In this connection these words from our Hymnal (No. 53) are pertinent:—

Help us to help each other, Lord,
Each other's cross to bear;
Let each his friendly aid afford,
And feel his brother's care.

To evangelize the human self, to educate it through right thought-processes out of its unworthiness up to the recognition of ideal manhood, is the problem that confronts every one of us; and he who is working honestly and understandingly in this direction, is making some advancement day by day. Sometimes he may stumble, sometimes he may fall, but in either case there is open to him but one wise course, and that is, not to draw about him too closely the garments either of self-justification or of self-condemnation, but to rise up quickly and go forward again. God is merciful and just, and demands only that one shall bring himself into harmony with the truth and be free. "Thou shalt by no means come out thence, till thou hast paid the uttermost farthing."

Sickness may be overcome and every form of error in the human consciousness may be eliminated through the right knowledge and understanding of God. In the language of the revelator, "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne."

"My burden is light"

MARY THORN

BEFORE studying the teachings of Christian Science, I often wondered what Jesus meant when he said, "Take my yoke upon you, and learn of me; . . . For my yoke is easy, and my burden is light." I had always thought of his ministry as attended with so much labor and persecution that it seemed to me he bore a heavy burden rather than a light one. It was a little experience which led to a demonstration that opened my eyes and revealed the true meaning of this text.

Some work which came to me to do, and which I accepted as a duty, for a time bore heavily upon me. As I continued to seek the scientific and true sense of the problem, it flashed across my thought one day that the only demand made upon me was to reflect Love. I realized that Love is ever present and infinite, and can therefore never be exhausted; also that the ability to reflect Love is part of consciousness itself, and can never be lost or even limited. Thus the duty became an opportunity which I used gratefully, and through which I was blessed. This demonstration opened the way for others, and I am continually blessed in my daily work by accepting every task as an opportunity to serve God by reflecting Truth and Love.

As mankind learns of the infinite resources of divine Mind and of man's oneness with this Mind, the problems which once appeared difficult become simple because of an ever-increasing sense of dominion and power. Instead of accepting the suggestions of evil as true, the Christian Scientist, instructed by Truth, meets them as falsities without power. He is thus redeemed from fear and its torment; and placing his whole reliance upon God, Spirit, he is able to meet the arguments of error with the scientific statements of Truth which reverse the false testimony of sense and reveal the facts of Soul as perfect, harmonious, and eternal. To dwell in the secret

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place of the most High, demonstrates the fact that heaven is an ever-present reality. It proves that here and now, in doing the work of today, in meeting the present and ofttimes pressing obligation, we have opportunity to prove God. Mortal mind is prone to look far off for heaven and into the distant future. The temptation to postpone the hour of salvation and to limit it to certain material conditions is one of error's most subtle claims.

The opportunity to know and obey the will of God is ever present. This is the foundation of all happiness and prosperity, and is a present possibility to every individual in the universe. Every step of the way forward means more joy and peace, greater freedom and greater power. It is written in the Scripture, "For the Son of man is not come to destroy men's lives, but to save them." Truly the world is being saved by the coming of the Christ-idea into human consciousness through the teachings of Christian Science, and burdens that have grown heavy are being lightened by the inspiration of Truth and Love. Mankind is thus learning to seek and to find its highest happiness in obeying the law of God, which is the law of ever-present good.

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Material Thought Silenced

MARY HICKS VAN DER BURGH

EARLY in his career, Jacob by deceit won the coveted birthright, but fear of the brother whom he had thus defrauded made him an exile from the land of his fathers. In the beginning of his travels in the strange country, as he rested for the night in a lonely place, an angel appeared to him, and God talked with him, saying, "I am with thee, and will keep thee in all places whither thou goest." Awaking from his sleep Jacob said, "Surely the Lord is in this place; and I knew it not." It is not probable that after this experience he could ever have repeated the disreputable transaction of the stolen blessing, for the good thought which had come to him had shown him a better way and he was awaking to the demands of the higher ideal.

Thus awaking to a better understanding of God and our relations to Him, we have sometimes expressed a wish that we might have known of Christian Science earlier in order to apply it to some former condition. However, the remembrance that God was even then with us though we knew it not, and in spite of our wrong beliefs was leading us through those very experiences to our Father's house, is so comforting that we can afford to forego the speculation as to what would have been the effect of the better understanding on the past environment, devoutly thankful that we are now awake and alert to our privileges.

From our own experiences with angels, "God's thoughts passing to man" (Science and Health, p. 581), we can judge what a help this visitation was to Jacob and with what courage it inspired him to meet the difficulties which he encountered as a member of Laban's household. Here he was himself treacherously dealt with, and, according to the record, obliged to work overtime, his wages being changed ten times by his father-in-law. We read that after many years of injustice, Jacob made an ineffectual effort to leave Laban, but continuous treachery at last drove him to the final attempt, which seemed to have been successfully accomplished when he was overtaken by Laban, who with alluring words tried to induce him to return. But God, who had been Jacob's counselor and adviser, would not let the mortal thought prevail, and Laban admitted that he had been told by the God of Jacob, "Take heed that thou speak not to Jacob either good or bad."

Is it not true that when we are following the highest thought which comes to us, and take a firm stand in the way of obedience, the mortal thought is silenced for us, as it was for this old-time servant of God? How many questions are settled for the Christian Scientist in the time of silent communion with God, when the door of the senses is shut and material pleadings silenced by the "Peace, be still," with which the Master commanded the wave. Like Jacob we have started on our journey to our Father's country, and there is no obstruction that can stand in the way of him who thus honestly comes out from the material beliefs at God's command; and to us also the angels will come from time to time. Wrestling alone with another problem, Jacob obtained the blessing which gave him power with God and man. This blessing is also for all who go out reflecting the love and humility which has been learned through such an uplifting experience, and on such also will the light shine, the light of "the Sun of righteousness . . . with healing in his wings."

In this spirit of reflected love Jacob was able to meet the brother whom he had injured in his youth in such a manner that the long-standing family feud was healed, and furthermore the rude inhabitants of the land through which he took his journey did not pursue him. For all this good Jacob did not forget to make acknowledgment, and his progress is marked all the way by altars erected to God in memory of deliverances. So it is with Christian Scientists. We are marking the way with acknowledgment of deliverances from pain, lack, inharmony, sin, and every sort of ill, in our Wednesday evening testimonial meetings, and the volume of gratitude is constantly increasing as the deliverances from bondage are multiplying.

The study of Jacob's history is inspiring and encouraging. If from a nature so seemingly material as was his there could evolve the concept of a spiritual Israel, none of us need despair. Let us hear what our revered Leader says: "The infinite Spirit being all, mortal consciousness will at last yield to the scientific fact and disappear, and the real sense of being, perfect and forever intact, will appear" (Science and Health, p. 295). Surely, then, we cannot doubt that God will silence for us the insistent mortal thoughts, and that through the high places of Christian experiences the angel of His presence will lead at last "unto the utmost bound of the everlasting hills."

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[Written for the *Sentinel*]

Divine Allness

SIDNEY B. COHEN

O TRUTH divine, descending as a dove,
Thy voice a presence, breathing forth Thy love
In heavenly song, expresseth good from Thee
To all who seeking light find liberty.

Thou ever-present Love, Thy mighty power
Through rays illumed reveals Thee every hour:
God in all glory, wisdom, joy, and bliss,
Is Love enfolding all in blessedness!

O ceaseless Life, abiding 'midst Thine own,
Thou in Thy splendor shineth forth alone,
In wond'rous works that answer to Love's call
And rise in glorious forms that breathe Thine all!

Thou who art All-in-all, thrice blessed One,
Immortal Truth, Life, Love, Thy will be done!
Through changeless days, pervading boundless space,
All good Thou dost express, in heavenly grace!

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Selected Articles

[Frederick Dixon in *Kentish Express*, Ashford, Kent, England]

There is a great deal in a point of view. A recent critic is overjoyed because he has found a penny pamphlet which is apparently to prove the small smooth stone to strike the Goliath of Christian Science between the eyes. I, on the other hand, have seen a whole library, and a very large library, of anti-Christian Science literature published, and have never been able to discover that it has had any effect beyond introducing Christian Science to a larger public and creating a more definite interest in it. I remember a delightful instance of this, when Mark Twain published his book. A gentleman came into a Christian Science reading-room and inquired where he could find a practitioner. The librarian asked him what he knew about Christian Science. Nothing whatever, he replied, except what he had picked up from Mark Twain. The pulpit is very useful, too, and it is interesting to hear that, the cloistered seclusion of the *Parish Magazine* not having supplied an arena where a man may deliver an attack without fear of reply, refuge from retort has been found in the parish pulpit at Tenterden. The "no reply permitted" form of argument is not without its value as a demonstration.

The critic is angry with me, not so much for what I have said as for my having emphasized what he has said, and this is distinctly ungrateful. When he talked pathetically of the religion of "the old homeland," I only encouraged him not to be despondent, by pointing out that Christianity was not confined to the British Isles, and had not even originated there. When he grew troubled over the idea that religion could be scientific, or, as he put it, "cast iron," I merely ventured to hint that Truth was after all "cast iron," and that a knowledge of Truth was the most scientific knowledge attainable. When, all unconvinced, he produced that old familiar text, about science falsely so called, I simply pointed out that the Bible was not written in Anglo-Saxon, and endeavored to convince him that Truth is scientific, with the help of the fourth gospel and that great scholar, Dr. Westcott, sometime Bishop of Durham. When the critic, rather irritably, denounced me for trying to frighten him with Greek, I could only explain that if Wyclif, and Tyndale, and Coverdale, and the translators of the King James version had been so contemptuous of Greek, we should never have possessed the Bible of "the old homeland;" but when he went further and threatened me with the devil, I tried, out of the mouth of another orthodox scholar and churchman, almost as famous as Dr. Westcott, to get him to understand what the Bible really does mean by devil, the sole result being that the critic thunders that when a man believes a lie he believes it, a sentiment I am not inclined to question, and that "consequently all who oppose are seen through a glass very darkly," a piece of exegesis from which I entirely dissent.

At the risk of giving further offense to the critic, I am going to quote the translation of this last passage made by yet another great orthodox scholar and teacher, the latest man to do for the text of the Bible what was begun by Bede, continued by Wyclif and Tyndale, and, in the face of every discouragement, has been carried on ever since. The object of making this quotation is to show that the meaning of the great Christian philosopher, preacher, teacher, and, let me add, scientist and healer, was to impel men to take a vastly wider point of view than anything dreamed of in the philosophy of the critic,—"The things we see now are reflections from a mirror that we have to make out as we best can, but then we shall see realities face to face." What, quite obviously, Paul was endeavoring to convey, was the Christian view of the unreality of material phenomena, so unlike, though superficially so similar to, the teaching of the schools from the time of Plato to the day of Berkeley, and from the day of Berkeley down to our own times.

When Christian Science insists that matter is unreal, it does not in the least imply any such unrelated nonsense as is insinuated in the puerile criticism that it says that nothing exists. That is the sort of argument which burned people for saying that the world was round, on the ground that in such a case the coming of the Lord, at the last day, would be invisible at the antipodes; or which, three centuries later, disproved the Berkeleian theory by the amount of force with which the sole of a boot could be brought in contact with a paving-stone. What Christian Science really does teach on this subject is that every material phenomenon is a lie about a true spiritual phenomenon, and consequently that man, made in the image and likeness of God, is spiritual and not material. Human deductions from the book of Genesis, argued out on a purely material basis, have made God in the likeness of sick and sinning humanity. The fourth gospel, however, declares that "no man hath seen God at any time," and what Mrs. Eddy has written, on page 19 of "No and Yes," agrees absolutely with this: "What the person of the infinite is, we know not; but we are gratefully and lovingly conscious of the fatherliness of this Supreme Being." If, then, no man hath seen God, no man, it is tolerably certain, has seen the image and likeness of God, for God, Jesus told the woman of Samaria, is Spirit, and no one except Jesus was ever sufficiently spiritual to see spiritual man, who is as perfect as his Father in heaven. Who, then, created the material, sinning, human being? for God made all that was made and made it good.

This question was answered by Mrs. Eddy in a way which positively alarmed the materialists, striving to believe that God, whom they that are in the flesh cannot please, nevertheless in His omnipotence created that which not only Paul says cannot please Him, but which Jesus himself said "profiteth nothing." Matter, Mrs. Eddy says, is simply what the natural scientists of today claim it to be, the subjective condition of mortal mind, or the manifestation of energy; but that mind or that energy is itself the negation of the divine Mind or activity which has created all that is made, the spiritual universe.

What, then, demands human intelligence, *more suo*, is the origin of matter? To answer this question you must first gain what Paul calls a scientific knowledge of God, since then, and only then, will you be able to grasp the unreality of matter. The only man who ever yet has absolutely possessed this knowledge is Jesus the Christ, and even he could not impart it to those lacking the necessary spiritual perception. For this reason, he fell back on the miracle or sign, declaring that if men could not believe his words, they must believe for the very works' sake. The man who knew the nothingness of matter was the man who fed the multitude, gave sight to the blind and hearing to the deaf, walked on the water, and raised the dead.

This is the significance of the miracle, the sign or object-lesson which Jesus himself demanded as the test of a man's belief. "Faith without works," without those works which Jesus himself demanded in demonstration of a man's faith, "is dead." The night of mere preaching is gone by. The day of demonstration is dawning. For the future, it will not prove sufficient to waste your time in more or less angry insistence on your neighbors' shortcomings; it will be necessary to do better yourself.

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[John L. Rendall in *Toledo* (Iowa) *Democrat*]

Lest some one should be misled by our clerical critic's perversion of the Christian Science definition of God, let me here state unequivocally that Christian Science teaches but "one God, the Father, of whom are all things." Our critic states, "According to Mrs. Eddy, God is not a person, but an influence, a principle." This statement betrays the most superficial sort of reasoning. Were he more familiar with Christian Science, he would understand that when Mrs. Eddy defines God as Principle, she clearly and scientifically recognizes Him to be the one Principle, Mind, Spirit by reason of which all things are and have their origin and existence. In her Message of 1901 to The Mother Church, Mrs. Eddy states (p. 4):—

"We understand that God is personal in a scientific sense, but is not corporeal nor anthropomorphic. We understand that God is not finite; He is the infinite Person, but not three persons in one person. Christian Scientists are theists and monotheists. Those who misjudge us because we understand that God is the infinite One instead of three, should be able to explain God's personality rationally. Christian Scientists consistently conceive of God as One because He is infinite; and as triune, because He is Life, Truth, Love, and these three are one in essence and in office.

"If in calling God 'divine Principle,' meaning divine Love, more frequently than Person, we merit the epithet 'godless,' we naturally conclude that he breaks faith with his creed, or has no possible conception of ours, who believes that three persons are defined strictly by the word Person, or as One; for if Person is God, and he believes three persons constitute the Godhead, does not Person here lose the nature of one God, lose monotheism, and become less coherent than the Christian Scientist's sense of Person as one divine infinite triune Principle, named in the Bible Life, Truth, Love?—for each of these possesses the nature of all, and God omnipotent, omnipresent, omniscient."

The statement, "God is All," means simply that God is the one infinite creator and "Principle of all that really exists" (Science and Health, p. 39). St. Paul speaks of the time when "all things shall be . . . subject unto him . . . that God may be all in all." God already is all that He ever can be. There can be no limit for omnipotence, omniscience, and omnipresence. Mortals have not yet fully discovered the fact of God's allness, but this does not in the least infringe upon this forever fact.

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[Henry Deutsch in *The Herald*, Duluth, Minn.]

In a report of a sermon in a recent issue is a statement with reference to Christian Science. I desire to say that the teaching of Christian Science is very unlike that of New Thought, spiritualism, or theosophy. Christian Scientists respect the right of other people to believe in their particular faith or doctrine, and do not assume to judge or condemn them therefor. While we may not agree with their views or practises, we concede to them the respect to which they are entitled in their religious beliefs, as guaranteed to all American citizens under the constitution of our country.

So far as the further statement about Christian Science is concerned, I might say that mere words or personal statements are not proof. Our Master said, "Love your enemies," and it is a very simple question to determine which are the greater enemies of the Christ—those who consistently follow and earnestly and sincerely strive to emulate the teachings and works of the Master, or those who profess to do so and spend their time in condemnation and persecution of those who are unfortunate (?) enough to be unable to agree with their particular creed or doctrine. It must be remembered that Christianity derives its name from Jesus the Christ, and a Christian is described as one who follows the teachings of Jesus. He defined what constituted, in his judgment, a true religionist, or one to whom might be guaranteed eternal life, which is the *summum bonum*. When he was asked, "What shall I do to inherit eternal life?" he did not prescribe any creed or doctrine, or a belief, but he referred his questioner to the rule of the older Scripture: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself."

It must be remembered also that when he was asked by the disciples sent by John whether or not he was the Messiah or Christ, he did not formulate a doctrine or creed or make any statement of tenets or belief; his answer indicated the test of the Christian, "Go and show John again those things which ye do hear and see: the blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them." At another time he exemplified the fact that others besides himself or his followers might also be manifesting the God spirit as shown in the passage in Mark ix. 38-40.

Christian Scientists have neither the time nor the inclination to quibble over words or forms of faith. They are striving to follow both in the letter and in the spirit, both by profession and by works, the injunctions of the Master, and by their fruits to prove the correctness of their faith. That they should bring attack and persecution upon themselves is entirely in keeping with the experience of the Master and the prophecies with respect to his followers that we find throughout the New Testament. Self-constituted critics, and those who in their vanity arrogate to themselves the judgment-seat as to what is not a Christ follower, manifest no originality, but simply repeat in this day the example of the Pharisees and scribes in the time of Jesus. Christian Scientists are faithful, loving, law-abiding citizens and followers of the Master with the best light that they have; and that has been sufficiently illuminating to enable them to repeat the marvelous works of the Master and his apostles; to bring to this age, in a slight degree at least, the healing of the sick and the redemption of the sinning in the manner which the Master prescribed.

The Christian Science religion has one God, who is Love, and therefore there is no room for enmity either against mankind or anything except error and evil, which we seek to destroy by the realization of the allness and omnipotence of God. How much nearer we would come to the millennium if our good friends in the pulpit would refrain from criticism and condemnation, and instead expend their time and assiduously devote their labors to ushering in the demonstration of "on earth peace, good will toward men."

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[John W. Doorly in *The Chronicle*, Bolton, England]

In a recent issue I notice with pleasure the Bishop of Manchester's remarks on Christian Science. The kindly spirit displayed by the bishop is undoubtedly worthy of a man in his position. He feels, however, that Christian Scientists should go a step farther, and look not only at the God within them but at the Christ within them. The bishop will undoubtedly be pleased to know that Christian Scientists realize in the fullest sense that God can be understood only through His Christ, or divine manifestation.

The teachings of Christian Science are very explicit on this point, and clearly show that man can be saved only through what St. Paul calls, "Christ in you, the hope of glory;" and they claim and prove that the Christ within conscious-

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ness is able today to heal the sick and the sinner, just as Jesus did nineteen hundred years ago. In the Christian Science text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy (p. 496), it is written: "Hold perpetually this thought,—that it is the spiritual idea, the Holy Ghost and Christ, which enables you to demonstrate, with scientific certainty, the rule of healing, based upon its divine Principle, Love, underlying, overlying, and encompassing all true being." Christian Scientists therefore recognize very clearly that Christ is indeed the Way.

The bishop also spoke of a very acute philosopher who had made a great study of Christian Science. As Christian Scientists we have discovered that it does not need a philosopher to understand Christian Science, but a Christian, and he alone, indeed, can understand it. Our Saviour's teachings were most fully understood and demonstrated, not by philosophers of that day but by a few Christly-minded fishermen. Indeed, the philosophers seemed quite unable to comprehend his teachings.

It is the kindly criticism of such men as the Bishop of Manchester which brings out more clearly than ever the points of unity in the various religious bodies, and thus prevents that which we all so deplore, the desire to dwell unnecessarily on points of divergence.

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[R. Stanhope Easterday in *Shelbyville* (Ind.) *News*]

Mrs. Eddy does not claim to have originated one iota of Truth, but to have discovered again the Christ-method of healing and regeneration made clear to the world by Jesus and practised by the early church for about three centuries. Jesus himself in turn based his teachings upon the Mosaic dispensation, and claimed only to have come into the world to "show us the Father," and made it clear that this same Father is "the God of Abraham, and the God of Isaac, and the God of Jacob." The God of Christian Science therefore and the human recognition of divine Truth date, the one back prior to time, the other back to the earliest spiritual thinkers. We cannot reasonably doubt that the great reformers and teachers in all ages since the beginning of time have had some glimpses of infinite Truth, and philosophies and religions that have survived have done so solely by reason of this fundamental savoring of truth.

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[John H. Wheeler in *Kansas City* (Mo.) *Journal*]

One reason advanced by our critic why he could "not be a Christian Scientist" was that it would require of him to become "intellectually dishonest," a most startling implication of this Christian faith which, if provable, would disrupt its claim to teach Christianity. During Paul's ministry he once said, "Let this mind be in you, which was also in Christ Jesus," which mental attainment, he deeply felt, would be the greatest blessing a mortal could possibly experience, even that spiritual uplift which would in due time immortalize him. Hence, the goal of all Christian faith is to lead mortals to become immortals. None question our Saviour's being intellectually honest, or of not being spiritually consistent with God's law and order. His mental poise was always scientifically correct and concurrently accurate in purpose and result. In other words, Christ Jesus was, mentally and physically, the best balanced of all who dwelt on earth; consequently Christianity's whole text and purpose should teach that our redemption is only possible in being, even as our Saviour was, superior to sin and its results, namely, sickness and death. Paul's views were in perfect accord with those of Jesus, who said, "The Son can do nothing of himself, but what he seeth the Father do." This profound declaration is an example of self-abnegation and absolute human obedience to spiritual law; a sweeping testimony from our Master that there is properly but one supreme Mind in the universe, who is the only guiding intelligence for all men, which fact wholly discredits the human mind's assumptions.

Christ Jesus was a profound thinker, whose sole purpose was to inspire mankind to adopt God's law wholly into their earthly experience in order to realize the omnipotence of Truth in human life. Truth is one of the terms used by our Saviour to designate God's character and being, as he said, "Ye shall know the truth, and the truth shall make you free." This freedom, then, is the possible possession or knowledge of man's true selfhood, a spiritual reality, which would preclude one's being deceived by an erroneous pretense to this reality, namely, being a carnally-minded, helpless victim of ignorant and wilful sin. So while Jesus healed the multitudes of their sinful, fearful, and imperfect human sense of life, he did it through his exalted spiritual knowledge of man's actual life being immortal and not carnal, as it seems to be, thus lifting them heavenward. The physical results were, with the sinner, a repentance, and with the sick, a restoration to health. Our Saviour was the only one who followed the teachings of the holy Word without mistake or counter human opinions. The multitudes saw God acknowledged by him in example and precept, as Jesus once prayerfully said, "He that sent me is with me: the Father hath not left me alone; for I do always those things that please him," which illustrated his secret of being sinless; and the four gospels are a brief exposition of his wonderful ministry of word and act in its effect upon mortals, which was calculated by him to be a sufficient guide for all to reach the plane of his mental and spiritual poise, which attainment would expel from their thoughts all sin as worthless, even in human life.

So our critic's statement concerning Christian Science is true: "Christian Science was born to emphasize a great spiritual truth that the Christian world seemed to forget, namely, the superiority of the spiritual life," but his surmise that in years to come it will change its doctrine will never be realized, for Christian Science now faultlessly teaches mortals how to know the absolute nature of God through the daily spiritualization of their own human consciousness to conform more and more to God's law and order of life, as the psalmist sang, "I shall be satisfied, when I awake, with thy likeness." This is the relative requirement of mortals who seek to approach God in the absolute nature of His being. We cannot change God, nor His spoken word, but we can gradually change our human opinions and conceptions of Him to conform to His divine perfection, and in so doing abide in His eternal infinite nature and spiritual law. Christian Science is wholly concerned in bringing about this change in every experience of human life through the adoption of the example and teaching of Jesus Christ and its application to this life. When this teaching is understood better, the minor objections concerning its treatment of matter and the use of drugs will vanish, for these statements of truth are needed to spiritualize mortal existence, that its every thought and activity may thereby "put off the old man with his deeds," and "put on the new man," "till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ."

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Work, for the daylight fades. Not so
Love's new sweet sense impels:
Work in the light whose radiant glow
Eternal day foretells!

MINNA MATHISON.

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Editorial

A Dual Mission

By far the greater part of the unnecessary opposition which attends the demonstration of the healing truth discovered by Mrs. Eddy, is induced by ignorance, or rather a mistaken sense of the mission of Christian Science to mankind,—a failure to apprehend that its ministry is twofold, in that its healing of the sick is the natural concomitant of the overcoming or casting out of the false belief of which the sickness was the tangible manifestation; that it is a new-old religion, so radical in its reliance upon the divine all-power, so wide reaching in its results, that in scarcely more than three decades its churches have girdled the world.

Nor is this opposition surprising in view of the fact that it is through its healing works that Christian Science makes its strongest appeal to suffering humanity. Mrs. Eddy might have expounded the great truth she had discovered, and have won adherents; but if this had been all, Christian Science would today be classed with the hundred other variants of the Christian religion that have their little day and then make way for others just as ephemeral. But the great fact that differentiates Christian Science is the proofs of its verity as the teaching of the Master in the "signs" which he declared should attend the preaching of the gospel by his true followers,—"them that believe,"—in the multitudes who have been healed from sickness and redeemed from sin either by their own study and application of the teachings of its text-book, "Science and Health with Key to the Scriptures," or through the clearer understanding of its divine Principle, God Himself, by one who has been longer in the way.

The great Master came among men, and preached the gospel of the kingdom in all its purity and blessedness. And when his admonitions fell on unheeding ears, then, with a heart overflowing in compassionate yearning for those so markedly in need of the gospel of salvation, the great Teacher began that ministry to the sick and the sinning which proved the verity of his claim as no mere assertions could have done.

Even so was the great truth of the present-day efficacy of the Christ-healing, discovered by Mrs. Eddy, received by the world at large. They laughed her claim to scorn, derided her teachings; but when in the face of their scoffings she healed the sick in proof of the truth of her discovery of "the law of God, the law of good, interpreting and demonstrating the divine Principle and rule of universal harmony" (Rudimental Divine Science, p. 1), they could but recognize the existence of a Science ignored in the schools of theology, philosophy, and medicine, but nevertheless Science, because demonstrable, capable of proof by those who understood its Principle.

However, these works of healing, although they carried the day for Christian Science, were only a means to an end, for the mission of Christian Science, as Mrs. Eddy explains on page 150 of Science and Health, "is not primarily one of physical healing . . . these signs are only to demonstrate its divine origin,—to attest the reality of the higher mission of the Christ-power to take away the sins of the world." Christian Science is essentially a religion of doing—a religion of daily living—and its adherents go out in the world of business and professional life, in the precincts of the home or the wider field of social and industrial endeavor,—each and all invested with the same dual mission on which the disciples fared forth, namely, "to preach the kingdom of God, and to heal the sick."

Such in epitome is the high calling of every Christian Scientist, this the cause in whose defense we have "put on the whole armor of God" to the ultimate overcoming of sin, disease, and death, the destruction of all error. Wherever we are, whatever the special work in which we are engaged, we are to "preach the kingdom of God,"—let our words and our acts attest the truth of our profession that we are striving to order our daily living in accordance with the divine commandment to love God supremely and our neighbor as ourself. So witnessing to the truth, we shall gain that "power over all the power of the enemy" which will enable us to fulfil that further command: "Into whatsoever city ye enter, and they receive you, . . . heal the sick that are therein, and say unto them, The kingdom of God is come nigh unto you." We are not to cast our pearls where they will be trodden under foot, but so long as there are sick and sinning mortals to be healed and regenerated, so long will "he that hath clean hands, and a pure heart," find scope for his fullest endeavor.

ARCHIBALD MCLELLAN.

From the Passing to the Permanent

No thoughtful observer of the marvelously varied tints with which the hedges and hillsides are reporting autumn's advance, these days, can fail to understand the saying of one that he could never look upon the fading of nature's beauty, whether in the heart of a flower or in the face of a child, without a sense of sadness. The lapse of anything chaste and sweet and pure does seem entirely out of keeping, and must bring pain to all who, while sensitive to the integrity of the ideal, fail to distinguish between God's universe and the universe of matter. This pain, moreover, is likely to be greatly intensified as one is compelled to look upon the unseemliness and decay which attend the passing of all material things. An opening rose, which so delights the senses with its form, fragrance, and color, may seem "divine," but tomorrow this same blossom may nourish a ravenous sensuality, and prove an offense to both sight and smell in its hastening decay.

In the order of mortal belief there is no escape from the shock of such an experience, since it insists that the law of death is no less legitimate than the law of life whose manifestations it is ever waiting to fasten upon and destroy. Those, therefore, who are dependent upon and limited to mortal sight for the satisfaction of their love of the beautiful, must accept a full cup of regret with every sip of pleasure. They can indeed treasure the indefinite remembrance of past delights, and this enforced resort to the mental realm may awaken thought to the possibility of possessing that spiritual sense by which St. Paul was manifestly profiting when he said to the Corinthians, "We look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal."

The great apostle never made a statement which more clearly reveals his apprehension of the Science of being. He had not yet fully worked out his problem, was not "already perfect," as he frankly conceded to the Philippians, but his attention was supremely devoted to the minding of spiritual things. His gaze was fixed on the eternal. He was maintaining that mental attitude described by Mrs. Eddy when she says, "Hold thought steadfastly to the enduring, the good, and the true, and you will bring these into your experience proportionably to their occupancy of your thoughts" (Science and Health, p. 261).

Christian Science saves one from the sadness and pessimism which so often rests like a pall upon those who are predisposed to dwell upon the breakdown and defeat of the mortal sense of goodness and beauty. It establishes the understand-

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ing that the only real and abiding world is a thought world, and the philosophy of this redemptive idea is expressed by our Leader when she says that "divine Science, rising above physical theories, excludes matter, resolves *things* into *thoughts*, and replaces the objects of material sense with spiritual ideas" (Science and Health, p. 123). The student of mathematics is constantly making queer little pencil marks, and these so-called figures serve him a useful purpose; but he knows full well that the reality with which he has to do is wholly separate from and unaffected by them, and he therefore experiences no sense of loss when in due time his thought-signs are erased. In a kindred way, Christian Science teaches us to identify every truly lovable and worthily longed for thing with Spirit, to realize that it is imperishable in the embrace of Mind; hence there is and can be no occasion for sadness or sense of loss when its symbols disappear.

This explains the awakening and quickening influence of Christian Science. It is leading thought from the surface to the center of things; from the superficial to the vital fact; from the seeming to the real, from darkness and disharmony to light and law, from error to Truth; and its students oft-times find the parting of the ways in so simple an experience as the perception of the delicate tones of an autumn leaf.

JOHN B. WILLIS.

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Apparel

THE subject of apparel is often presented in the Scriptures, showing that from the earliest times mankind have considered clothing to be as necessary as food, a fact which Jesus commented upon in his Sermon on the Mount, when he bade his followers to take no thought for either, but to seek "first the kingdom of God, and his righteousness" and that then all these things would be "added." The great Teacher has here no word of condemnation for those who delight in dress, but he does say that "Solomon in all his glory" was not arrayed like one of the lilies of the field.

In seeking "first" the kingdom of God, the subject of apparel is surely made secondary to righteousness, and if one's attire does not represent the mental qualities of honesty, purity, and unselfishness, his or her right to a place in the kingdom may well be questioned. If, for instance, one wears clothing for which the maker has not been paid, or the purchase of which lays a heavy burden upon another, the "righteousness" demanded by Christ Jesus has been made secondary to the plea of personal sense, and we have instead a blind following of those who in all the ages were ready to exchange the things of Soul for the sensuous splendors of the world,—"the lust of the eyes, and the pride of life." In the Bible we read of many who were "gorgeously appareled," and the prophets of the earlier day did not fail to sound their warnings against those who forgot righteousness and wantonly displayed their adornments, and who did not hesitate to "grind the faces of the poor."

While we have no direct statements from Christ Jesus on the subject of apparel, beyond those already noted, we find in Peter's first epistle some vital utterances which should be pondered by all students of Christian Science, especially by those who represent the cause as readers in our churches, and whose example should count for so much to all who attend the services. The apostle speaks against outward adorning, and makes a strong plea for inward and spiritual grace, also "the ornament of a meek and quiet spirit, which is in the sight of God of great price." He adds that "the holy women" of the olden time, "who trusted in God," thus adorned themselves, and shall this be less true of the women who today are "professing godliness with good works," to quote St. Paul?

Our revered Leader, whose attire always betokened propriety, simplicity, fitness, and good taste, says that the home is no longer what it should be "because the education of the higher nature is neglected, and other considerations,—passion, frivolous amusements, personal adornment, display, and pride,—occupy thought" (Science and Health, p. 60). Our Master said we should take no thought for such things, that our actual needs would all be supplied by an infinitely wise and loving Father if only we seek first His kingdom and His righteousness. It will not do to plead thoughtlessness on this vital question, for our own welfare and that of all humanity calls for our obedience.

Here it may be said that fitness in one's apparel is deserving of consideration. The occasion, one's station, and consideration for others, should help us to decide what is best in the matter of attire, but "the higher nature" should never be made subservient to material sense. Many who are not Christian Scientists lament the sensuous tendencies of this period of liberated thought, and appeals are made to thoughtful women to do all in their power to resist these tendencies. Each woman may with profit ponder the question, "Am I my brother's keeper?" and gladly give all the protection of pure and strong womanhood to our younger people especially, for in so doing they will render incalculable service to the cause of righteousness and win the gratitude of all who have the welfare of humanity at heart. This is surely a question of making spiritual things "first" in all our thinking and doing, thus honoring the ideal of the psalmist when he said that "the king's daughter is all glorious within."

ANNIE M. KNOTT.

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Among the Churches

Current Notes

BOSTON, MASS.—The First Church of Christ, Scientist. Services: 10:45 a.m., 7:30 p.m.; Sunday school, 10:45 a.m.; Wednesday, 7:30 p.m. In the church edifice, Norway, Falmouth, and St. Paul streets. The church is open to visitors Wednesdays and Fridays from 10 a.m. to 5 p.m.

Reading-rooms: Berkeley building (suite 306-307), 420 Boylston street; open daily, except Sunday and Wednesday, from 9 a.m. to 9 p.m., and on Wednesday from 9 a.m. to 5 p.m. International Trust Company building (second floor), southwest corner Devonshire and Milk streets, opposite post-office; open daily, except Sunday, from 9 a.m. to 5:30 p.m. Coolidge Corner building, 1316 Beacon street, Brookline; open daily, except Sunday, from 9 a.m. to 6 p.m.

MONROVIA, CAL.—The Christian Science Society of Monrovia has purchased two lots, each fifty by one hundred and fifty feet, with a frontage on East Palm avenue, opposite the Greek theater of the high school. The lots are central and on one of the choice residence streets of the city. It is the present intention of the society to build a church of the bungalow type, with space for a reading-room and lecture hall.—*Los Angeles Herald.*

READING, MASS.—The corner-stone of First Church of Christ, Scientist, was laid by the officers of the church at dawn this morning [Aug. 8]. The Scientists are grateful for the kindly feeling and interest which have been manifested, and express their thanks for voluntary gifts received from several Reading people not connected with the organization.—*The Reading Chronicle.*

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NEVADA.—Inasmuch as health bills directly or indirectly hostile to the practise of Christian Science had been introduced in previous sessions of the Legislature, the committee on publication deemed it wise to appoint, several months before the convening of the 1913 session, an advisory committee composed of seven prominent lawyers and business men interested in Christian Science and living in various parts of the state, to discuss ways and means of opposing any such hostile measures. With these men the committee on publication had frequent discussions, so that by the time the Legislature convened on Jan. 20 a definite course had been planned and was understood by the members of the advisory committee. From the convening of the Legislature until the close of the session two months later, the chairman of the advisory committee was almost constantly in Carson City. It was also arranged that several members of that committee should receive from the state printer all the bills introduced in the Legislature. In these ways it was possible for us to know of proposed legislation without delay.

The committee on publication feels that much of the success in opposing legislation that would have been unjust to Christian Science and Christian Scientists was due to careful preparatory work before the convening of the Legislature, and to the thorough cooperation of the advisory committee and of the assistants throughout the state. It is interesting to note that during the two months that the Legislature was in session, almost as much literature was distributed throughout the state, and fully as many letters were written and received, as during the whole of last year, and more articles mentioning Christian Science appeared in the newspapers of the state than during the previous twelve months. In some of the answers to criticisms of Christian Science it was necessary to point out that the Christian Scientist is not seeking any legislation favorable to Christian Science; he merely opposes antagonistic bills. Thus he is not aggressive, but is defending himself from aggression. He considers it wrong to be compelled to submit either to medical treatment or even to medical examination, except in cases of contagious disease.

During the session of the Legislature the advisory committee and the assistants were called upon not only to send in letters and telegrams to their representatives in the Senate and the Assembly, but to circulate petitions and to bring the matter to the attention of such organizations as school boards, mothers' clubs, women's clubs, and even the Socialist party, all of which passed resolutions protesting against the compulsory bills.—*Report of Committee on Publication.*

Admission to Membership in The Mother Church

The next admission of candidates will be Nov. 7, 1913. Application blanks may be obtained by addressing the Clerk of The Mother Church, and should be returned to him on or before Oct. 22, 1913.

An application sent to the Clerk does not constitute the applicant a member. Notice of election will be sent to those who are admitted to membership.

Those who have made application for membership prior to May 30, 1913, and have not received notice of election, may communicate with the Clerk if they so desire, and are especially requested to do so before sending in a second application.

JOHN V. DITTEMORE, *Clerk*,
105 Falmouth Street, Boston, Mass.

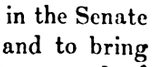
The Lectures

Blackpool, England

Owing to persistent activity on the part of Blackpool Christian Scientists, and to recent controversies on the subject, a very considerable degree of interest is being manifested by Blackpool people in this section of the Christian church. And the lecture of Prof. Hermann S. Hering, delivered at the Grand theater, attracted a very large attendance, the house being filled to its fullest capacity. The chair was taken by John W. Doorly of Manchester, who said he had much pleasure in welcoming the audience to the lecture. Christian Science always came in a quiet, loving way, which was in no degree competitive. It sought and had no quarrels with any other sect or belief, or with anything else. It was not afraid that any other sect or belief would interfere with its activities, for the reason that it knew that it was true, and as it was true, it could never be interfered with or hampered in any way, because, being true, it was the eternal law of God.

Christian Scientists welcomed the good that was accomplished by any one, and were always glad to do so. Mrs. Eddy bestowed wonderful benefit on humanity when she discovered Christian Science; but she bestowed a still more wonderful benefit when she established it and made it so practical that every man and woman could take it into his or her life and utilize it just as they could utilize the multiplication table. There was today no excuse for any one not understanding Christian Science. If they did not understand it, they did not understand the healing and redeeming ministry of Jesus Christ, for to Christian Scientists these were one and the same thing. They were the power of Mind and the power of Spirit made manifest in human affairs. The Christian Science church all over the world was accomplishing much good for humanity, and it was doing that in the simple way of teaching men how to pray correctly. It utterly and absolutely refused to believe that one could pray and change God, but it came teaching the fact that prayer was the true understanding of God and His immutable laws.

The Blackpool Times and Fylde Observer.



Dallas, Texas

Judge Clifford P. Smith delivered a lecture on Christian Science at First Church of Christ, Scientist. The building was filled to its capacity, and very close attention was given the speaker, who lectured again the following evening at the same place. DeWitt McMurray, who introduced the lecturer, said in part,—

Those who have come to Christian Science for relief from physical afflictions after having tried all material remedies without success, have seen demonstrated in their own experiences the truth of the statement by the apostle James, that "the prayer of faith shall save the sick." Thoughtful men have always demanded proof of assertions which claimed to recite facts; they have wanted the truth, and now, as in all ages, they are asking, as did Pilate, the all-important question, "What is truth?" In order to believe on God, they have demanded to see demonstrated the power of God. Paul, in writing to the Corinthians, said: "Your faith should not stand in the wisdom of men, but in the power of God," and those who have been brought up out of the depths of mental and physical despair by Christian Science have founded their faith in the power of God, for they have seen the "signs following." They have realized the beauty and truth of the first

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sentence of the Preface of the Christian Science text-book, "Science and Health with Key to the Scriptures," which says: "To those leaning on the sustaining infinite, today is big with blessings." They have seen many given "beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness."—*The Dallas Morning News.*

Lexington, Ky.

A large and appreciative audience gathered at Woodland Park auditorium to hear a free lecture on Christian Science by the Rev. William P. McKenzie. Attorney Allison G. Holland, in introducing the lecturer, said:—

From the time when the angel of the Lord brought "good tidings of great joy" to the shepherds as they watched their flocks on the Judean hills, when the glory of Life, Truth, and Love was all about them, the world began to be moved by the truth as old as time, but which had been lost since the days of the old prophets. For more than three hundred years truth, as taught and practised by the lowly Nazarene, was proved by his followers, only to be again relegated to apparent oblivion, until its science was discovered by Mrs. Eddy at a time within the memory of many of you. Now we know what Jesus meant when he said, "Ye shall know the truth, and the truth shall make you free." We understand of a verity what the psalmist meant when he said, "He that dwelleth in the secret place of the most High shall abide under the shadow of the Almighty." He who is to address you this evening will bring a message of health and happiness, recalling the words of Jesus when he said, "He that believeth on me, the works that I do shall he do also."

Correspondence.

Princeton, Ill.

Atty. Cairo Trimble in introducing Virgil O. Strickler, who lectured on Christian Science, said in part:—

Men do not earnestly and persistently advocate any cause which does not in some way appeal to their own experience of life; and the greater the number of men whose experience justifies a cause, the more certain it becomes that there is some underlying element of truth therein. And so with these doctrines of the Christian Science church; in view of the great number of intelligent men and women who find satisfaction therein, and in view of the happy testimony of those who adopt that religion and that philosophy, I am convinced that in those doctrines there is both a "soul of goodness" and a "soul of truth." While I am not a member of this church, I am pleased to assure the speaker that he has an audience here with open minds and open hearts eager to hear his message.

Correspondence.

Lectures to be Delivered

Bay City, Mich.—Francis J. Fluno, M.D., Washington theater, 8 p.m., Oct. 6.

Bloomington, Ill.—Virgil O. Strickler, Church edifice, 8 p.m., Oct. 17.

Brooklyn, N. Y. (First Church).—Clarence W. Chadwick, Church edifice, corner New York avenue and Dean street, 8 p.m., Oct. 16 and 17.

Burlingame, Cal.—Clarence C. Eaton, Masonic temple, 8 p.m., Oct. 16.

Chicago, Ill. (Eighth Church).—Bicknell Young, Church edifice, Michigan boulevard and 44th street, 8 p.m., Oct. 10 and 11.

Calgary, Alberta.—Clarence C. Eaton, Lyric theater, 3 p.m., Oct. 12.

Crawfordsville, Ind.—Virgil O. Strickler, Music hall, 3 p.m., Oct. 12.

Dayton, Ohio (First Church).—Bicknell Young, Memorial hall, 8 p.m., Oct. 14.

Galena, Kan.—Bliss Knapp, Electric theater, 8 p.m., Oct. 17.

Glasgow, Scotland.—William D. McCrackan, M.A., Queens' Rooms, Clifton street, 8 p.m., Oct. 21.

Hongkong, China.—William R. Rathvon, Theater, City hall, 5 p.m., Nov. 10.

Hull, England.—Col. William E. Fell, Royal Institution, Albion street, 8 p.m., Oct. 27.

Independence, Iowa.—Prof. Hermann S. Hering, High School auditorium, 8 p.m., Oct. 14.

Iola, Kan.—Bliss Knapp, Grand theater, 8 p.m., Oct. 16.

Liverpool, England.—Col. William E. Fell, The Picton Lecture Hall, William Brown street, 3 p.m., Oct. 26.

London, England (Third Church).—William D. McCrackan, M.A., Third Church edifice, Curzon street, 8 p.m., Oct. 23; 3:30 p.m., Oct. 24.

Macomb, Ill.—Judge Clifford P. Smith, Chandler opera house, 8 p.m., Oct. 7.

Madison, Wis.—Virgil O. Strickler, Woman's building, 240 W. Gilman street, 8 p.m., Oct. 14.

Marshall, Mich.—Bicknell Young, Empire theater, 8 p.m., Oct. 13.

Michigan City, Ind.—Judge Clifford P. Smith, First Congregational church, 6th and Washington streets, 8:15 p.m., Oct. 14.

Moose Jaw, Saskatchewan.—Willis F. Gross, Majestic theater, Fairford street East, 8:15 p.m., Oct. 6.

New Haven, Conn.—Clarence W. Chadwick, Hyperion theater, 3:30 p.m., Oct. 12.

New York, N. Y. (First Church).—Clarence W. Chadwick, Church edifice, 1 West 96th street, 8 p.m., Oct. 13; 3:30 p.m., Oct. 14.

North Adams, Mass.—Francis J. Fluno, M.D., Richmond theater, 7:30 p.m., Oct. 12.

Oskaloosa, Iowa.—Bliss Knapp, Church edifice, 8 p.m., Oct. 13.

Ottawa, Ontario.—Prof. Hermann S. Hering, Russell theater, 3:30 p.m., Oct. 12.

Palo Alto, Cal.—Willis F. Gross, Armory, 8 p.m., Oct. 13.

Piqua, Ohio.—Hon. Clarence A. Buskirk, May's opera house, 3 p.m., Oct. 12.

Rome, N. Y.—Francis J. Fluno, M.D., Masonic temple, North Washington street, 8:15 p.m., Oct. 13.

Rushville, Ind.—Judge Clifford P. Smith, Court House Assembly hall, 3 p.m., Oct. 12.

Sacramento, Cal.—Willis F. Gross, Tuesday Club house, 8 p.m., Oct. 16.

Saginaw, Mich.—Judge Clifford P. Smith, Academy of Music, 8:15 p.m., Oct. 17.

Santa Rosa, Cal.—Willis F. Gross, Masonic temple, 8:15 p.m., Oct. 14.

South Bend, Ind.—Bicknell Young, Oliver opera house, 8 p.m., Oct. 16.

Toledo, Ohio.—Bicknell Young, Coliseum, 3:30 p.m., Oct. 12.

University of Illinois, Champaign, Ill.—Prof. Hermann S. Hering, University Hall chapel, 8 p.m., Oct. 16.

Wauseon, Ohio.—Prof. Hermann S. Hering, Court house, 8 p.m., Oct. 17.

Whitewater, Wis.—Bliss Knapp, Congregational church, 8 p.m., Oct. 10.

Wilmette, Ill.—Virgil O. Strickler, Woman's Club, Greenleaf avenue and Tenth street, 8 p.m., Oct. 16.

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Testimonies of Healing

In the gospel of Luke the Master speaks of the debtor to whom a certain creditor forgave most, and reading this beautiful lesson, I feel that my debt to divine Love is indeed great. In June, 1909, I came through New York city on my way from Baltimore, Md. I had left Boston a few days previously, going to Baltimore for the financial aid that had been promised me to save a corporation of which I was at that time the head, and circumstances were such that it seemed as if, without this help, nothing could save us. All I had in the world was tied up in this company. The aid had been refused me and I was in a desperate state. I stopped at a hotel bar in this city and, after drinking a great deal of whisky, the thought came to me to call my wife on the telephone and ask her to see me. My wife was at that time living in New York city, as we had separated several years before on account of my utter unreliability and love for drink. I had taken the so-called "cures," but to no purpose.

She consented to see me, and was kind to me when I called. I saw that in the few years since I had seen her a great physical and mental change for the better had been wrought in her. She had formerly been an invalid for about ten years. She told me that Christian Science had healed her, and seeing my awful physical and mental condition, as well as knowing my seemingly hopeless financial troubles, she asked why I did not try Christian Science. I told her that I was ready to try anything, but that no power on earth could help me. At this time I was in the advanced stages of an awful disease, and *materia medica* had failed me, as had the so-called healing waters of some noted springs; but "man's extremity is God's opportunity." I took the midnight train to Boston, after promising to meet my wife the following Wednesday and go with her to The Mother Church to hear the testimonies.

I reached Boston saturated with whisky, and stayed so until that Wednesday evening, when I met my wife at the South station and we went to church together for the first time in our lives. I was still under the influence of drink; but one testimony greatly impressed me, and I thank God for that testimony to this day. It was given by a minister who had been healed in Science, and who told how from his pulpit he had often attacked what he thought to be Christian Science, and then stated that if Science could change him, there was hope for any man. After service my wife called a practitioner on the telephone. He came to the hotel and had a talk with her,—I did not see him. He agreed to take my case, making an appointment for the following morning at ten o'clock. I went to him, still under the influence of drink, but he was kind and loving. I told him I was down and out in every way, and also spoke about my physical condition, which was serious. The liquor condition was evident, and needed no telling. I acknowledged that I knew nothing of Christian Science, but that if it could cure me, the days of miracles were not past. I had drunk to excess for years, and whisky had seemed to be the curse of my grandfather and uncles as well as of my brothers.

The practitioner reminded me of the Master's declaration that "with God all things are possible." Then he gave me treatment (I had no money to pay him) and told me to return the next day, which I did. My wife left Saturday for Springfield, and I attended services Sunday at The Mother Church. I think I took my last drink that day. The desire for liquor left me so completely and naturally that I do not recall the last time I drank. Monday I went to my kind friend, the practitioner, and told him there was no use in my going to the office, as the affairs of the company were in such a condition that all I could do was to lock up the offices and tell the employees to go. The practitioner took up "Science and Health with Key to the Scriptures" by Mrs. Eddy, and read aloud to me from page 67, lines 4 to 17; then closing the book he said, "Your place is at your desk; go there, for God can take care of you and the business." At ten o'clock two men whom I had never before met, but of whom I knew through correspondence, came in together, one from New York, the other from Newark, N. J. I told them of our business troubles, and the following day they took the five o'clock boat back to New York, having arranged compromises which took care of the financial problem, so that I received security for the full amount of money I had invested in the company, besides my back salary and an amount which more than met all present needs. That corporation is going on today, and from last accounts is doing well.

Then began my struggle for physical health; so I came to New York, my wife caring for me, and received Christian Science treatment. I was two years getting complete physical healing, and I thank God now that it was so, for I had to read, work, and study day and night to get this truth. Now I have it, and on its sure foundation I am safe for all time. I am completely healed. If any one is interested, I can refer him to the doctors who treated me and were unable to heal me, and show them the old scars that are fast disappearing. I have proved this truth from every standpoint. My wife and I are happy and united again, and all is indeed harmonious. I have even been healed of wearing glasses. I speak in all truth and sincerity when I say that the human being does not exist who is so far gone that Christian Science cannot help and save him. I thank God for dear Mrs. Eddy. I also thank God that she was so brave and true that though mortal error persecuted, slandered, and maligned her, still she guarded this lamp of Truth so that my frail bark was lighted to the safe harbor of divine Love. I pray God that I may live so as to be worthy to be called a Christian Scientist. I am thankful to all those who have helped me on the way.

B. Palmer Lewis, New York, N. Y.

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I will try in my simple manner to tell what Christian Science has done for me. If it had not been for this truth I feel that I would have been in my grave today, but thanks to the Giver of all good I am left to tell the blessed news. Twenty-five years ago my left limb commenced to pain me, right in the bone, so severely that I was nearly frantic. My husband tried many doctors but I could get no relief. Everything that could be heard of was turned to with the same result. The limb grew worse all the time, and would swell dreadfully. Finally, in 1909, it grew so bad that I could hardly walk or move without assistance and almost unbearable misery. In 1910, when it turned black and burst in two places, I was all but desperate. I had not been able to wear a shoe for two years. Doctors said the bone was decayed.

I had given up all hope of being able to do anything but die, when a dear friend sent me some Christian Science literature. I read it and took courage. I craved to see and know more about the wonderful work and healing power of Truth. I asked the friend to help me, which she consented to do. The result was that I began to improve, the swelling disappeared, the pain grew less, the discoloration began to disappear.

It has been two years and a half since I was healed through Christian Science. I have not felt a pain or had any swelling in my limb, so feel assured that it is completely cured. I have also been able to help my family in many ways. Everything is much more harmonious than it used to be. I am so

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thankful to our merciful Father and to Christian Science that I am entirely healed of my trouble and enjoying the best health I have had for thirty years. It would be impossible for me to express in words the gratitude I feel.

MRS. FANNIE FARLEY, Salina, Kan.

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I take pleasure in testifying to two instances of the power of Christian Science in the healing of disease. The first was a severe case of illness with the usual symptoms of chills, fever, and headache. After two days my daughter, who was absent at the time, returned, finding me very ill indeed. She treated me at three in the afternoon, after which I began to feel better. A second treatment was given three hours later, so I was enabled to dress and have dinner with the family, and it was two hours past my usual time for retiring when I went up-stairs perfectly normal.

The other experience for which I have still greater cause to be grateful was the quick healing of a badly injured ankle. While alighting from a moving train I was thrown to the ground with such force that I lost consciousness. I was put into a carriage and taken home by some neighbors who were on the same train. When I regained consciousness I was in intense pain and unable to move, but Christian Science treatment was given, and in a few moments I was free from all pain, though still unable to move, as my right side and ankle seemed to be badly bruised. By the next day, however, I was able to stand on that foot, and the third day found me walking around the house with a perceptible limp, which disappeared very quickly. This seemed very wonderful to me in view of the fact that several years ago I had a similar accident, though apparently not nearly so severe, and I was confined to my bed for six weeks under medical treatment. I am glad of this opportunity to express my sincere gratitude for this healing truth.

MRS. EMMA CHAPIN, Claremont Park, Berkeley, Cal.

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I am a Norwegian and have been in America a number of years, but never heard of Christian Science until four and a half years ago. I have been a seeker after truth almost from childhood, and went from one church to another before coming to this country, but found nothing to satisfy me. In 1897, after a severe illness, a lady asked me if I had heard of Christian Science, and said that it was not necessary for any one to be sick. I answered in the negative and nothing more was said on the subject.

This was in Portsmouth, N. H., and I thought no more about Christian Science, although my health was continually poor and I was more or less unhappy all the time. I was employed as fitter on ladies' garments and had planned to leave New Hampshire to go to Chicago to seek similar work, as I had some very good friends there, but everything seemed to hinder and I was prevented from going. I did not wish to return to my own country just then, but I finally went, very unwillingly, feeling as if some unseen power compelled me. While at home I searched the library for good books and read the Bible often, but was unable to understand it. For the next three years my only prayer to God was to ask Him to teach me how to pray and to lead me into the truth. I was very down-hearted and unhappy, when one day, all of a sudden, those two words, Christian Science, came to me and I decided to find out what they meant, if I should ever go to America again. I did not know that Christian Science was a religion, but I was determined to find out what it was.

Feeling restless and dissatisfied I went to Christiania to find employment, and one evening while reading *Aftenposten*, I glanced over the notices of the different church meetings. At the end of the column I read the following: "Christian Science meetings at Frogner School." This was a great surprise which made me happy and expectant, and as soon as possible I started out to find the place. It was Sunday, and although I went early in order to have plenty of time, it was half past eleven when I found the place, and the service commenced at twelve. Sweet music greeted me as I stepped inside, but no one had yet arrived except the lady who was playing the organ. I took a seat and she came smilingly toward me and shook hands, asking if I knew anything about Christian Science. She spoke kindly to me about God as Love. The service impressed me very much, as did also the happy expressions of those present, and at last I felt as if I were standing at the door of happiness. My next move was to go to the reading-room for something to read.

This was in the fall of 1907, and up to that time I had neither heard nor read anything about Christian Science except as above stated. At the reading-room I was met with the same love and kindness as at the services. I was given some copies of the *Sentinel* and *Journal* and the evening found me very busy reading, without thinking of any bodily healing; but when I came to the testimonies my joy was beyond description. I soon asked for treatment and was in a short time cured of a stomach disorder of ten years' standing, which a doctor had pronounced incurable. I had already lost all faith in medicine. After reading the *Sentinel* and *Journal* I felt that I must have a copy of the text-book, "Science and Health with Key to the Scriptures," as soon as possible, but at that time I was unable to purchase one. Again I went to the reading-room and asked if it was possible to borrow the book, and to my great joy it was handed me. This I was allowed to keep until I was able to buy one, which I did as soon as possible, and I felt very rich when a copy of Science and Health was my personal possession.

In January, 1908, I was called home on account of my father's illness, but the day previous to my going I injured my ankle seriously. I went to the reading-room to say good-by to the lady in charge and as the ankle pained me greatly, I mentioned it to her. She gave me treatment and I managed to reach the store where I was employed, but when inside I nearly fainted from the pain. I tried my best to keep in thought the truth that God, good, is the only power and that therefore error has no power. I was only beginning to understand Christian Science, but I was very willing to learn. I was tempted to remove my shoe and put my foot in water to cool it, but the thought came to me that God, the all-power, did not need my help, and in about one hour the pain vanished suddenly. This made me very happy, although I could not then step on my foot. I began to wonder how I should get to my room in the evening, but the thought came like a flash of light that God was caring for me, that Truth would finish the cure; and I was not disappointed. When the time arrived for me to go, I was able to walk on my foot as well as ever. This seemed like a miracle to me, and my happiness was great. I went home rejoicing, beginning to know God as I had never known Him before.

It is now nearly six years since my happy entrance into Christian Science, and during that time I have been able to overcome many bodily ills, and also defects in character. I have daily proof of God's loving care and I know that life without the truth would not be worth living. There are no other Christian Scientists here, therefore the Bible and my Christian Science literature are more to me than ever. I would like to tell of one demonstration on a trip from Boston to Norway. Before leaving Boston I asked a friend who is a Christian Scientist to help me, as I had always been seasick

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when crossing. The demonstration was complete and I enjoyed every minute of the voyage for the first time in my life. My roommate on the ship, a young Swedish woman, became much impressed by it and is now interested in Christian Science.

I am very happy and grateful for the spiritual understanding I have gained, and am continually gaining, through the study of Science and Health and the *Sentinel* and *Journal*. Slowly but surely I am learning to understand the Bible, and it is now a pleasure to read it. When I first read the textbook I was as one in great hunger and every minute I could spare was devoted to its study. I am very glad to say that I never for a moment doubted Christian Science, but embraced it at once. I knew I had found the truth.

Christian Science came as something that belonged to me and I no longer have to look for truth, because I know it is mine forever, and my chief aim is to live it under all circumstances. How happy it makes me to think of that first glad day, when Christian Science came to me like a ray of sunshine, a sublime proof of the great and ever-active all-power of God! Until then I did not know that there existed such a loving and beloved person as Mrs. Eddy, and only through the study of her wonderful book, "Science and Health with Key to the Scriptures," have I learned to know and love her.

I take this opportunity to send many loving thoughts and wishes to the little band of Christian Science workers in Christiania. May Christian Science blossom in my beloved native land!—Miss Marie Eriksen, Tistedalen, Norway.

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Christian Science, as presented to the world by Mrs. Eddy in her book "Science and Health with Key to the Scriptures," teaches us how to avail ourselves of the power of Truth in our daily lives, and to the extent that we trust to this power, to that extent are we able to overcome the ills that so easily beset mortals. Something over a year ago I had an experience which proved to me the power of Truth over evil, especially as this was a question purely of right and wrong; it made no difference to me personally one way or the other, and the same could be said of others interested in this matter.

Some twenty-three or twenty-four years ago, my father successfully negotiated a deal for one of the large railroad companies here in Chicago, which resulted in an agreement. In November, 1910, a new schedule was issued by the company, one item of which was contrary to the above-mentioned agreement. My attention was called to this discrepancy, and as my father had passed away some time before this, I was the one to attend to the matter. As business prevented my calling in person at that time, I wrote to one of the officials whom I knew to be familiar with all the details pertaining to this question, asking that the item be changed to accord with the agreement made some twenty years before. He turned the matter over to a minor official who was not familiar with the facts of the case, and after a short correspondence he refused to make the change. I knew that right must prevail, so decided to go to a higher authority. I wrote to the president of the company, and upon receipt of his letter asking for more information and documents, I took the time to call in person, showed him a copy of the agreement, stated all the facts in the case, and left him, knowing he would do what was right. Just one week later a special order was issued making the correction.

While I did not come into Science for physical healing for myself, although I saw the manifestation of the healing power of Truth in my wife's case, I have nevertheless received help in this way. Various experiences have proved to me that Truth is omnipotent and omnipresent, and furthermore showed me that there is but one evil,—though this evil may appear in many different forms,—and that this evil is nothing.

When Christ healed the one possessed of a demon, he asked the latter his name, and was told, "My name is Legion." The answer might have been, "I am evil, but I appear under many names." So we will find when evil comes upon us that the faithful, constant resort to Truth and application of its power, will in the end drive this evil into its native nothingness in spite of its persistence in reappearing under different guises. I am indeed thankful for knowing something of the power of Truth, of God, and I am grateful for Mrs. Eddy's teachings, which enable us to prove in our daily lives *that* Truth is ever present and all powerful.

Wallace H. Brainerd, Chicago, Ill.

I wish to give my testimony to the fact that Christian Science does heal so-called incurable organic disease. In 1909, I came to Christian Science. I had been operated on in July for a growth in the left breast, but in three weeks this growth returned under my left arm and was pronounced malignant by the medical faculty. I had been forbidden by the physician even to dust a chair, but fear had done its work when the verdict was given to me. I could say with Job, "The thing which I greatly feared is come upon me." I had a happy home, my earthly life was very dear to me, and I did not want to die. I had been a church-member all my life, and I wondered why such a trial should come to me. Turning to the Bible I read that God heals all our diseases, but I did not understand how to find the way.

I did not then know anything of Christian Science, but I heard of a lady who had been healed. My husband went to see her and asked if Christian Science would help me, and she said it would. On Thursday night, Sept. 3, I went to see a practitioner. On the way out I think I was the saddest person anywhere, and in coming back I was really healed. The following Tuesday I went into a grocery store and helped my husband every day. I had told the practitioner that I did not want a religion, I wanted to get well; and she lovingly replied that I need not think about that. But I am very grateful to say that we soon learned that the daily living of Christian Science is all that is worth while. I am very thankful to God for my healing and the spiritual uplift; also for the ever-present care that God, good, gives, and the desire to do right on our journey from sense to Soul.

In last November I gave birth to a child. I could not reach my nurse by telephone, so had to get along without her. I had absent treatment from a Christian Science practitioner, and was attended by a physician who is now a Christian Scientist. I was in bed one day and had care for one week from a nurse. Our baby is a little ray of sunshine.

To say we are grateful for Christian Science does not express our heartfelt thanks. I daily realize more and more what our Leader has done and is doing for the world through this teaching. We have had many beautiful demonstrations in our home of the power of Truth, and Christian Science is our only help in daily living. God is our refuge and our help in every time of trouble.

Mrs. Bessie M. Brainerd, Chicago, Ill.

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I have promised myself several times that I would publicly express my gratitude to God for His goodness in bringing to me the little understanding of Christian Science that I have. I am pressing onward, and through this truth am certainly a better man in many ways.

Christian Science came to me some six years ago, when to mortal thought I was about to pass on. The medical men

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who had ministered to me all my life up to the time above mentioned, had reached the limit of their ability, so I declined further assistance from them. Since that time I have had no need of their mortal theories, for through an understanding of God's unlimited goodness to all His children, and with the help of a faithful practitioner, I was restored to health and strength in a short time. Thus stimulated, I took up the study of Christian Science as explained in the Bible and "Science and Health with Key to the Scriptures" by Mrs. Eddy.

Before Christian Science came to me I was what is called a man of the world; I had no use for the Bible, but now I see it in a far different light and could not get along without it, nor without Christian Science as taught in Mrs. Eddy's works.—*Jos. H. Weeks*, Battle Creek, Mich.

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Some eighteen months ago I was taken ill with so-called nervous paralysis, which manifested itself at first in the hands. I underwent medical treatment, but none of the remedies, baths, etc., prescribed, brought any improvement. On the contrary, the vision of one eye became affected by the trouble, which also extended to the feet and the lower portion of the body. I consulted several other physicians, and failing to experience relief, I became more and more despondent, for the terrible thought of eventually becoming completely paralyzed tormented me day and night. I had given up all hope of recovery when my attention was once more called to Christian Science, and with the help of acquaintances treatment was secured from a faithful and loving practitioner. After the first visit I became aware of a transformation taking place within me, physically as well as mentally, and my condition improved with every treatment.

After ten weeks had elapsed I was free from the trouble, for my eyesight had become entirely normal and the feeling in the members and in the lower portion of the body was restored, so that I was like a new person. I would like to mention that before my healing I was unable to walk without somebody in attendance, whereas it now became possible for me to undertake a journey, including mountain tours of from ten to twelve hours' duration, without experiencing the least inconvenience. A sense of contentment and peace has come to me such as I have never known before, not even in times of health, and from the depths of my heart I thank God for all the good He bestows. I am also grateful to Mrs. Eddy for her discovery of Christian Science.

Marta Heitzmann, Gr. Lichterfelde, near Berlin, Germany.

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[Written for the *Sentinel*]

Kindness

CHARLES C. SANDELIN

Kindness, a breath of blissful peace,
From heart to heart sped on its way,
Bringeth the joy of heaven today,
And maketh the din of earth to cease.

Of wondrous fragrance, like the breeze
That gently blows o'er flowered fields,
A perfume not of earth it yields,
Borrowed from Spirit's blooming leas.

Oh, blest art thou whose heart doth know
The touch of kindness stirring e'er:
'Tis Love that worketh sweetly there,
And in thy life Love's peace doth glow!

From Our Exchanges

[*The Christian Work and Evangelist*]

A nation's growth to greatness follows, to a marked degree, the same laws as those which make man great. The great man is he who contributes most to the world of truth, or invention, or art, or organization, or blessing of any sort. The great nation is that which contributes most to civilization. The great man is he who is honorable, charitable, clean, heroic, of lofty ideal. The great nation practises justice and stands in honor before the world. The great man is he who rights wrong, stamps out injustices, befriends the weak. Surely this is the test of greatness we are now applying to nations. But beyond this the great man is always the hospitable man. He has kept his mind open to new truth, new ideas, new visions dawning on the world. He has kept in close touch with humanity and enriched his own life from contact with other souls. He has eschewed provinciality and generally has gone far beyond nationality in the enrichment of his life, seeking the gifts of art, literature, ideas, ideals, and religion from every land. It is this that makes large, rich, great manhood. It is this that will also make a nation great.

[*The Christian Register*]

We may ask, What token is there of a new spiritual relation? What new signs have appeared in the heavens, that God is planning a special era of inspiration? From what quarter of the sky is the wind of the spirit to blow? Where and whence will the trumpets of the Lord resound? It requires nothing spectacular to indicate the trend of thought and feeling. The signs are subtle, but they are sure. When the extreme point has been reached in its arc, the pendulum prepares to swing back. Old truths put on a new face, old facts and theories blossom with new significance. The hunger and thirst of humanity cries out for fresh food and drink. Not forever can it be fed on husks and satisfied with hollow shams. All of change and all of hope lies in the fact that man is a spiritual being, responsive to his creator, who must be worshiped "in spirit and in truth." The old world has but to rub bright again the truths it has known for uncounted ages, to bring in a new era.

[Rev. W. E. Orchard, D.D., in *The Christian Commonwealth*]

The church has been a great disappointment to many. These are the charges they bring against it. It has not proved true to its traditionary trust. It has failed to preserve the gospel in its simplicity. And this has nothing to do with the controversies between orthodoxy and unorthodoxy. The fight still goes on between valiant protagonists on both sides concerning what the gospel actually is, but it is true of both that what they are contending for is powerless to heal and redeem the world. It is a form of words from which the virtue has departed. The church has failed as a prophetic body. It always seems unable to read the signs of the times. It is generally engaged in fighting a rear-guard action with truth, to which it eventually capitulates. It is always coming in at the tail-end of great struggles for freedom, temperance, and social reform. It borrows its systems of philosophy to express its faith just as they are getting outworn.

We are becoming wider in our understanding of Christ, and we can see now that the church will fulfil that ideal only by being itself the incarnation of humility, saving men only by its utmost self-denying love, reigning only from the throne of the cross. The ideal must be high if ever again the church is going to be an inspiration to the thoughts of men, and only an ideal too high for human attainment will keep the church humble. All attempt at coercion, all taint of the military

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spirit, all imitation of aristocratic institutions, must be purged out and forsworn. It will not be a priests' church, but a people's church, for all the people will be priests; its creed will be simply Christ; its discipline the consuming flame of the Spirit; its polity a waiting upon God.

When this spiritual reformation and revival has been sought and discovered we can be certain of two consequences which will never otherwise be manifested. First, the unity of the church under the sole headship of Christ. The most momentous discovery in the history of the church has yet to be made, namely, that the presence of Christ is capable of all the revelation, guidance, and government which the church needs. This is the only way to union, and the only center of cohesion. Second, the ancient gifts of the church will be recovered: the power to heal the diseases of the heart, the sicknesses of the body, the divisions of the peoples. No lesser thing is worth striving for now.

Such a church will be built upon the impregnable rock. That rock is the spiritual discernment of the significance of Jesus for our race. Its apostolic commission is the task of representing Christ to mankind in a sin-bearing redemptive society, at once the salt of the earth and the light of the world. It will be the body of Christ, because it will be absolutely submissive and subservient to his eternal spirit. Such a church can claim the promise that "the gates of hell shall not prevail." But that promise is only valid for a church that is attacking the gates of hell. Nothing is said about a church that has suffered the forces of evil to give battle, nothing is promised to a beleaguered church, a church defending its property, apologizing for its gospel. The promise avails only for a church militant against all evil, storming the final fortress of wrong, battering down the very gates of hell. To such a church—to such a church only, for no other is a church—shall be given the keys of the kingdom, the power to open wide the gates of God to all seeking, doubting, or despairing sons of men.

[*The Universalist Leader*]

Blessed are they who have learned that in the great crises of life the only refuge of men is their faith in moral good. He who stands on this rock is unconquerable. Fortune may buffet him, sorrow may bring him to his Gethsemane, those whom he has tried to help may revile him, but he will bear his cross with the patience of his Master. Perhaps this path is not for all men to tread. In the crowd are those who have not felt the thrill of the ecstasy of this great exaltation. They will go on wondering why virtue so often wears its crown of thorns. But those who have ascended to the heights of a great ideal and sincere devotion will ask no other compensation than the blessed consciousness of having done their best. This is the victory that overcomes the world. In human experience at its best it is eternally true that holiness and true happiness are inseparable.

[*The Christian World*]

Humanity is getting ready to turn out of itself, as something inferior, the desire for domination; it is beginning to see the absurdity of hate and the common sense of love; it is longing to cut its connection with violence and thievery as, from beginning to end, a bad, unprofitable business. What is coming is a human renunciation, the finest, the most portentous the world has yet seen. So moves in our midst the kingdom of the Spirit.

[*Zion's Herald*]

Religion means the recovery of the lost values of life. Every man realizes more or less clearly that he has somehow passed on and left great possibilities unimproved behind him.

Special Announcements

From the Publisher of Mrs. Eddy's Works

THE CHRISTIAN SCIENCE TEXT-BOOK, "SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES."

In accordance with instructions from the Rev. Mary Baker Eddy, given in March, 1910, her book "Science and Health with Key to the Scriptures" has been translated into the German language and printed as a special edition with alternate pages of English and German. Description and prices will be found on the outside cover page of the *Sentinel*.

The volume "Poems by Mary Baker Eddy" is *specially* bound; 79 pages.

Orders for the books named above and the other works by Mrs. Eddy should be addressed to ALLISON V. STEWART, Falmouth and St. Paul Streets, Boston, Mass.

From the Editor

All manuscripts submitted for publication in the *Sentinel*, *Journal*, and *Herold*, whether articles, poems, or testimonies, and all correspondence relating thereto, should be addressed to the EDITOR, and not to individuals.

From the Society

When a change of address is desired, subscribers, instead of asking their local postmaster to notify us, should write the Publishing Society direct and at least two weeks in advance, giving name and address exactly as it appears on the wrapper of the periodical, and the new address to which it is to be sent. It is necessary that each periodical for which the change is desired should be specified.

A translation into Spanish has been made of the pamphlet "The Providence of Good" ("La Providencia del Bien") and it is now printed and ready for distribution. Thirty-six pages and cover.

From the Clerk of The Mother Church

CHURCH TENETS.—The tenets of The First Church of Christ, Scientist,—The Mother Church,—printed on folded sheet for use of the branch Churches of Christ, Scientist, with space for the names of the churches and their by-laws, can be had at seventy-five cents a hundred. Orders will not be taken for less than one hundred, and postage stamps should not be sent in payment.

Correspondence relative to the tenets or to membership with The Mother Church should be sent to J. V. DITTEMORE, Clerk, 105 Falmouth Street, Boston, Mass.

From the Church Treasurer

Per capita taxes and contributions to The Mother Church, The First Church of Christ, Scientist, in Boston, Mass., should be sent to ADAM H. DICKEY, Treasurer, 103 Falmouth Street, Boston, Mass.

The per capita tax, of not less than one dollar, is due June 1 of each year. Unless otherwise directed by the sender, the full amount of the remittance will be credited for the current year.

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The Christian Science Journal

Published Monthly

Founded April, 1883, by Mary Baker Eddy, Discoverer and Founder of Christian Science, and author of the Christian Science Text-book, "Science and Health with Key to the Scriptures."

This monthly magazine is the official organ of The First Church of Christ, Scientist, in Boston, Mass. In addition to articles, lectures, and testimonies not published elsewhere, it contains a complete list of Christian Science practitioners, and a directory of Christian Science Churches, Societies, and Reading Rooms.

SUBSCRIPTION PRICE, PAYABLE IN ADVANCE, POSTPAID: For the United States, Mexico, and Cuba, single copy, one year, $2; six months, $1.20. For Canada add 25 cents for postage. SALE PRICE: Single copy, 20 cents. In all other countries add 65 cents postage for each annual subscription. SALE PRICE: Single copy, 25 cents.

BOUND VOLUMES: Current and past year, cloth, $2.50; half calf or half morocco, $3. On earlier volumes write for prices.

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Published Every Day, Except Sunday

A daily newspaper for the home. Adequate news service. The various departments of a modern newspaper. Unique home forum page. Entire page of editorials dealing with the vital topics of the day. Contributions for the columns of the MONITOR should be addressed, Managing Editor, THE CHRISTIAN SCIENCE MONITOR.

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The Christian Science Quarterly

Published January, April, July, and October

Contains the Lesson-Sermons which are read at the Sunday services throughout the year in all the Christian Science churches. These Lessons, which present citations from the Bible and "Science and Health with Key to the Scriptures," are valuable for daily study.

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Der Herold der Christian Science

Published Monthly

A magazine printed in German. It contains original and translated articles bearing upon Christian Science, testimonies of healing, also the Lesson-Sermons which are read at the Sunday services in all the Christian Science churches. Improved and enlarged in 1910.

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Miscellaneous

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CHRISTIAN SCIENCE SENTINEL

"What I say unto you I say unto all-WATCH" Jesus

Vol. XVI No. 6

Boston, October 11, 1913

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THE CHRISTIAN SCIENCE PUBLISHING SOCIETY
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Christian Science Sentinel

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Items of Interest

NATIONAL

The retention by the United States government of oil lands in California, Arizona, Wyoming, Utah, and Colorado is involved in the suit of the government against the Midwest Oil Company and others. Technically the suit involves title to only one hundred and sixty acres of land in the Wyoming oil fields, valued at from one million five hundred thousand to four million dollars. In reality it involves the validity of an order issued by the President on Sept. 27, 1909, withdrawing from all forms of entry three million forty-one thousand acres in California and Wyoming. At the original hearing of the suit, in Cheyenne last year, evidence was introduced to show that the amount of oil in the land withdrawn in California alone was four billion barrels, which represents a value of two billion dollars. The suit was brought by the government against the Midwest Oil Company, the Reinvestment Company, and others. Federal Judge Riner of Cheyenne ordered the suit dismissed, and the present hearing is on the government's appeal. Judge Riner held that the President did not have authority to withdraw the lands from entry.

The latest efforts of the government to check the present scarcity of beef consists in enlisting the aid of the Indians to raise cattle for the market. Not only is Commissioner of Indian Affairs Sells stocking the big Indian reservations with large herds of fine breeds of beef cattle, but he is mapping out plans for improving and developing all of the live stock of the Indians. In many instances the Indian has shown considerable aptitude for handling live stock, and in order to encourage him the commissioner has authorized the purchase out of Indian funds of beef cattle herds for a number of reservations. Commissioner Sells has issued advertisements calling for bids on nine thousand head of cattle for the Crow Indian reservation in Montana. He is also increasing the stock of sheep on the reservations in Arizona and New Mexico.

The admission of water for the first time into the locks of the Panama canal was begun Sept. 25 in the upper chamber of the Gatun locks. The filling of the locks was largely in the nature of a test of the lock gates and operating machinery. Water was let into the Culebra cut from Gatun lake through four twenty-four-inch pipes under the Gamboa dike on the following Wednesday morning. Oct. 10 is the date set for the destruction of the Gamboa dike. The current report of the Panama canal commission shows that the grand total of cost down to May 30 is $295,587,518.41. Of this amount there was spent for sanitation in the Canal Zone $16,132,056; for civil administration, $6,370,866; for fortifications, $2,965,939; and for construction and engineering $182,187,886.

Representative Lewis of Maryland will soon introduce a bill in Congress proposing government ownership of all interstate telephone and telegraph lines. He favors the systems in Holland and Germany, where the government controls all lines, but places their operation under the various states. "When it is considered that in Austria and other European countries a three-minute telephone conversation over seven hundred miles of wire costs about sixty cents, and the same service in America approximates four dollars and twenty-five cents, it is obvious," he says, "that a remedy of the situation is necessary. Almost the same comparative ratio applies to telegraph service."

The Pennsylvania railroad has decided to sell its security holdings in the anthracite companies which have been attached to its system for nearly forty years. The Susquehanna Coal Company is the principal operating company and selling agency for these companies. The action of the railway, it is generally understood, has been taken to forestall the possibility of a suit by the government such as that recently instituted against the Reading. When the Supreme Court dismissed the so-called "anthracite trust" suit, it was stated that the judgment held no prejudice against the institution of proceedings against the separate components involved.

INTERNATIONAL

A correspondent of the London *Times*, in an article on "The Pedestrian and Motor Traffic," puts in a plea for more footpaths. The problems of London traffic have been carefully inquired into and reported upon, he says, but those of the country have yet to receive attention. The increase in the number of motor cars has turned the country roadways into speedways and they are now quite unsuited to pedestrian traffic. Three footpath maps are in existence already, brought out by the Commons and Footpaths Preservation Society, and they show in prominent red lines the footpaths in the country north and west of London, including Bushey and Harrow, and the districts round Barnet and Watford. A map of the footpaths of Surrey is being prepared, and the whole country needs mapping in the same way. It may be that the supply of footpaths in some parts of the country is not adequate and that fresh ones are required; but the matter, the *Times* correspondent thinks, may surely be considered important enough to cause even the greatest land lover to spare a few paths to a public purpose, though some public body might have to be empowered to bargain with selfish landowners. Many landowners are themselves motorists, and have every reason to assist the pedestrians to leave the road.

The New South Wales government is rapidly pushing on with the building of new railways as a preliminary to further closer settlement and the opening up of more arable crown lands in various parts of the state. Several new lines have recently been decided upon, which will have the effect of considerably developing the resources of the state. One of these lines, from Craboon to Coolah, will not only traverse exceedingly rich agricultural land now awaiting development, but will greatly enhance mining prospects in the districts about to be linked up. Another line will open up seventy-five thousand acres of good agricultural land, while still another, from Coonabarabran to Burren Junction, will further open up and develop the rich northwestern plains of New South Wales.

Among the most important of the schemes inaugurated by Lord Kitchener since he took up his appointment to Egypt as British agent, consul-general, and minister plenipotentiary, is the drainage scheme, with which considerable progress has already been made. This great undertaking will not only result in improvement to the land already under cultivation, but will make it possible to reclaim much land which cannot at present be worked.

According to a recently issued blue book containing the administration report on the railways of India for 1912, 668 miles of line were opened to traffic during the twelve months, bringing the total mileage opened up to 33,484 miles. At the end of 1912 there were 2,455 miles of line sanctioned or under construction.

INDUSTRIAL AND COMMERCIAL

The Pennsylvania railroad is making some tests of powdered or pulverized fuel for use in locomotives; the Chicago & Northwestern and many other railroads are investigating the same matter; and one of the largest locomotive builders of the present time is spending fifty thousand dollars in the effort to build a locomotive that will successfully use powdered fuel, since its advantages are many. There would be a direct saving of one third of the coal used, through more perfect combustion, and it would be possible to use many grades of coal that cannot now be used on locomotives. Ash-pits would be done away with; also there would be a saving in cleaning costs, and a great saving in property values, paint on rolling stock, and so forth, through the absence of cinders and smoke, for powdered fuel is smokeless.

The enormous growth of the apple industry in Washington, Idaho, and other Northwestern states was demonstrated at the recent convention of the North Pacific Fruit Distributors at Spokane. One thousand cars of apples for future delivery were sold through the association for a total price of approximately four million dollars. The cars approximated one thousand dollars each. One car of Wenatchee apples in New York brought two thousand dollars. It consisted of Winter Bananas, Jonathans, King Davids, and Grimes' Goldens. All the one thousand-dollar cars averaged from $1.35 to $2 a box f. o. b. shipping point. The Northwest apple crop for 1913 is estimated at seventy-five hundred cars, or about four million five hundred thousand boxes.

Four new state forests have recently been added to those in Hawaii, making twenty-seven in all, with an aggregate of 688,101 acres. Of this number sixty-seven per cent belongs to the territory, the rest being private land administered by the territorial forest officers.

Mineral oil exported in the fiscal year 1913 aggregated one hundred and thirty-seven million dollars in value against sixty-seven million in 1908. The quantity exported was 1,990,000,000 gallons against 964,000,000 a decade ago.

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Christian Science Sentinel

"What I say unto you, I say unto all—WATCH" Jesus

Vol. XVI October 11, 1913 No. 6

Renunciation and Realization

HON. CLARENCE A. BUSKIRK

In numerous religions, ancient and modern, the doctrine of personal renunciation has a conspicuous place. Obeying their sense of religious duty, or their sense of religious fear, multitudes have renounced what they had held close in their affections, hoping thereby to gain heaven or to better their consciences and conduct, and avoid divine punishment. Of these, some have given away their worldly goods, in whole or in part, some have retired into solitary places apart from the activities of every-day life, some have worn hair-shirts and tortured their bodies with whips and otherwise, and even maimed themselves, while others have renounced their scepters as kingly rulers, etc. Many have thus succeeded no doubt in appeasing in part their own outraged consciences. It is probable that they have thus made themselves better persons than otherwise they might have been, but to suppose that they thus canceled any sins they had committed, must be a mistake. Regret for wrong actions and thoughts must always be good for us, but much more than this is needed.

On page 339 of "Science and Health with Key to the Scriptures," Mrs. Eddy declares that "the destruction of sin is the divine method of pardon;" and in many places in her writings she shows why this is true. She says also, "Sorrow is salutary" (p. 66), and quotes the lines of Shakespeare:—

> Sweet are the uses of adversity,
> Which like the toad, ugly and venomous,
> Wears yet a precious jewel in his head.

When Jesus recommended renunciation to the young man, it is manifest that he regarded the latter's possession of the wealth on which he placed his affections as an obstacle to the dominion of Truth in his consciousness; but it surely does not teach us to renounce anything we ought to have. To put on the rags of the beggar will not make one a saint. The pride of riches and power may harden and coarsen, and too frequently does; but hunger and cold cannot be said to be conducive to righteousness. In Proverbs we read: "Give me neither poverty nor riches; feed me with food convenient for me," which is surely the understanding of Truth that strengthens and sustains.

Self-abnegation may be sincerely unselfish; and it may be supremely selfish, as when it is an effort to drive a good bargain with infinite justice. To call every act of renunciation righteous does not make it so. There are some woe-begone faces which mistaken notions about religion have led people to regard as evidence of superior piety, when their possessors need simply to be treated for their lazy beliefs. Positive righteous conduct, not that alone which is negatively blameless, is requisite to the true religionist. In the realm of human progress, the effort to help others is of unspeakable advantage to mankind, whereas many acts of renunciation are merely negligible. The prophet Samuel once asked, "Hath the Lord as great delight in burnt offerings and sacrifices, as in obeying the voice of the Lord? Behold, to obey is better than sacrifice."

The highest kind of religious activity is constructive, dynamic in the manifestation of its energies. Jesus uttered a basic truth when he declared: "Ye shall know the truth, and the truth shall make you free." Free from what? Free from all presentments and beliefs of inharmony, such as sin, sickness, suffering, etc. Hence, we attain the freedom of which Jesus was speaking, and which, as he demonstrated, was possible of achievement, in so far as we realize the eternal, all-present, all-powerful Truth which governs man. To attain such realization as completely as is possible to us, we must understand that the Supreme Being is infinite Mind, is the divine Principle, according to which that only exists which expresses God, the absolute and unchanging good. The more we succeed in this realization the more serene and harmonious and truly successful becomes our earthly experience, and it is well never to forget that if the truth makes us free, as our Wayshower taught, it follows that an untruth, even though it can be existent only in false human belief, can have no other possible effect than to enslave us; and the only way to deliver us from such enslavement and its penalties is by the action of divine Truth.

Realization follows upon understanding, and demonstration assists understanding. When we use the key of realization (and this key is always and everywhere awaiting our use) we unfold the portals of harmony. But we need also to prove that we have gained a right realization of the truth which delivers from error. In Science and Health (p. 323) our Leader says, "In order to apprehend more, we must put into practise what we already know. We must recollect that Truth is demonstrable when understood, and that good is not understood until demonstrated."

Consistency

AGNES MORLEY CLEAVELAND

In the beginning of the writer's experience in Christian Science, she exclaimed to the friend who was gently attempting to lead her thought to an acceptance of a logical conclusion about the nature of God and man, "But if I admit your arguments I will be led into accepting an ultimate absurdity." This ultimate absurdity, as she then conceived it to be, was the unreality of matter. It was only after the throes of a new birth had left her chastened and humble that she came to realize that the ultimate absurdity is belief in the reality of a material universe. This awakening came when she set herself the unfamiliar task of reasoning fearlessly and logically straight through to the end of the argument. Although the epigram, "Consistency, thou art a jewel," had been a favorite one, the realization was now forced home that the whole fabric of her mental existence had been constructed upon the fundamental inconsistency that like could produce unlike, or, that God could create something ungodlike. For the first time the fact was squarely faced that the phrase "inscrutable wisdom" of God had been employed as an excuse for illogical and inconsistent thinking; that one who was loudly espousing consistency was a victim of the fundamental inconsistency of failure to grasp the axiomatic truth that God is Spirit; God is All; therefore all is Spirit.

One definition of the word inconsistency given in the Standard dictionary is, "self-contradictoriness in statement." Obviously, divine Mind cannot be inconsistent or it would be self-contradicted and self-annihilated; hence God, or Mind,

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may properly be called the divine Principle of consistency, agreeing with or conscious of only spiritual facts. Therefore the suppositional opposite of divine Mind, mortal mind, or false belief, is the expression of inconsistency, disagreeing with or unaware of itself; that is, an absurdity or nonentity. The question then arises, How can nonentity—no entity, or nothing—cause trouble,—sin, disease, and death? It is at this point that we must fearlessly follow the argument through to its conclusion and declare that this is an impossibility. And since God, good, cannot cause it, there is no alternative but the admission of the truth that evil does not and can not exist. Its seeming existence is merely the self-assertion of inconsistency, and both the claim and its supposed effects are banished when we hold our thought rigidly to consistent and logical reasoning, and this in entire keeping with Jesus' statement, "Ye shall know the truth, and the truth shall make you free."

So long, however, as we harbor inconsistency in our consciousness, just so long will the brood of evils springing therefrom claim reality in our experience. Our work, therefore, is to turn from the contemplation, the weighing and appraising of material evidence or phenomena, to consistent and logical reasoning about God and His universe. On page 273 of "Science and Health with Key to the Scriptures" Mrs. Eddy says, "Divine Science reverses the false testimony of the material senses, and thus tears away the foundations of error." It is not we who tear away the foundations, but divine Science, or right knowing, and we can only know rightly when we realize that as the image and likeness of divine intelligence we reflect this intelligence, which includes within itself no such thing as inconsistency, for Truth and its idea are always consistent with each other.

Behind the Footlights

CORTLANDT MARSDEN

THE writer is engaged in the theatrical profession; and in traveling about the country, incidentally he has been able to witness or learn personally of many remarkable demonstrations in Christian Science. He always makes it a point to visit the various reading-rooms and churches, and to cultivate the acquaintance of Scientists. In so doing he is frequently asked questions regarding the progress that Science is making among those who are on the stage. This last sentence could be phrased in the past tense; for not only is the most satisfying progress being made, but the progress that has been made is tremendous. There was a time when a religiously inclined individual on the stage was a freak; and even today the performers who frankly though humbly proclaim their creed are the Scientists.

Are there many such on the stage? Yes. It is a very common occurrence to meet them in the profession nowadays, and when one does not meet them, they are conspicuous by their absence. Moreover, they are good, earnest workers. Frequently I have been on a bill of fair size that was composed entirely of students of Christian Science. It is no rare sight to step into a dressing-room and see a copy of "Science and Health with Key to the Scriptures" lying conveniently near on a make-up shelf, side by side with a box of paint; or to see a performer with his face covered with burnt cork busily engaged in studying the Lesson-Sermon. One stage manager is known to have told a Scientist that he could detect Christian Scientists as soon as they entered the theater. Asked how, he replied, "I know them by their smile."

Recently, while playing in a western city, the opening day was particularly trying. A young couple whose acquaintance we had not made, occupied the room next to ours. They were dressing for the street when we returned to our room, and I remarked to my wife, "It isn't very scientific, but I feel tired out." That "scientific" was sufficient. From the other dressing-room came the query in unison, "Are you Scientists?" We replied in a happy affirmative and they echoed it. A charming friendship began right there and still continues. This is not an isolated instance. Around the dressing-rooms or on the stage, some word or expression incident to our faith will not uncommonly be met with the query, "Are you a Scientist?" and pleasant companionship is assured.

This article is being written in Chicago, a city that both temporarily and permanently contains enough theatrical people to start a good-sized town of their own. Work is not over plentiful, but the Scientists are cheerful and happy; among them there is no condemnation of "the powers that be" in the booking offices. They work steadily and persistently against any claim of limitation, and win out! The same thought that they hold before stepping on the stage for their performance they hold before entering those crowded, bustling offices, namely, "Divine Love always has met and always will meet every human need" (Science and Health, p. 494). And the more severely that fact is tested and the more strongly they hold to it, the more resoundingly triumphant is the inevitable victory.

Last Thanksgiving eve none of us had work. Were any of the Scientists peevishly complaining? No, indeed! Breasting a frisky little snow-storm we all headed for church. There we sat, a good-sized row, all actors and actresses, earning our living in a most precarious profession, the men and women from behind the footlights, the last people in the world whom many worthy folk would think of as being sincerely religious. Moreover, while the testimonies were being given, other members of the theatrical profession, scattered about the church, rose and told of their experiences. The last half of that week, all of us received contracts!

What, then, is the great appeal that Christian Science makes to the people of the stage, to that widely traveled, skeptical world behind the footlights? Simply this: it is primarily a practical religion. It is an ever-ready help; it is always with us; we are not to put it on merely like a garment Sunday morning to wear it to a church: we must live it every hour; and in so doing we live wholesomely, intelligently, and happily. Furthermore, Christian Science is fundamentally simple. It is like a great masterpiece of art—the more we study it, the more we are impressed with its profound simplicity.

Theatrical people are always supposed to be in "good condition." Once a contract is signed, the work must be performed unless a physical impossibility prevents: hence another powerful appeal that Christian Science makes to the people of the stage. It is a common occurrence for Scientists while working on the stage to whisper to a fellow Scientist, "Help me," and the response is always sure. We have accomplished nothing in our work that we do not unreservedly attribute to divine Love.

Another great appeal that Science makes to theatrical people lies in the fact, that there is a kindly Christian spirit shown them in the Christian Science churches. A performer attending one of our churches is never a stranger. He is warmly welcomed purely for what he is, regardless of rank, profession, or position. He is immediately made to feel at home. There is friendship, trust, and sincere brotherhood!

The Christian Science church may well be proud of its real sons and daughters on the stage. Among them there is no drinking, no profanity, no petty professional jealousy, no dishonesty; their work is clean and their lives are clean.

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They smile serenely, for they are leaning upon "the sustaining infinite" (Science and Health, Pref., p. vii). They have to meet all kinds of discouragements and hardships, but daily putting into practise the golden rule, they live their part as Christian Scientists. They do their best on the stage of human experience, and are guided on this earthly tour by the teachings of the Master as interpreted in Christian Science by their revered Leader, Mrs. Eddy.

The Manual in Practise

CHARLES A. BLAKE

In speaking of the rules and by-laws in the Manual of *The Mother Church*, Mrs. Eddy says: "They sprang from necessity, the logic of events,—from the immediate demand for them as a help that must be supplied to maintain the dignity and defense of our Cause; hence their simple, scientific basis, and detail so requisite to demonstrate genuine Christian Science" (Miscellaneous Writings, p. 148). The Christian Scientist finds abundant opportunity to prove in his every-day work that these words of our beloved Leader are absolutely true, and the practitioner who makes use of his Manual in bringing the healing truth to suffering humanity, will prove by the fruits of his labor that he is carefully attending to the details "so requisite to demonstrate genuine Christian Science." This, with the other helps that are supplied through the various activities of The Mother Church, the work of The Publishing Society, of the board of lectureship, the committee on publication, the branch churches, reading-rooms, teachers, and practitioners, may be likened to "the leaves of the tree" that "were for the healing of the nations."

An incident that came within the range of the writer's observation may be helpful in illustrating the possibilities for the practitioner in the intelligent use of the Manual as an aid in the healing work. A lady applied to a Christian Science practitioner for help in solving her problem, as she was in great mental distress. For years she had led a care-free life. Supplied as she was with ample means by an indulgent husband, she lived luxuriously and traveled extensively, having no thought but to please herself. After the loss of her husband, having spent all the money left her, and being deserted by former friends and in poverty, she turned to Christian Science for relief. The immediate need was for employment, and the practitioner carefully sought to find what the unused talent was, that she might improve it. To the material senses the prospects were far from encouraging. After finding out what the applicant could do, and deciding upon her skill with the needle as the best means at hand for earning a livelihood, the practitioner advised the use of the free employment advertising columns of *The Christian Science Monitor* as an aid in securing the desired position. At this the pride and sensitiveness of mortal mind was aroused, and burst forth in a violent tirade against the practitioner's suggestion that she should demean herself to accept the charity implied in a free employment advertisement. The Christian Scientist was unable to offer any advice at that time, and realizing that a great deal of love and wisdom must be exercised in order to help the woman, he dismissed her, asking her to call the following day.

According to appointment she appeared, and said she had been for hours answering want advertisements in person, and going about to the dressmaking establishments seeking employment without success. Discouragement and despair were plainly written in her countenance. The Scientist very gently pictured to her how our Leader had given to us first our text-book, "Science and Health with Key to the Scriptures," the *Journal*, The Mother Church, and all the activities conducted by it, including the *Monitor*, and last but not least she had provided the free employment advertising as a means of bringing together those in need of help.

Asking her if she thought she would ever care to be a member of The Mother Church, she replied that she hoped some time to have that privilege. In that case, he said, she would be willing to be governed by the rules and by-laws contained in the Manual; and she stated that such was her desire. The practitioner then read to her from Article VIII, Sect. 15: "God requires our whole heart, and He supplies within the wide channels of The Mother Church dutiful and sufficient occupation for all its members." It was pointed out to her that the *Monitor* was one of the wide channels of The Mother Church, and that if she would avail herself of the opportunity to use the free employment columns, no doubt God would bless the effort and supply her need. The lady was able to see the situation in its true light, and gladly sought through this means the desired employment, and the following morning, in answer to her advertisement, she found sufficient occupation to meet her need through the long winter that followed. Her growth has been steady and continuous, until now she is a member of The Mother Church and is rejoicing in the truth that makes free.

The Manual contains the rules which should govern the daily life and practise of the Christian Scientist, and may be studied constantly with profit, especially the truth expressed in "A Rule for Motives and Acts," "Daily Prayer," and "Alertness to Duty" (Article VIII, Sects. 1, 4, 6).

Advancing in Truth

ALBERT P. TILLMAN

To the lover of Christian Science it is an oft-recurring joy to find that the Bible, "Science and Health with Key to the Scriptures," and individual experience bear consistent witness to the truth of being and to one another, and he frequently quotes that familiar passage in Isaiah, beginning, "They that wait upon the Lord shall renew their strength;" but its very stately rhythm may have been obscured from the unusual order in which the blessings that follow are pronounced. In the natural order of things, we must learn to walk before we can run, and none of us can fly as yet; but in the Scripture the first is last and the last first, constituting an apparent anticlimax: "They shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint."

The writer is glad to testify that on first studying the teachings of our inspired Leader, he was conscious of an exaltation out of the mire of material belief into an ampler, purer air, up beyond the dark and lowering clouds; above the storm, into the serenity of celestial sunshine. "They shall mount up with wings as eagles." Do we not all know something of this sublime experience? Have we not all felt with Peter, "Lord, it is good for us to be here"? Yes, but not to stay. We must go steadily forward if we are to follow the Master. "Where there is no vision, the people perish." But the glorious glimpse of reality will avail us little, and benefit others not at all, if we are "disobedient unto the heavenly vision." We must "follow the gleam."

The next experience of the writer was to come out from servile bondage to physical affliction which for some years had completely laid him aside, and once more participate in normal activities. "They shall run" from the broad by-paths

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of sickness and sin to "the way of holiness," of wholeness. But we are all called to a more toilsome experience than this, even the patient, persistent clearing away of all those errors of personal sense which selfishly absorb or carelessly dissipate the light of Truth, in order that we may ever more and more fully express grace, wisdom, power, purity, love, all the manifestations of that Mind "which was also in Christ Jesus." This means habitual work, watchful prayer, walking in the light, walking with God, walking "by faith, not by sight." Along this road we can greatly help and cheer one another, cultivating the sweet influences of loving Christian fellowship, so that each one who is found among us may sing "with a pure heart fervently," as in Mrs. Eddy's "Christ our Refuge" (Poems, p. 12),—

Father, where Thine own children are,
I love to be.

But the best of all is, God is with us. We think lovingly of Christ Jesus walking alone in the way of salvation,—yet he declared, "I am not alone, because the Father is with me." We think too with grateful affection of our Leader, buffeting alone the surging waves of mortal belief, yet she could sing, as in the above poem,—

And o'er earth's troubled, angry sea
I see Christ walk,
And come to me, and tenderly,
Divinely talk.

The inspired Word gives us this strong assurance: "They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint."

❖

"What lack I yet?"

LENA M. HALL

It is impossible to read the account of the rich young man who came eagerly to Jesus inquiring what he should do to inherit eternal life, without a feeling of great compassion for the keen disappointment which he must have suffered. Confident of his own integrity, he anticipated only the Master's word of approval. That Jesus himself felt a tender compassion for the young man who believed himself rich because he had great material possessions, is evidenced by the statement, "Then Jesus beholding him loved him."

Out of this great love the Master discerned and revealed to the eager questioner the one thing which he still lacked, with the result that he "went away grieved." The disciples' attitude toward this incident, their wonderment that their Master referred to this young man as one belonging to a class which found it hard to "enter into the kingdom of God," is not unlike the attitude of many today who are filled with amazement, because some seemingly worthy and upright people do not receive immediate healing through Christian Science. "Why is it," they will ask, "that some who have so many good qualities, who try so hard to do right and to 'keep the commandments,' have to wait for healing, while others who are confessedly sinful in their tendencies often receive it so quickly?"

To this apparently natural query there can be but one reply, and it is this, that the sum total of all inherited or acquired human goodness is not sufficient to heal a single case of disease, since, as our Leader says, it is "the recognition of infinite Love which alone confers the healing power" (Science and Health, p. 366). Who will be most likely to have this recognition? Will it be the one who, clasping close his "great possessions" of personal goodness, waits for the reward which he believes he justly merits, or he who, turning with utter loathing from the material sense of selfhood, sees his only hope in the infinite goodness of God? Do we not all remember that in the parable of the Pharisee and the publican the latter "went down to his house justified rather than the other"?

Not until we utterly discard the thought that there are either saints or sinners applying to Christian Science for healing, and recognize the fact that "there is none good but one, that is, God," and that there is but one evil, namely, the belief in a power opposed to God,—not until then shall we be ready to understand the method whereby the sick are healed in Christian Science. Not until we see that all sense of material selfhood, whether claiming to be good or evil, "profiteth nothing" to God, will our vision be clear enough to behold the "great possessions" which are really ours, and which belong in equal measure to each and all.

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A Messianic Mission

ADA JANE MILLER

In a *Literary Digest* article on "The Function of the Poet in American Life," Edwin Markham says: "But if America has no spacious past, she has a spacious future. She has a Messianic mission to the nations of the earth. What poet's heart can fail to believe that she has been reserved to these later ages by the higher Power for some vast purpose, some transcendent manifestation. Here certainly is to be worked out the highest freedom the world has ever known."

This is a poet's prophecy, a poet's vision, and its fulfilment is not a far-off, future event, but a present realization, for the mission of Christian Science is wholly Messianic: it heals the sick and raises those who are dead to things spiritual to that plane of consciousness in which they can discern the Principle of being—God. It gives to humanity an ever-increasing ability to demonstrate this Principle and to make manifest the regenerating, liberating power of Christ, Truth. To our age and to America was given this revelation, this Science of all science, this solution to the problem of being, this truth which is today working out "the highest freedom the world has ever known." Indisputable proof of this statement is before the world today, and this proof is open to all for investigation. The old-new freedom which divine Truth alone can give, is opening wide the doors to our "spacious future" and is gradually making of one people all the nations of the earth.

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[Written for the *Sentinel*]

Prescience

JOSEPH LEWIS FRENCH

The wise men in the East beheld a star,
And journeying onward felt new glory's scope,—
A wisdom, and a mission, and a hope,
Transcending heights whereon time's altars are;
And coming down the years they kenned afar,
As something seen far-off, a mountain-slope,
A risen radiance, as when dawn doth ope,
The vision of a fadeless avatar!

Here, where new faiths arise, where still the beam
Of light ascending thwarts the mortal sphere,
The meaning and the mystery apprise
The waking watcher that the day is here,
That day whose far-off, transcendental gleam
The wise men saw what time the stars sang clear!

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Selected Articles

[Frederick Dixon in *Middlesex County Times*, London, England]

In a recent issue, under the heading "Vegetarianism," there is a letter to the editor in which the writer speaks of "so-called Christian Science." I shall be obliged if you will permit me to ask why the term "so-called" should be applied to Christian Science, and if you will let me explain as briefly as possible the claim of Christian Science to the terms Christian and Science.

The term Christian is capable of almost any definition which any sectarian view may endeavor to impose. We all know that during the two thousand years of the Christian era, sect after sect has arisen which has shown how it defines Christianity by murdering and persecuting all who differ from it. The pagan persecuted the early Christian, but the early Christian very soon learned how to persecute the later Christian. There is not a great deal of difference between the torches in the gardens of Nero and the *autos-da-fe* in the towns controlled by the Inquisition. If the test of the pagan in Rome was Christ or Diana, the test of the Christian in Rome very soon was the Vatican or Geneva, or something of the same nature. It has never been heard that the pagans of Rome murdered anybody for translating their sacred books; yet Wyclif, Tyndale, Coverdale, and innumerable others, were persecuted and some of them murdered for the attempt to translate the Latin Vulgate into the tongue of the common people, and to bring the translation within their reach.

The same thing has gone on ever since. The Church of England, having wrenched itself free from Rome, with the bitter jest that the figures of the saints in St. Paul's would make a jolly blaze in Smithfield, proceeded to persecute the Covenanter and the Dissenter generally in its own way. The drowning of Margaret McLachlan and Margaret Wilson may have been more or less isolated facts, but the boot was for a long time in about as common use as the rack had been. These, in short, were the tests for many years as to whether a man was a Christian or a "so-called" Christian.

The Oxford dictionary, the greatest dictionary in the world, has, however, a different definition, namely, that the word Christian applies to all "believing in, professing, or belonging to, the religion of Christ." Anybody who attempts a narrower general definition than this is likely to find that he is not so much engaged in defining a term as in endowing a sect. The best, indeed the only real definition of a Christian which is to be found, is to be found exactly where it might be expected, in the Bible. It occurs in various forms, but the well-known one from the fourth gospel will serve for the present occasion, "He that believeth on me, the works that I do shall he do also." In those words the Founder of the Christian religion, and none other, made a man's claim to be a believer dependent on his ability to demonstrate his faith, and this was undoubtedly exactly what the author of the epistle of James meant when he declared that faith without works, assertion without demonstration, was dead. In plain English, Jesus the Christ made what is commonly known as a miracle the object-lesson, or proof, of the Science of Christianity.

If any doubt that there is a Science of Christianity, they had better turn to the Greek Testament, and there, not once or twice, but again and again, they will find the expression, "a scientific knowledge," though that expression is unfortunately generally translated as knowledge. Perhaps the most interesting of these examples occurs in the epistle of Peter, where the phrase more than once occurs as "a scientific knowledge of God." Now a scientific knowledge of God is necessarily a scientific knowledge of truth, and a scientific knowledge of truth is, equally necessarily, capable of demonstration. Jesus himself said, "Ye shall know the truth, and the truth shall make you free," and this ability to demonstrate the truth is what separates the Science of Christianity from mere blind faith or belief.

The question arises, What is science? You can, of course, get almost as many definitions of science as you can of Christianity, and just as there is an orthodox and an unorthodox definition of Christianity, so there is an orthodox and an unorthodox definition of science. Whether, however, the term to be defined is Christian or science, the heterodoxy of yesterday is always the orthodoxy of today, just as the heresy of tomorrow is always the orthodoxy of the day after. The exponents of science have fought almost as violently as the exponents of Christianity. In its early days science was a literal acceptation of the book of Genesis, and men were burned by the episcopal scientists of the time for declining to believe that the earth was flat or the center of the stellar system, just as the Christian Scientist is attacked today for declaring that Mind, and not matter, is the dominant factor in the healing of disease. The struggle between Newton and Leibnitz was almost as bitter as that between Abélard and Bernard of Clairvaux; and in our own times, the struggle between materialism and idealism has not wanted in severity.

Idealism, as Huxley pointed out, is only the belief that mind creates matter, just as materialism is the belief that matter creates mind. So far as this goes, the idealism of Christian Science coincides with the idealism of the scientific schools. The difference, however, comes when Christian Science demands that the idealism of the New Testament shall be separated from the idealism of the laboratory; and insists that the only power is God, is good, and that this must be demonstrated in the healing of sorrow, and sickness, and sin. This healing Christian Scientists have been attempting, with ever-growing success, for the last forty years. Christian Science demands that Christianity shall be accepted scientifically by what it does, instead of theoretically by what it says. It proves its case both by induction and by deduction, and every day it is becoming more impossible to deny that Mrs. Eddy's teaching is both Christian and scientific. The two terms cannot, indeed, ever properly be separated. Christianity is nothing if it is not truth, and science which is not truth is equally an impossibility.

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[From *The Week*, Victoria, British Columbia]

Dr. D. R. Cameron, of the Tabernacle Baptist church, has seen fit to preach a sermon on the subject of Christian Science. The sermon is an out and out denunciation of the Founder. The *Week* is not concerned to defend the character of Mrs. Eddy or the doctrines of Christian Science. A controversialist so unreliable with respect to his facts is not entitled to much respect when one comes to deal with his arguments.

Instead of raking up the alleged private details of Mrs. Eddy's life, Dr. Cameron would do better to address himself to the indisputable fact that Christian Science is making great strides in England, the United States, and Canada; that incidentally it is making serious inroads on the so-called orthodox churches; that whether it be a religion or a science or both, or neither, it is reforming and revolutionizing the lives of hundreds of thousands of people. It is building churches everywhere, and they are filled. It is bringing comfort and hope into lives which have hitherto known nothing but gloom, and it is exercising successfully the most remarkable curative system of modern times. It would be at least as remarkable that such results should follow the teaching of a woman as

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bad as Dr. Cameron makes out Mrs. Eddy to be, as it is, to quote his own words, "that God should have kept the world in ignorance of this teaching for six thousand years."

Christian Science may not be all that its adherents claim, but it must be something very different from what Dr. Cameron imagines, to have accomplished the "wonderful works" testified to by thousands who have received its benefits. He may shelter himself under the prophecy that "false prophets shall rise," but if he thinks that Mrs. Eddy is one of them he has chosen the worst possible line of argument with which to convince the world. If there is any literal meaning in the words of his Master, "By their fruits ye shall know them," then the fruits of Christian Science bear a testimony which no argument can destroy.

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[Willis D. McKinstry in *The Solomon* (Kan.) *Tribune*]

To refer to Science and Health as Mrs. Eddy's Bible is inexcusable, and such a statement is sufficient evidence to convict our critic of having no knowledge of the teaching of Christian Science. "Science and Health with Key to the Scriptures" is just what the name implies. It is a commentary or Bible help, and in no sense has it ever been referred to as a Bible by Mrs. Eddy or her followers. Its teachings are based upon the Scriptures, and they so illumine the spiritual nature and essence of the Holy Bible that it has become the daily companion of hundreds of thousands of persons who at one time looked upon it as a book of mystery. No doubt our friend has in his library many Bible helps, so why should he object because Christian Scientists have a book of this kind?

Mrs. Eddy deals with the question of existence from a spiritual basis, hence the teachings of Christian Science coincide with the spiritual import of the Bible. What she says in regard to food and its effects upon the body is correlative with the words of our Lord and Master, "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." The Scriptures also record that Daniel and his three companions proved that God, divine Mind, is the life and strength of man, when they refused the king's wine and meat, and after living on pulse and water, "their countenances appeared fairer and fatter in flesh than all the children which did eat the portion of the king's meat."

The following words of Scripture emphasize the declaration that causation is spiritual: "These are the generations of the heavens and of the earth when they were created, in the day that the Lord God made the earth and the heavens, and every plant of the field before it was in the earth, and every herb of the field before it grew: for the Lord God had not caused it to rain upon the earth, and there was not a man to till the ground."

If holy writ is true, may it not be that a want of spiritual living among mortals is responsible for the lack of rain? What say the Scriptures upon this subject? "And it shall come to pass, if ye shall hearken diligently unto my commandments which I command you this day, to love the Lord your God, and to serve him with all your heart and with all your soul, that I will give you the rain of your land in his due season, the first rain and the latter rain, that thou mayest gather in thy corn, and thy wine, and thine oil. And I will send grass in thy fields for thy cattle, that thou mayest eat and be full."

Heat and cold are products of human belief from the fact that they are subject to degrees of change. All that God made is normal in its expression; in His kingdom it is neither hot nor cold. The revelator makes mention of this fact, for he says, "Neither shall the sun light on them, nor any heat." Anything to exist or be in fact must be true. God is—He created the universe and man; hence there must be a truth about God, man, and the universe. It was of this truth Jesus spoke when he said, "Ye shall know the truth, and the truth shall make you free."

In Christian Science man's identity is not disturbed by or absorbed in God, as this critic would have your readers believe. The Scriptures record that man is created in the image and likeness of God, and Christian Science reiterates this coexistence. In Science and Health we read: "This scientific sense of being, forsaking matter for Spirit, by no means suggests man's absorption into Deity and the loss of his identity, but confers upon man enlarged individuality, a wider sphere of thought and action, a more expansive love, a higher and more permanent peace" (p. 265). There is no better way for one to show his followers that he has a true knowledge of God and the Christ than by demonstration. The command to "preach the gospel" and "heal the sick" is continuous.

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[John W. Harwood in *Daily Dispatch*, Manchester, England]

In the comments on the essays of the Rev. Mr. Hopkinson, *re* mental healing, I notice a quotation is made intimating that thinking men and women are ready to recognize much truth in Christian Science, but they cannot fall down and worship Mrs. Eddy. May I refute the insinuation contained therein, and say that no Christian Scientist ever thinks of worshiping Mrs. Eddy, neither do the writings of Mrs. Eddy justify such an imputation.

It is futile to remark that Mrs. Eddy as a leader of thought was a "back number," when her teachings as set forth in the text-book of Christian Science, "Science and Health with Key to the Scriptures," have revolutionized the whole world's thinking. The Christian Science movement, which is increasing according to statistics at the rate of one hundred and two churches per annum, is not an indication of any "back number" leader of thought. Thinking men and women are indeed recognizing much truth in Christian Science, and Mrs. Eddy's work for mankind is being appreciated.

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[Thomas F. Watson in *San Francisco* (Cal.) *Examiner*]

The gentleman who tells us, in the California *Christian Advocate*, "where Christian Science ends," needs to know that "of his kingdom there shall be no end." The great spiritual truth of the Bible, as understood in Christian Science, is as demonstrable today as it was nineteen hundred years ago, for God is "the same yesterday, and today, and forever." Jesus said, "Heaven and earth shall pass away, but my words shall not pass away;" he also said, "Thy word is truth." This truth is elucidated in the Christian Science text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy. The reason for the establishment of the Christian Science church was to "reinstate primitive Christianity and its lost element of healing" (Manual, p. 17). The first tenet of the Christian Science church reads: "As adherents of Truth, we take the inspired Word of the Bible as our sufficient guide to eternal Life" (Science and Health, p. 497).

As to the absurd charge that Christian Science is agnosticism, any one who has ever attended a Christian Science service or read a page of the Christian Science text-book, knows that it teaches that God is not unknowable, but that all may comprehend Him. As the Bible states, "All shall know me [God] from the least to the greatest." An agnostic is one who believes it to be impossible to know God, or, according to Webster, he is one professing ignorance; but the Christian Scientist says, with Paul, "I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day." Jesus said, as re-

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corded in the gospel of St. John, "And I know that his commandment is life everlasting."

This critic says that "Christian Science is only a hallucination" with a "basis of theosophy," which proves that he has not taken the time to inform himself on either the subject of Christian Science or theosophy. Theosophy, according to Webster, is any system of philosophy or mysticism which proposes to attain intercourse with God and superior spirits, and consequent superhuman knowledge, by physical processes, as by the theurgic operations of some ancient Platonists, or by the chemical processes of the German fire philosophers;" while Christian Science teaches that God is infinite Spirit, or divine Mind, and cannot be understood through the physical senses, for, as the Bible states, "the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned."

Christian Science is a religion of love, and does not seek to build itself up by tearing another down. It heals the sick, reforms the sinner, and comforts the sorrowing, and does this in obedience to Jesus' command.

Judging from the flourishing condition of the Christian Science churches, and the immense circulation of its literature, as well as by the grateful testimonials at the Wednesday evening meetings, the critic must have been misinformed, for he says, "The healing propaganda is rapidly waning." Let him who criticizes Christian Science remember that Jesus gave us a test whereby his true followers should be known, viz.: "And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; . . . they shall lay hands on the sick, and they shall recover."

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[R. Stanhope Easterday in *Elkhart* (Ind.) *Truth*]

A report in a recent issue alleges that the Rev. R. J. Wade earnestly championed "the ministry of pain" in his Sunday morning sermon. This in itself could not possibly be objectionable to Christian Scientists, if such are his views, had the gentleman not seen fit to depart from his text far enough to become a critic of Christian Science, gravely misrepresenting the true purport of that system of religious teaching.

Incidentally, Christian Science differs from the philosophy of our critic in regard to the office of suffering in the development of human character in this essential point: The gentleman would seem to have argued that suffering and affliction are the necessary steps to the development of the "graces of Spirit," whereas the Christian Scientist contends that if such untoward conditions do by chance befall the individual, they should be made stepping-stones to achievement, instead of stumbling-blocks,—this in conformity with that sublime outline of the divine economy couched in the Scriptural statement, "All things work together for good to them that love God." It would seem, therefore, that the Christian Science view of this questionable "ministry of pain" is more tenable, Scriptural, and far more comforting than that of our critic, so that his allusion to Christian Science as a glaring instance of extreme departure from his own outline of divine discipline was absolutely uncalled for, while at the same time his merciless arraignment of Mrs. Eddy and of her system of religious teaching and of Scriptural interpretation known as Christian Science, was all the more unkind and uncalled for.

Your readers, however, may be interested to know just what Christian Science does teach on the points raised by our critic. Mrs. Eddy, the Discoverer and Founder of Christian Science, after years of Scriptural study, found that the only reasonable basis for true, scientific reasoning would be the undeniable, though perhaps at present uncomprehended, premise of perfect, infinite, spiritual causation, God, upon the basis of which, in the light of the first chapter of Genesis and the opening verses of John's gospel, but one rational deduction was plausible and logical, this inevitable deduction being that man and the universe, resulting from such perfect, spiritual causation, must necessarily be spiritual and perfect, leaving no possibility of imperfection or discord of any nature. Following this deduction there must be another, equally plausible, to the effect that apparent imperfections, discord, disease, death, etc., must be in the last analysis the result of an imperfect conception of this spiritual, perfect, divine creation.

It should be recalled in this connection that human discord is supposed to have had its origin in "a deep sleep," "a dream," and "a mist." We have the Scriptural assurance, furthermore, that "things which are seen were not made of things which do appear," etc., and the revelator foretold the time when "there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain," because "the former things are passed away." It would be a far departure from a logical line of reasoning to infer that the effect of perfect, infinite cause could ever, even in a fractional part, be imperfect or pass away. It is not, however, illogical to infer that that which is changeable or destructible is logically unreal. It is upon the basis of such incontrovertible logic that Christian Science deduces the unreality or destructibility of all that is unlike the infinite first cause, God, good. And it is in the light of such reasoning that the Christian Scientist is able to comprehend and in an increasing degree utilize the Scriptural promises, "Ye shall know the truth, and the truth shall make you free;" "Thou wilt keep him in perfect peace, whose mind is stayed on thee;" "Bless the Lord, . . . who forgiveth all thine iniquities; who healeth all thy diseases," etc.

It will thus be clearly seen that Christian Science does not deny the actually existent, the reality of God's creation, but steadfastly and logically contends for these as the very foundation of health, harmony, and life everlasting. It will be seen also that Christian Science does not merely attempt to evade suffering or pain, but that it scientifically, logically, and in accordance with the Scriptures, proves the illegitimacy of their claim to recognition by steadfastly uncovering and bringing into experience the realities of divine origin, thus dispelling the mere seeming of the carnal or fleshly evidence. As Paul so logically and conclusively put it, "to be carnally minded is death; but to be spiritually minded is life and peace."

Our critic in contending so persistently for calamities does so in open contravention of our Lord's teaching and practise, for he had not one word to say in extenuation of evil in any form, for any purpose whatever, or for one single moment, but summarily destroyed all such manifestation of suffering. He ever advocated health in a most effectual way, and unequivocally declared death an "enemy." In conclusion, he significantly commanded his followers in all ages to do the works that he did, leaving but one course open to the Christian, even the persistent effort to eliminate on every hand one and all of these untoward conditions. If evil were the potent and essential factor for good that our critic implies it to be, it would be wrong to attempt to get well when sick or to attempt to avoid calamity or disease, "lest haply ye be found even to fight against God."

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I know not where His islands lift
Their fronded palms in air;
I only know I cannot drift
Beyond His love and care.

WHITTIER.

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Editorial

"Wise as serpents"

It would almost seem that Christian Scientists have need to ponder daily the Master's warning to the little band of disciples whom he sent out "to preach the kingdom of God, and to heal the sick," "Behold, I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and harmless as doves;" for if one may judge by the letters and circulars received by practitioners whose cards appear in the *Journal*, there is an impression abroad that Christian Scientists are liberally supplied with money. While these solicitations to purchase cover a wide range of "golden opportunities," they are more especially plausible in their offers of shares of stock in mining or other corporations which have not as yet advanced from the stock-selling stage of their career to that more permanent stage which is made significant of success through the payment of dividends. Most of these schemes are heralded as enterprises which are certain to pay large dividends, but it is an axiom of business that safe investments will as a rule pay only a conservative return, while investments (so called) which promise a large and often fabulous return are usually coupled with great risk of loss, not only of the promised returns, but also of the capital invested.

It will be well for prospective investors to remember that the mere fact that the person selling the stock claims to be a Christian Scientist does not insure the safety of the investment, for this person, albeit a good Scientist, may himself have been misled by some one else's exploitation of the brilliant future of the stock in which he is endeavoring to persuade his friends and acquaintances to invest; or, worse still, he may be a wolf in sheep's clothing whose intention is to profit by the lack of business experience among that large class, mostly women, who having a little money to invest are naturally desirous of securing the largest possible returns, a desire which renders them easy victims to the plausible schemes of the wily seller of wildcat stocks. The world is slow to learn the lesson that real bargains in stocks or in any commodity are seldom offered to the promiscuous buyer, and that the man who figures on getting something for little or nothing, sooner or later laments his folly.

It is not words but deeds that prove whether a person is a Christian Scientist; and the person who has something to sell should try to sell it upon the only legitimate basis, namely, its intrinsic merits. The person purchasing should do so only after thorough investigation as to the value of the investment, and a Christian Scientist who is without business experience should invariably take the precaution to obtain advice from some disinterested person or business institution with an established reputation for fair dealing. It will be well also to bear in mind two proverbs, the first of which is applicable to the honest but mistaken promoter, and the second to all who have succumbed to the "get-rich-quick" craze. These proverbs are: "Boast not thyself of tomorrow; for thou knowest not what a day may bring forth;" and, "He that maketh haste to be rich shall not be innocent."

This is not saying that riches are synonymous with dishonest dealings, for many a man has become wealthy through investments which with the courage born of sound business judgment and foresight he has held on to until industry and development brought him a legitimate return on his holdings; the moral of this homily being, Don't dabble with ventures you know nothing about, and in all business dealings endeavor to put into practise the rule laid down by the great Teacher: "Whatsoever ye would that men should do to you, do ye even so to them." The dividends on this investment can be guaranteed.

Why we are writing of this matter is that not only are many of these circulars and letters sent out by persons calling themselves Christian Scientists merely as a cloak to their dealings, but in some instances those who are engaged in the business of selling stocks of this character have even gone so far as to make the corridors of our churches places of merchandise. The Master's sharp rebuke to the money-changers who had desecrated "the house of prayer" is equally applicable in these days, and should remind us of that other saying of the great Teacher: "Lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal: for where your treasure is, there will your heart be also."

One point more. It should be thoroughly understood that Christian Scientists are under no circumstances obligated to buy because the promoters claim the enterprise is under Christian Science auspices, for such auspices are impossible, even if it is urged that Mr. A and Mrs. B and Miss C have purchased stock therein. Christian Science lays no such obligations on its followers, but would endue them with that wisdom which, dealing justly with all, is ever alert to discern the true.

ARCHIBALD MCLELLAN.

Faith and Intelligence

Strangely enough, apart from the teachings of Christian Science, faith and intelligence are not supposed to have any direct relation to each other, and this explains to a large extent the antagonism to Christian Science expressed by many who suppose that the faith which it inculcates is divorced from intelligence. A prominent member of an orthodox church once said that for his part he would much rather trust to a good pair of oars, if out on a storm-tossed lake, than to faith. The Scientist to whom this remark was addressed replied that she would, too, so far as the kind of faith which he evidently meant was concerned; but that Christian Science had an altogether different concept of faith to offer, one which led to the healing of the sick when all material means had failed, and which brought safety and peace to Jesus' terrified disciples when their oars and nautical skill were of no avail.

It can hardly be questioned that those who prove the power of the spiritual over the material would display very little intelligence if they failed to place the deepest reliance upon spiritual ways and means. It is, however, hardly necessary to remind students of Science and Health that blind faith has no place in its teachings, that the understanding of God and of man's relation to Him is insisted upon at every step of the way. Respecting this, Mrs. Eddy says, "Until belief becomes faith, and faith becomes spiritual understanding, human thought has little relation to the actual or divine" (p. 297). It thus becomes clear that we must press on until all our thought and endeavor is related to the actualities of being which express intelligence and power. The student of Christian Science learns that disease has no intelligence. In spite of popular belief it can neither make nor enforce laws of suffering or of death. It is also true that drugs have no intelligence to go of their own volition to the part of the body supposed to be affected, yet mortals in general blindly accept this belief and bow down before a god that cannot save, quite oblivious of the fact that the awakened spiritual sense, through its reflection of divine intelligence, lays hold upon the spiritual law which proves the nothingness of mortal belief and overcomes both sin and suffering.

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No professed Christian would question that Christ Jesus presented the highest type of manhood, manifested the highest intelligence ever presented to humanity, yet his standards were altogether different from those of mortals either in his day or at the present time. He constantly called for greater faith in God, especially when the more aggressive claims of evil presented themselves, as sin, disease, and death, as storm and tempest, or as a lack of needed supply. Never once did he say that they had too much faith, although he insisted upon demonstration when he said, "Where is your faith?" This was when they had failed to still the storm! They very likely thought they had faith, but they took in the material evidences of impending destruction and then called upon the Master to do their work for them, thus placing the burden of proof upon another.

Now the great Teacher, who always demanded faith, counseled his followers, in all their undertakings, to count the cost. Their faith was to be intelligent. They must find out how much of materiality they were willing to sacrifice, lest outsiders should mock at them when they failed to complete the demonstration, and placed the burden upon the shoulders of some other person, as in the case of those who assume responsibilities which may entail heavy losses upon others. God, the infinite Mind, the only intelligence, never fails to do His part, and the apostle James reminds us that if any man is lacking in wisdom, he should seek it of God, "that giveth to all men liberally, and upbraideth not." But the apostle adds that such a one must ask in faith, and thus we have the happy union of wisdom and faith which exalts even those "of low degree" and enables them to offer the unassailable proof of faith and works.

This kind of faith does not cry out for unearned riches or blessings, but seeks the wisdom that is "pure, then peaceable, gentle," which is "full of mercy and good fruits, without partiality, and without hypocrisy." We have the assurance of him who knew, that the faith which knows God, which reflects divine intelligence, can remove mountains, and that nothing shall be impossible to it.

ANNIE M. KNOTT.

Human Tendency Redeemed

STUDENTS of human nature speedily discover that the conduct of most people is far more frequently determined by a habit or tendency than by a sense of duty or of right. This fact is easily explained. Tendencies call for no effort of assertion or investigation, but only for listless consent to their rule. They control without issuing commands, without compelling thought, or in any way disturbing our peace, and the stupor of indifference is the secret of their sovereignty. The rule of mortal tendency is always the rule of torpidity, of a false sense of ease, and its victim is described in the Scripture as "dead in trespasses and in sins." Let a man be spiritually awakened, however, let him begin to inquire as to whether he is thus subject to inertia, and he is quite sure to be visited by that spirit of wholesome skepticism and analysis which opens the door to a new life. He will have entered the path that leads to the true self-government, namely, responsiveness to Truth.

Obeisance to custom and the dominion of habit always conduces to superficiality, to that substitution of formalism for faith which has proved the bane of Christian history. True progressive living, on the other hand, is not a drift but a climb, it always speaks for devotion to the ideal, for freedom, alertness, and spontaneity. It is always acquiring a broader horizon and a clearer vision, because it is growing, and growth means ascension as well as enlargement. Tendency may thus be redeemed, so that the bias and momentum of habit is no longer a hindrance but a help, and right choice and right doing become natural and instinctive; then the man "not only will be saved, but is saved" (Science and Health, p. 328).

The existence and possibilities of such a right tendency are the better understood when we come to apprehend in Christian Science that rebirth, resurrection, ascension, salvation, etc., are to be thought of, not as the events of a given time and place in human experience, but rather as processes, a going on, as Paul puts it, "unto perfection." Referring to this educational progress in the spiritual life, Mrs. Eddy speaks of the new birth as taking place "hourly" (Science and Health, p. 548). This renders it possible for us to be made glad by a conscious and continuous movement toward a definite spiritual goal, a long time before it is even in sight. Process always points to an end. It gives sure basis for forecast, or prophecy, so that conscious spiritual gain, though slow, furnishes legitimate ground for that rejoicing "in the Lord," regardless of passing circumstances and conditions, upon which St. Paul was ever insisting. When one has instituted a right tendency, he has made an investment on which he can estimate a reliable income, while the outcome of a wrong tendency is no less certainly predicable. Tendency always embraces the vastest issues, and thus renders the answer to the question God addressed to Adam, "Where art thou?" tremendously significant.

Mrs. Eddy's declaration that "the time for thinkers has come" (Science and Health, Pref., p. vii), will prove the more impressive as we meditate upon the fact that tendency is always a registration of experiences, and is wholly explained or originated by them. When one hears a modern Paganini or Liszt, he knows that his masterful technique is the result of patient and purposeful repetitions. Over and over again the fingers have been compelled to follow a series of movements until they are educated to pursue an ideal order at a hint. Then, if the musical sense is also educated and alert, the artist becomes a finished product, and his ease of performance witnesses to the inestimable value of thought-created tendency. Consciously determined activities have become automatic, aggregated experiences have been slowly wrought into capacity, and all in illustration of the normal order of growth in Christian efficiency, that acquisition of spiritual ability and power which is the fruitage of Christlike living, and which places at our practical command all the tendencies which express the activities of Truth.

JOHN B. WILLIS.

Among the Churches

Current Notes

CLEVELAND AND LAKEWOOD, OHIO.—During the past year 37,844 copies of the *Monitor* have been purchased from the Publishing Society. These have been distributed through the street sales, special article, foreign page, and marked copy mailing, and to the interested readers' list. A great many copies received from news-stands, reading-rooms, and individuals, have been distributed in bulk to the Cleveland farm colony at Warrensville, railroad depots, etc. An average of 332 pieces of literature is mailed monthly to the interested readers' list, while an average of 446 *Monitors* a month is mailed in the department of special article and foreign page mailing. One division of our work handles twenty public libraries, nine school libraries, three colleges, three private schools, fourteen charitable homes and institutions, Y. W. C. A., the state hospital, and the Neal insti-

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tute. It is our aim to place the works of Mrs. Eddy and all authorized Christian Science literature, as well as "The Life of Mary Baker Eddy" by Sibyl Wilbur, wherever there is a need, or an opportunity to benefit mankind.

Department store employees have become interested in Christian Science through the reading of the *Monitors* found in their rest rooms, and have afterward found their way to the reading-rooms and churches. Inmates in the women's department at the county jail have requested literature to take away with them. One woman was found reading Science and Health long after the retiring hour. Another woman, under sentence of one year imprisonment, was suffering intensely one day, and her attention was directed to Christian Science literature. The next morning she was cheerful, happy, and well. She said that she had found in Science and Health the admonition to be patient and trustful, and that she had decided to trust, and that same day she was called to court, where her sentence was reduced to sixty days at Warrensville. She asked for a *Journal*, that she might be able to find a church after her release, expressed a desire for a copy of Science and Health to take with her, and asked that literature be sent to her at the farm. A man at the Warrensville farm attended the Christian Science services held there last summer, became interested, and has since been healed of the liquor habit through reading Science and Health. Another division of the work covers the Chamber of Commerce, Chamber of Industry, Builders' Exchange, Salvation Army, fire stations, police stations, railroad depots, street railway terminals, hotels, barber shops, lighthouses, cribs, boats, army and navy recruiting stations, soldiers and sailors' home, Y. M. C. A. and branches, also manufacturing plants. The Cleveland Cliffs Company, the Pittsburg Steamship Company, Corrigan & McKinney, and M. A. Hanna & Co. have granted the committee permission to send the *Monitor* to their vessels, one hundred and twenty-one in all, thus reaching fifteen hundred to two thousand sailors.—*Report Joint Literature Committee.*

PORTLAND, ORE.—All men who serve time on the Linnton rockpile and have good records there for work and behavior, will be given assistance in securing positions by the Christian Science church. This arrangement has been made between members of the church and the superintendent of the rockpile. The members taking this work upon their shoulders informed the superintendent of the institution that when a man completes his term and leaves with a good record, if sent to the proper official of the church, such man will be given employment. A majority of men sent from the rockpile have no work or money when they leave that place. The first thing for them to do is to obtain employment. It is in seeking it that they get into trouble.—*Portland Journal.*

WINCHESTER, MASS.—For some months First Church of Christ, Scientist, has been looking for a suitable location for a reading-room in the center of the town and outside of the church building, where the room is at present located. An opportunity to obtain such a location has recently presented itself in the Lane building about to be erected on Church and Vine streets, and a room on the second floor of this building, facing the common, has been engaged for this purpose. It is presumed that it will be ready for occupancy about Dec. 1.

Winchester Star.

NEW ROCHELLE, N. Y.—First Church of Christ, Scientist, 19 Locust avenue, has just completed enlarging the seating capacity and has made other improvements to the church building.—*The Evening Standard.*

The Lectures

Corsicana, Texas

A lecture on Christian Science was delivered in the auditorium of Carnegie library by Francis J. Fluno, M.D., to a most attentive and intelligent audience. The speaker was introduced by Judge John H. Rice, who said in part:—

It may be asked why the honor of presenting the speaker of the evening has been conferred on a non-believer in Christian Science. I can only say that I number among the Christian Scientists of Corsicana and elsewhere some of my warmest and dearest friends,—friends who in time of trouble and sorrow came swiftly with tender and loving ministrations, and with cheer and help and hope. What these friends believe in so earnestly I am constrained to treat with profound respect; and as they have deemed me worthy to perform this pleasant duty, I most gratefully accept it.

This religion, if I may so call it, has made a wonderful appeal to humanity. It has made a greater progress in a shorter time than any cult history records. In almost the span of one life it has drawn to it unnumbered adherents. To me there are some very lovely things in its teaching, but perhaps the thing that strikes me most forcibly is its apparent influence on the lives and characters of its believers. I have met and come in contact with not a few, and among them level-headed business men, who have attained prominence and builded fortunes; elegant, cultured, refined, and womanly women, and all I know are gentle, cheerful, happy, and above all helpful. True, they might be all this without Christian Science, or in spite of it, but I hardly think so.

Correspondence.

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Sheridan, Wyo.

A lecture on Christian Science was delivered by Willis F. Gross in the Congregational church. He was introduced by the Hon. Fred H. Blume, who said:—

The search for the truth has ever been one of the struggles of humanity. As far back as history takes us, we find a craving of souls to discover the truth; and this has been so particularly in regard to religion. Every race and every nation, in the darkest ages of the past, in the twilight centuries of advancement, and in the golden era of learning of today, has sought to find a solution of the problem of the infinite. We of this generation are apt to think ourselves possessed of wisdom; and yet for those who pretend to learning, and who have not embraced Christian Science, to think that their knowledge is greater than that of the believers therein, means simply that they are deceiving themselves.

A great deal of truth, perhaps more than we suspect, is contained in the teaching of the greatest woman of all ages, Mrs. Eddy. And while we live, as we believe, in the most enlightened century of all ages, yet it needs but a moment's thought to convince us that our learning is, after all, but on the surface; that the field of the known comprises but a small portion of the whole, and is far surpassed by the field of the unknown. We grope, we seek to find, but cannot. It therefore ill behooves us to reject without consideration the teachings of Christian Science. The least that we can do is to seek to learn, and in so seeking open our ears to the teachings of men and women who have done much to gladden hearts, to uplift souls, to banish misery, and to bring happiness and contentment into the homes of thousands. Let us therefore with an open mind and open heart listen to the words of him who is with us today, and who will, if we make it possible, bring home to you and to me truths, the realization and recognition of which cannot but help us.—*Sheridan Post.*

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Auburn, Maine

Before a large audience Virgil O. Strickler spoke at Auburn hall on the subject of Christian Science. He was introduced by A. H. Sweetser, first reader, as follows:—

The message which will be presented to you this evening is one that is engaging the attention of thoughtful men and women throughout the whole world; in fact, Christian Science circles the globe. Today there is hardly a village or hamlet into which this new-old truth has not found its way, healing and saving all who will "taste and see that the Lord is good." In the Scriptures we read, "They that be whole need not a physician, but they that are sick." To those who are satisfied with their present concept of God, with their present concept of life and existence, Christian Science says, "Peace be unto you," but to those who are in bondage to sin and suffering, to those who are held in the seeming vise-like grip of sickness, disease, misery, and want, Christian Science says, Come to this fountain of Life and Love. Health, happiness, and joy are for you, for all that the Father hath is thine. There may be those here who have a false impression as to what Christian Science teaches, and to correct these misconceptions is one of the objects of these lectures.—*Lewiston Evening Journal.*

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Lectures to be Delivered

Alhambra, Cal.—Clarence C. Eaton, High School auditorium, 8 p.m., Oct. 20.

Alma, Mich.—Bicknell Young, Opera house, 8 p.m., Oct. 21.

Anderson, Ind.—Bicknell Young, Grand opera house, 8 p.m., Oct. 17.

Asbury Park, N. J.—Prof. Hermann S. Hering, Library hall, First and Grand avenues, Oct. 23.

Athol, Mass.—Clarence W. Chadwick, Athol opera house, 8 p.m., Oct. 23.

Beloit, Wis.—Virgil O. Strickler, Oct. 20.

Berwyn, Ill. (auspices Riverside).—Virgil O. Strickler, Berwyn clubhouse, 8 p.m., Oct. 24.

Brattleboro, Vt.—Prof. Hermann S. Hering, Brattleboro auditorium, 8 p.m., Oct. 21.

Brunswick, Maine.—Judge Clifford P. Smith, Pythian hall, 8 p.m., Oct. 20.

Cambridge, Mass.—Prof. Hermann S. Hering, Scenic temple, Temple street, near Central square, 3:30 p.m., Oct. 19.

Cedar Rapids, Iowa.—Willis F. Gross, Greene's opera house, 8 p.m., Oct. 23.

Cleveland, Ohio (Third Church).—Hon. Clarence A. Buskirk, Grays' armory, 3 p.m., Oct. 19.

Detroit, Mich. (Third Church).—Bicknell Young, Washington theater, 3 p.m., Oct. 19.

Edmonton, Alberta.—Clarence C. Eaton, Empire theater, 7:45 p.m., Oct. 11.

Erie, Pa.—Judge Clifford P. Smith, Masonic Temple, 8 p.m., Oct. 24.

Fitchburg, Mass.—Rev. William P. McKenzie, City Hall, 3:30 p.m., Oct. 19.

Flint, Mich.—Bicknell Young, Stone theater, 8 p.m., Oct. 20.

Freeport, Ill.—Virgil O. Strickler, Masonic Temple, 8 p.m., Oct. 21.

Haverhill, Mass. (Second Church).—Clarence W. Chadwick, High School hall, 8 p.m., Oct. 21.

Hornell, N. Y. (Second Church).—Bicknell Young, Woodbury Universalist church, 8 p.m., Oct. 24.

Huntington Park, Cal.—Clarence C. Eaton, Jones hall, Pacific boulevard and Randolph street, 8 p.m., Oct. 24.

Jefferson City, Mo.—Bliss Knapp, County Courthouse, 8 p.m., Oct. 21.

Laconia, N. H.—Prof. Hermann S. Hering, First Unitarian church, 8 p.m., Oct. 20.

London, England (First Church).—Col. William E. Fell, Prince's Hall, Lambeth Baths, 8:30 p.m., Oct. 31.

Los Angeles, Cal. (Fourth Church).—Clarence C. Eaton, Shrine auditorium, 3 p.m., Oct. 19.

Los Angeles (Gardena), Cal. (Eighth Church).—Clarence C. Eaton, Jeffers hall, 8 p.m., Oct. 18.

Lowell, Mass.—Judge Clifford P. Smith, Colonial hall, Palmer street, 3 p.m., Oct. 19.

Maquoketa, Iowa.—Willis F. Gross, Pastime theater, 8 p.m., Oct. 24.

Miami, Okla.—Bliss Knapp, Auditorium, 3 p.m., Oct. 19.

Mt. Pleasant, Mich.—Judge Clifford P. Smith, church edifice, corner Normal avenue and Wisconsin street, 8 p.m., Oct. 16.

Mt. Vernon, Ind.—Bliss Knapp, Courthouse, 8 p.m., Oct. 23.

New Bedford, Mass.—Clarence W. Chadwick, Middle Street church, head of Sixth street, 8 p.m., Oct. 20.

Newcastle-on-Tyne, England.—Col. William E. Fell, Town Hall, 3 p.m., Nov. 2.

North Manchester, Ind.—Virgil O. Strickler, Opera house, 8 p.m., Oct. 19.

Olean, N. Y.—Judge Clifford P. Smith, church edifice, 8 p.m., Oct. 23.

Park Ridge and Edison Park, Ill.—Virgil O. Strickler, Clark's hall, 8 p.m., Oct. 23.

Plymouth, Mass.—Francis J. Fluno, M.D., First Universalist church, 8 p.m., Oct. 17.

Poughkeepsie, N. Y.—Clarence W. Chadwick, church edifice, 111 Market street, 8 p.m., Oct. 24.

Quincy, Mass.—Clarence W. Chadwick, Alpha hall, corner Hancock street and Cottage avenue, 3:30 p.m., Oct. 19.

Racine, Wis.—Virgil O. Strickler, Guild hall, 8 p.m., Oct. 18.

San Diego, Cal.—Clarence C. Eaton, Spreckels theater, 8 p.m., Oct. 21.

Sedalia, Mo.—Bliss Knapp, New Sedalia theater, 8 p.m., Oct. 20.

South Pasadena, Cal.—Clarence C. Eaton, Jacobs' hall, 1130 Mission street, 8 p.m., Oct. 23.

Victor, Col.—Willis F. Gross, 117 South Fourth street, 8 p.m., Oct. 21.

Wabash, Ind.—Virgil O. Strickler, Yarnelle theater, 3 p.m., Oct. 19.

West Chester, Pa.—Prof. Hermann S. Hering, church edifice, North High street, 8 p.m., Oct. 24.

Winchester, Mass.—Rev. William P. McKenzie, Town Hall, 8 p.m., Oct. 21.

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Admission to Membership in The Mother Church

The next admission of candidates will be Nov. 7, 1913. Application blanks may be obtained by addressing the Clerk of The Mother Church, and should be returned to him on or before Oct. 22, 1913.

An application sent to the Clerk does not constitute the applicant a member. Notice of election will be sent to those who are admitted to membership.

Those who have made application for membership prior to May 30, 1913, and have not received notice of election, may communicate with the Clerk if they so desire, and are especially requested to do so before sending in a second application.

JOHN V. DITTEMORE, *Clerk*,
105 Falmouth Street, Boston, Mass.

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Testimonies of Healing

When I stop to realize what Christian Science has done for me and mine, my heart is overwhelmed with love and gratitude to God, and to our beloved Leader, Mrs. Eddy, who has brought to us this healing truth which does indeed make free from sickness and sin. I had been a sufferer for more than twenty years from stomach trouble, and there was scarcely a day that I did not take medicine of some kind. I had undergone two operations in that time, each one leaving me in a worse condition than before. Three years ago the doctors told me that my heart was pushed out of place and that they could do nothing more for me. Later, I found out that the last doctor told my husband I could not live more than a week or ten days.

At that time I expressed a wish to have a friend whom I knew to be a Christian Scientist, call on me. She had never spoken about this teaching to me, and I knew nothing of it, but after she told me what it had done for her and many others of whom she knew, I asked her if she would please leave the room, as I was going to get out of bed; for if God had healed her He could heal me also, since I knew that He is "no respecter of persons." The pain in my heart left me right then and there. That evening, when my husband came home and found me up and dressed, he asked if I had gone crazy, but I told him that I was just becoming sane.

The following day a practitioner came to see me, and I shall never forget the talk we had together. After two or three days she said to me, "It is spiritual healing that you need." I replied, "Yes, that is what I want. I do not care so much about the pain if only I can learn to know God aright." I did not then realize that to know God is to know all, and that to be healed mentally is to be healed physically. I had worn glasses for many years, and at the time of my healing my eyes were in such a condition that I could no longer use them for reading or other work which demanded the least strain, without suffering the most intense pain, but after a week's treatment the glasses were removed and I have never used them since. My sight is now perfect and there is absolutely no pain; I can use my eyes night and day if necessary, without the slightest inconvenience.

From childhood I had suffered from an internal displacement and the doctors could do nothing for this condition. This ailment did not seem to yield to treatment, and it was only by earnestly studying and applying the truth taught in "Science and Health with Key to the Scriptures" by Mrs. Eddy, that the distressing condition was overcome.

I am truly grateful for the physical healing, but words are inadequate to express the gratitude and joy that I feel for the spiritual understanding of the Bible which has come to me as I have studied it in connection with Science and Health. I know that real gratitude can be expressed only by living Christian Science, and my daily prayer is to be more humble, more loving and kind, and thus be a channel for Truth and Love, so that I may bring this truth to others, even as it has been brought to me.—Emma C. Johnson, Chicago, Ill.

My mother's healing as stated in the above testimony occurred just as she has told it. I too wish to express my gratitude for the many, many blessings I have received since Christian Science has come to our home. It has taught me to love and understand the Bible, and also to love my neighbor as myself. I have been healed of many physical ailments, one of which was heart failure. I am certainly very grateful to God, and also to Mrs. Eddy, for Christian Science.

Edna J. Johnson, Chicago, Ill.

Since the question of supply is of interest to all mankind, I write this experience with the thought that it may be helpful to some one else. During the summer a few years ago, there arose a great sense of financial lack, and distressing physical conditions accompanied this experience, while fear argued strongly that there would not be enough to meet the daily needs.

I had engaged to teach in an institute in August of that summer, but it seemed to me that even the compensation received for this work would not be sufficient. I had not been in Christian Science very long when this experience came to me, so I could not do the needed work alone, but had some help from a practitioner. While working on my problem this thought was given me,—to know clearly and steadfastly that God supplied all my needs and that no need could arise which was not already supplied in Mind. I tried to live in the thought that as a child of God my every need was met, that I did not have to know the material ways and means through which the supply would come, that my part was to know the truth about it and look expectantly for its fulfilment. As I did this work through the summer I gained some degree of peace, but the fear was not wholly destroyed and I was still in bondage physically.

As the time drew near for the institute to open, it seemed as though I could not undertake the work, yet I knew there was but one thing to do, and that was to go straight ahead, relying on God's promises. This I did. At the end of the week the gentleman with whom I had made the contract told me that they felt it had been a very successful and happy week, and that they had decided to give me more than I had contracted for in appreciation of the work done. The amount received met every need and even left a surplus.

No words can express the gratitude and joy I have always felt for this demonstration; it made so clear to me in every direction the divine source of supply, and has always been an uplift and help. Perhaps it is needless to say that the disturbing physical conditions vanished when the need was met. Surely, "God is our refuge and strength, a very present help in trouble."—Ethel R. Hulett, Minneapolis, Minn.

It is now six years since I first inquired about Christian Science. I was not practically forced to become a student of Christian Science because of a pressing need of physical healing, nevertheless my life was far from being a happy one. I claimed that I enjoyed good health, but I was in fact always troubled more or less by various annoying physical ills, both chronic and occasional. These I regarded as necessary evils which I must "stick out," disdaining to complain but suffering none the less. I was always so obsessed with anxiety over money matters that enjoyment in work or at play was perpetually overshadowed and spoiled by fear and worry; but, like recurring sickness, chronic limitation and worry appeared to me to be nothing out of the way.

As time passed, however, persistent study of Mrs. Eddy's writings and constant effort to put into practise as much of her teaching as I could understand at the moment, wrought such wonderful changes in me, both physically and morally, that I came *ipso facto* to comprehend by contrast what a miserable counterfeit of true existence my former experience had been. This process of reformation also confirmed for me in the most practical manner the availability of the spiritual law as taught in Christian Science, and also proved for me the scientific truth of the Biblical declaration that God gave man dominion over all the earth, *i.e.*, material sense. Then I saw that I had been the servant of material sense for so many troubled years quite unnecessarily, that it was

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only ignorance of the truth which had caused me to resign myself without an effort to false and unpleasant conditions which I could have prevented had I only known how. I had learned at last that there was no other reason for my past misfortunes than my lack of true knowledge of God.

This lack of knowledge is best expressed by the term "godlessness," and I suffered from its baneful influence in no small measure. Nominally I belonged to a church, but of late years I had rarely attended it. I had had normal religious instruction in my youth, but mere admonition on moral and ethical questions lacked power to influence me, because it was in my nature to demand a reason for everything before I could believe it. No doctrine that was put before me could stand the searching analysis prompted by the convincing testimony of the physical senses, but Christian Science annihilates it by challenging successfully the very existence of matter. Thus I had nothing to lean upon in my daily life except the inherent sense of right which obtains in all human beings. As is so frequently the case, however, this sense was obscured to such an extent by the imperative demands of the five physical senses for a recognition of matter's claims, which ignorance of Principle made it impossible for me to deny, that it was not strong enough to prevail when material sense and right were pulling in opposite directions. In this condition of mind I became a ready tool of the human will or carnal mind, which is one with these physical senses.

Under the domination of this mind I was often selfish, ambitious, envious, self-opinionated, and I reaped as I sowed,—disappointed hopes, the pangs of resentment and discontent. Looking back, it is now no wonder to me that I never enjoyed a full success in any undertaking; that I was rarely free from physical ailments; and that I experienced difficulty in making both ends meet. The wonder is that I was not worse off; indeed, that I enjoyed the measure of health and success which I did, is only evidence of the eternal omnipresence of the divine Principle which cannot be banished nor even altogether obscured.

Now all is changed or changing, and even as I know that the discords of my past life are to be attributed to faults of character due to ignorance of God, so do I know that the large measure of happiness, health, and harmony, which has already come to me, is to be attributed directly and solely to the influence of the teachings of Christian Science, which have purified my thoughts and actions as I have gained a clearer apprehension of God. Christian Science has given me a God whom I can know, understand, adore, and therefore obey, for it has showed me the perfect Principle of all being, and coincident therewith has given me an inspiring glimpse of my true individuality as an expression of divine Principle. This knowledge can justly be described as priceless, because its effects are beyond compare. Matter and material existence is explained, and though belief in it may continue to hold the field for many a day, its one-time mysteries are now dissipated and can no longer terrify me. I know that material existence from start to finish is a false presentation of being and exists in human imagination alone, and this knowledge has lifted the cloud of fear based on material premises which had for so long made my life a burden. I know that material belief does not constitute law, and that therefore all false belief may be ignored in proportion to individual knowledge of divine law. Thus I am now able to obey man's inborn desire to do right, because my fear of evil consequences is destroyed; and in proportion as I do so, I enjoy the happy sense of freedom and good will to all which accompanies such action.

In conclusion I would like first to echo Paul's disclaimer, "Not as though I had already attained, either were already perfect," and then to express my sense of joy and gratitude for what I have been able to achieve from the standpoint to which Mrs. Eddy's life-work and discovery is raising all humanity. For her life and character I have a reverent admiration which can never be effaced. All humanity owes her an unmeasurable debt which must some day be universally acknowledged, and I am thankful to be able to take this opportunity of thus early expressing my grateful sense of the supreme value of her labors. My hope in writing this testimony is, that it may arrest the attention of some of those who may be in pain, as I was, and still do not know what is hurting them, and that it may help them along the road to heaven even as I have been helped by so many other fellow pilgrims.

MAJ. H. FAITHFULL CUMBERLEGE, Aldershot, England.

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When I began the study of Christian Science, nearly fourteen years ago, it was not for physical healing alone, but because I had become convinced that it was the truth I had long been seeking; that the text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, contained the secret of life and immortality. Since that time I have had abundant proof of the healing power of Truth and Love in my own family, and have also had opportunities for helping others. Within a few months after I began to read Science and Health and to put into practise the truth so far as I understood it, I was healed of goiter, which was the last physical ailment for which I took medical treatment. Twice I have had an attack of erysipelas to meet, and it has been overcome both times through my own understanding, without help from a practitioner. I was in bed two days each time, and was out on the street in seven days, the first time, and in eight days after the second attack.

Six years ago, my daughter was healed of two felons which appeared simultaneously on one hand. She lost no time from school on account of them, but was excused from written work for a few days, because it was the right hand which was affected. Later in the same year she was taken with rheumatism. Her suffering was so great that through personal sympathy and fear I was unable to meet the case alone; and as there was no practitioner in town on whom to call for help, it seemed advisable, her father not being a Christian Scientist, to call in a homeopathic physician who had given her her last medical treatment, five years before. In less than a week, however, she begged me to dismiss the physician and send for help in Christian Science, which I did. The practitioner came to see her once, and gave her four weeks' absent treatment. She was quickly relieved of the distressing symptoms, in two weeks she was able to come down-stairs and to dispense with the services of the nurse, and from that time improved rapidly.

This is by no means all the healing that has been done in my household; but I think it sufficient to prove to any one my cause for gratitude to God, the giver of every good and perfect gift, and to Mrs. Eddy, through whom the truth was brought to the present generation.

MRS. ADELLA C. SPERRY, Hamilton, N. Y.

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It is with a deep sense of gratitude to God, that I submit this testimony to the efficacy of Christian Science to heal and to comfort. This truth has been my unfailing help in times of distress and sorrow for a number of years. It has truly been to me a "sovereign panacea" (Science and Health, p. 407). Errors of all sorts have fled before the light of Truth, and out of the knowledge of what God is, there has grown such a sense of harmony and peace that words fail to express my love and thankfulness.

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Many physical troubles have been overcome for me, and for my family, through Christian Science. A severe case of so-called ptomaine poisoning was cured in two days; and throat trouble in a malignant form, also rheumatism, yielded almost instantly to the power of divine Love. There have likewise been several speedy and beautiful recoveries from accidents.

During a period of deep disappointment and trouble, Christian Science was indeed my comforter; and after weeks of constant effort to rise above the depression and sense of sadness with which I seemed bound, I suddenly came into the full realization of what Mrs. Eddy means when she says that "sorrow is not the master of joy" (Science and Health, p. 304). Every dark shadow of mental suffering left me. I even came to be glad for trials, because out of them surely come some of our greatest blessings. I am truly grateful for the peace and joy and harmony which surround me, and for the knowledge I have of Truth, which, slight as it may seem, is sufficient to guide me into a fuller realization of my divine inheritance. My gratitude to Mrs. Eddy is boundless, and it is my earnest desire to express this thankfulness in loyalty and obedience to the teachings which she has so lovingly and courageously given us.

ETHEL HOWARD CLARKE, South Bend, Ind.

It is a pleasure and privilege to tell something of what Christian Science has done for me, and I hope that this statement of facts may be a help to others. Although I had casually heard of Christian Science for some years, I had given it little or no thought excepting as a passing fad, until during the spring and summer of 1909 I received several copies of *The Christian Science Monitor*, sent me by a relative who was interested in the work. I threw aside the first copies received, after opening them, but during the morning one of my associates saw them and asked me what they were. I told him, explaining that some of my relatives who were very much interested in Christian Science had sent them. Then we each picked up a copy and glanced through it, our simultaneous remarks being to the effect that it seemed a good paper, the page on sport receiving especial comment as we had not expected to find a page of this character. From reading the *Monitor*, received from time to time, I gained the feeling that Christian Science was at least rational and that there might possibly be something in it after all, the more so as the Christian Scientists I knew were decidedly level-headed and intelligent.

At this time I was suffering with severe stomach trouble (as a young man I had had a siege of almost a year with gastric disease) and my condition becoming acute my doctor advised my removal from the country to San Francisco for medical treatment. On arriving here he further advised my being taken to a hospital, but my wife objected, as she would not be allowed to nurse me there, and being a trained nurse she naturally wished to look after me herself, so we remained at a hotel.

A relative then recommended Christian Science and left us a copy of "Science and Health with Key to the Scriptures." Four days later I told my wife to send for a practitioner who had been mentioned to us, and he came about four o'clock on Friday afternoon and gave me treatment. At six o'clock I was out of bed, asking for something to eat, and after a good meal I returned to bed and slept well. The next day I was up and around a little, and the following day, Sunday, I attended my first Christian Science service. I was perfectly healed in two treatments, but still somewhat weak. I gained strength rapidly, however, and returned to the country at the end of that week and resumed my work. At this time my enjoyment of tobacco, of which I was an excessive user, also of stimulants in all forms, left me. I did not realize what was the matter and for some days continued trying to smoke and drink, but neither tasted right, so I asked for treatment for the overcoming of these habits and was cured within a week, the desire for them never having returned.

Eleven months later I telephoned to the same practitioner for help to overcome the effects of mosquito bites around one of my eyes. This was overcome in two treatments, so far as the pain was concerned, but the swelling was a few days in disappearing. I may state that when I telephoned for help the eye was quite closed and very much swollen and inflamed. Soon after this, being in San Francisco, I called on the practitioner and we naturally spoke of my eye, which led him to remark that I need not wear glasses. I had been unable to do without them for years, but I told him that I had wished to give them up and had tried several times since studying Christian Science, but so far it had seemed impossible. He then remarked that the healing would come, and nothing more was said on the subject, but within fifteen minutes after leaving I found that I had removed my glasses, a thing I never did except when going to bed and often then forgetting to do so. Finding them in my coat pocket, I at once realized that I was healed and needed glasses no more. I have never worn them since.

Before I came to Christian Science for help I was continually suffering from asthma and rheumatism, but I have been entirely free from both since my first treatment. During the past two and a half years very many other ailments have been overcome as the need has arisen, but my spiritual regeneration has been a great deal more to me than my physical healing. I am gradually gaining a better understanding of God, good, through the study of the Bible, "Science and Health with Key to the Scriptures" by Mrs. Eddy, and the Christian Science literature. The *Sentinel*, *Journal*, and especially the *Monitor* have been great helps, isolated as I have usually been and studying alone with my wife, who has also received much benefit physically and spiritually. We have invariably found the daily article on the Home Forum page very helpful, especially when in any doubt or perplexity. My constant prayer is for a fuller knowledge and a more perfect understanding of divine Principle. I daily thank God that Mrs. Eddy was inspired to bring us this demonstrable understanding of the teachings of Christ Jesus, our great Exemplar. I wish that I could more fully express my gratitude for all that Christian Science has done for me and mine, but words are inadequate and the best expression is my endeavor to live the truth it teaches.

E. A. S. WHITTARD, San Francisco, Cal.

I am very glad to acknowledge the quick relief which came when I asked for help in Christian Science. My foot had been painfully injured, and was troublesome at intervals for some days. The night I telephoned a practitioner for help, I found it swollen and inflamed, which caused me to fear that it would prevent my reading at the Wednesday evening meeting. Next morning, however, the swelling had disappeared, and also the fear, and I was able to do everything necessary. I am very thankful for the good work of Christian Science.

LILLIAN F. AIKEN, Greenfield, Mass.

I desire to testify to what Christian Science has done for me. Since taking up the study I have been benefited in many ways, both physically and mentally. It has been proved to me that divine Love does heal. In March, 1911, I was suddenly taken very ill to mortal sense, with a high fever and a

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bad cough. We called in a doctor, who pronounced it a very bad case of typhoid. I gradually became worse and the medicine failed to bring me any relief, so the family became alarmed. I had given up and had no desire to live, when one of the family mentioned Christian Science. A practitioner was called, and after having treatment four days I was fully restored to health. I owe much gratitude to Christian Science.

MRS. BESSIE COCHRAN SPOTSWOOD, Denver, Col.

✦

It is with deep thankfulness to God, and sincere gratitude to Mrs. Eddy, that I give this testimony. I came to Christian Science in July, 1909, for physical healing. In the summer of 1908 I fell and severely injured both of my ankles, bruising the legs from my knees down. I received the best medical attention, but grew steadily worse, until I was forced through intense suffering to resort to opiates almost constantly. I then decided to turn to Christian Science as a last resort, and a friend kindly loaned me a copy of "Science and Health with Key to the Scriptures." I realized that it had to be spiritually discerned, and I prayed for understanding to read the book.

On the morning that I began to read, I removed the elastic bandages which I had worn for a year, willing to trust to God. I read slowly and carefully, and by the end of ten days I was perfectly and permanently healed of my lameness. The ligaments had all gone back into their proper places, and all pain and discoloration had vanished. I continued to read, and almost before I was aware of it, I had been healed of a chronic bowel difficulty of fourteen years' duration, also of chronic bronchitis, from which I had suffered for about eight years.

A few months after I began to study Christian Science, I suddenly became deaf. There being a belief of inherited deafness in my family, I was so filled with fear that I was unable to help myself; so, after two weeks, I called upon a practitioner for help. He gave me two treatments, after which my hearing was perfectly restored. Through the work of this same practitioner I have since been healed of acute illness, also neuralgia, fever, headache, a skin disease, and other ailments. Almost all of these healings were instantaneous.

Through the slight understanding I have of Truth, I have been able to help others. My mother was taken violently ill one night with so-called ptomaine poisoning. She suffered several hours before calling me. Then I sat by her bed and treated her, and in ten minutes she was in a peaceful sleep which lasted four hours. When she awoke she was perfectly well. She has had no other but this treatment since I have been a student of Christian Science, and has been healed of sciatica, neuralgia, burns, and other ills. Through scientific demonstration our home was saved one night from fire, and with it my mother's life and my own. Every day brings to me some new proof of the power and protection of divine Love. I am more grateful to God than I can express for Christian Science.

MARIE LUCILLE FRY, Chattanooga, Tenn.

I can attest to the truthfulness of the above testimony of my daughter. I am grateful to God for many benefits, both to myself and to members of my family, through Christian Science.—MRS. MARY A. A. FRY, Chattanooga, Tenn.

✦

During many years I had been suffering from an abscess in the ear which no doctor ever cured, but I was healed in 1907 by Christian Science treatment.

E. T. MONNERAT, Geneva, Switzerland.

From Our Exchanges

[*The Christian World*]

The story of Moses dying in view of Canaan without entering it, is not just a piece of individual biography. It is our story, the story of the human heart. We are all of us marching forward toward a paradise more or less in view, a paradise we do not enter. We do not enter our paradise, because as we advance it becomes, by this splendid law of our being, always a better, a higher than the one we set out to secure. We remain unsatisfied with the earlier consummation because we find that the universe contains still better things. We reach our Jerusalem, as some of the Crusaders did, and find it not good enough. That dusty, ill-smelling city on its stony height, will that do? No; and were it a city of golden streets, of marble palaces, still it would not do. The soul leaps at once from the material to the immaterial, to a Jerusalem which is from above, which descends to us out of heaven from God. It is from the infinite expansibility of the human soul, its capacity for the highest there is, that springs its present non-content. And no promise of good that could have been written for us on the heavens were surely comparable, both for its largeness and its sureness, to the sublime hope that our non-content kindles within us.

Meanwhile, as we are thus drawn onward, drawn by the immense demand of the soul, let us not despise or undervalue the paradise we have already reached. Let us be happy in the happiness we have—the happiness that has this desire in it. Let us enjoy our incompleteness, and that because it is incomplete. Do not trouble about the sordidness of your conditions if the soul is not sordid. The great thing is that we are on a journey, the most wonderful journey that ever was. What is behind us is astonishing enough, but that is only a preparation for what is before us. "Here we have no continuing city, but we seek one to come." Forever do we seek and seek; forever does our paradise recede as we advance; and for the reason that we are the children of the infinite, nothing less than the infinite, in its height and depth and fulness, can be our home.

[*The Universalist Leader*]

Mostly we are overburdened, not by the pack upon our back, but by the pack we had there yesterday and the pack we are going to have tomorrow. While we can easily bear the one burden of today, there are very few who can bear the three; and sometimes the same burden would not be hard to carry for just one day, but the thought of the days that have been and the days that are yet to be, robs us of hope. Here is the secret of most of our life's success or failure. We do not take our life as it comes. We can be sweet-tempered and kind and just for a little while, but the thought of keeping it up day after day and month after month and year after year, is what appals us. Yet we have only the present in which to do and speak and think, and there would be fewer overburdened minds and hands and hearts if we would only take things as they come. We can all be good for a day if we try hard enough, and we have only one day at a time; and living one day at a time the best we can, will soon make a year of happiness.

[*The Continent*]

"What do ye more than others?" That question from Christ contains a whole volume of Christian ethics. In our Lord's time, just as today, multitudes regulated their conduct by the standard measurement, "All that's to be expected of an ordinary man." Then as now there prevailed a kind of

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set tradition as to what consistency demands of a religious person; anybody who kept abreast of that mark felt himself doing well enough, but Jesus always carried a prod to disturb the content of "well enough." He was everlastingly keying up character to a higher plane—the good to the better. The Master could not permit religious people to measure themserves by one another. He knew that meant self-righteousness. Instead, he insisted on having his followers read the measure of their obligations by the deeds of those who do not profess religion.

"What do ye more than others?" To please his Master the Christian disciple dare not stop with doing as well as is to be expected of the average man. He must do a great deal better than the average man dreams of; and as the man of the world improves, it is the business of the Christian to keep improving faster.

[*Western Christian Advance*]

The heart of the world has long been calling unto men in behalf of the interests of brotherhood. The phrase has been sounded forth until it has become hackneyed. It falls upon the ear as a venerable sound signifying but a sentiment. It fails to arouse emotion, start thought, inflame imagination, and call the being of man into action. We cannot understand why this is true. The doctrine of the fatherhood of God has sent a benign influence into human life, but its correlate, the brotherhood of man, remains a theory untried and unaccepted. Men are saying the church has sent the doctrine of fraternity and brotherhood into eclipse. On every hand are organizations calling to the church and her ministry for the reemphasis of the doctrine of brotherhood. She is beginning to listen. The path before her lies in semidarkness, but a new light breaks. She prepares herself and stands on the threshold of a new day.

[*The Advance*]

If Jesus were to come again, a great many excellent people would value his advent in proportion as he increased for them or their neighbors the visible supply of material comforts. But this is one of the minor values of the gospel. It is life itself that counts. Christ came to give life and give it abundantly. The life which he gives us is the abundant life. Every other form of life in comparison is meager and disappointing. Every form of life which depends primarily on the possession of things external is doomed to ultimate disappointment. The life that cannot wholly fail is that which has learned the secret which Jesus knew, taught, and lived. In him was life. In him is life. Slowly but surely the judgment of wise men comes into accord with the estimate of Jesus. A man's life consisteth not in lands or gold or bonds or stocks, but in love and righteous character.

[*The Congregationalist and Christian World*]

If God is not a reality to us, if Christ is not enthroned in our hearts, if our one passion is not the conforming of the world to his standards, of what avail is all our machinery and all our platform talk? The churches of this country have no business in hand that compares in importance with that of making themselves more fit to be channels through which the grace and help of God may flow into needy and sinful lives and into the disordered and corrupt life of the world.

[*The Christian Work and Evangelist*]

The man who is hospitable to truth and ideals from whatever source, is the man who grows. The man who keeps open heart and mind, not the man who hedges himself about with walls and fences, is the man who grows great in culture, resource, and strength. The same is true of nations.

Special Announcements

From the Publisher of Mrs. Eddy's Works

THE CHRISTIAN SCIENCE TEXT-BOOK, "SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES."

In accordance with instructions from the Rev. Mary Baker Eddy, given in March, 1910, her book "Science and Health with Key to the Scriptures" has been translated into the German language and printed as a special edition with alternate pages of English and German. Description and prices will be found on the outside cover page of the *Sentinel*.

The volume "Poems by Mary Baker Eddy" is specially bound; 79 pages.

Orders for the books named above and the other works by Mrs. Eddy should be addressed to ALLISON V. STEWART, Falmouth and St. Paul Streets, Boston, Mass.

From the Editor

All manuscripts submitted for publication in the *Sentinel*, *Journal*, and *Herold*, whether articles, poems, or testimonies, and all correspondence relating thereto, should be addressed to the EDITOR, and not to individuals.

From the Society

"Das Heilen der Christlichen Wissenschaft ist geistig und wissenschaftlich" ("The Healing of Christian Science is Spiritual and Scientific"), a lecture by Prof. Hermann S. Hering, is published in German only and is ready for distribution. Forty pages and cover.

The lecture, "Christian Science: A Religion of Love," by Virgil O. Strickler, has been translated into German ("Die Christliche Wissenschaft: Eine Religion der Liebe"), and is now printed in pamphlet form and ready for distribution. Forty pages and cover. This lecture was recently published in English, and both editions are on sale at prices of the regular pamphlets as shown on the opposite page.

From the Clerk of The Mother Church

CHURCH TENETS.—The tenets of The First Church of Christ, Scientist,—The Mother Church,—printed on folded sheet for use of the branch Churches of Christ, Scientist, with space for the names of the churches and their by-laws, can be had at seventy-five cents a hundred. Orders will not be taken for less than one hundred, and postage stamps should not be sent in payment.

Correspondence relative to the tenets or to membership with The Mother Church should be sent to J. V. DITTEMORE, Clerk, 105 Falmouth Street, Boston, Mass.

From the Church Treasurer

Per capita taxes and contributions to The Mother Church, The First Church of Christ, Scientist, in Boston, Mass., should be sent to ADAM H. DICKEY, Treasurer, 103 Falmouth Street, Boston, Mass.

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The Christian Science Journal

Published Monthly

Founded April, 1883, by Mary Baker Eddy, Discoverer and Founder of Christian Science, and author of the Christian Science Text-book, "Science and Health with Key to the Scriptures."

This monthly magazine is the official organ of The First Church of Christ, Scientist, in Boston, Mass. In addition to articles, lectures, and testimonies not published elsewhere, it contains a complete list of Christian Science practitioners, and a directory of Christian Science Churches, Societies, and Reading Rooms.

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Published Every Day, Except Sunday

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The Christian Science Quarterly

Published January, April, July, and October

Contains the Lesson-Sermons which are read at the Sunday services throughout the year in all the Christian Science churches. These Lessons, which present citations *from the Bible and "Science and Health with Key to the Scriptures," are valuable for daily study.*

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Subscriptions not accepted for less than one year. Subscriptions begin with current quarter unless otherwise designated, and terminate with the last of the month named on wrapper.

Der Herold der Christian Science

Published Monthly

A magazine printed in German. It contains original and translated articles bearing upon Christian Science, testimonies of healing, also the Lesson-Sermons which are read at the Sunday services in all the Christian Science churches. Improved and enlarged in 1910.

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Pamphlets

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CAUSATION: VIEWED IN THE LIGHT OF CHRISTIAN SCIENCE. By FREDERICK DIXON. Also printed in Swedish.

CHRISTIAN SCIENCE VS. MENTAL SUGGESTION. By FREDERICK DIXON. Reprinted from the *Weekly Budget*, London, England.

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CHRISTIAN SCIENCE: DEMONSTRABLE RELIGION. By FRANK H. LEONARD. Also printed in Norwegian.

CHRISTIAN SCIENCE: A RELIGION OF PROGRESS. By WILLIAM D. MCCRACKAN. Also printed in German, Swedish, and French.

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Miscellaneous

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CHRISTIAN SCIENCE SENTINEL

"What I say unto you I say unto all—WATCH" Jesus

Vol. XVI No. 7

Boston, October 18, 1913

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A NOBLE TYPE OF GOOD HEROIC WOMANHOOD
Longfellow

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Items of Interest

NATIONAL

The fate of the government's regulations for the control of water-power sites was submitted to the United States circuit court of appeals at Denver last week, when arguments were concluded in the case of the United States against the Utah Power & Light Company. The suit involves the whole subject of federal or state control of the public domain. Fees to the government, estimated at from one to two million dollars in the next ten years, are also involved in the case. The Utah Power & Light Company is a forty million-dollar merger. The appeal is from the decision of Judge Marshall of the United States district court of Utah, charging the power corporation with trespass in constructing a flume and reservoir in the Cache national forest, Utah. Hundreds of similar instances in mountain and Pacific coast states are awaiting determination.

Thomas Mott Osborne, chairman of the New York state committee on prison reform, spent a week in Auburn prison as a voluntary inmate, for the purpose of studying the prison system from first-hand sources. He is enthusiastic over the success of his experiment, which included a taste of every experience that is possible for an inmate to undergo aside from electrocution. "I am more than ever confirmed in my previous opinion," he said, "that the prison system is singularly unintelligent, ineffective, and cruel. In many respects the material welfare of the convicts is well looked after, but the prison system is a form of slavery. It takes from the convict his own initiative and freedom of action, and he becomes an irresponsible automaton, unable to guide his own destiny when he returns to the outside world."

A contest in the national Senate on the Hetch-Hetchy project is scheduled, the principal opposition coming from those who object to the provision which gives the federal government the right to regulate the extensive water-power which will be developed when the dam is constructed. The precedent which will be established by the passage of the bill in its present form, will enable the federal government to extend its control in the future over the "white coal" resources of the nation so that they will not pass as gifts to the water-power trust.

A federal permit to develop water-power in the Eldorado national forest, California, for use in Sacramento, Stockton, and other California towns, with a possibility of its extension later to San Francisco, has been granted by Secretary Houston to the Truckee River General Electric Company. About sixteen thousand horse-power will be developed at first, and this will be doubled as the market increases. The water will be from the Rubicon river. A tunnel one and a half miles long is to be built.

The national Senate passed the urgent deficiency appropriation bill carrying the House provision abolishing the commerce court. An amendment retaining the five commerce court judges on the circuit court bench until they resign or retire, was added to the provision. About five million dollars of appropriations are carried by the bill.

Representative Lewis of Maryland, the author of the parcel post act, will prepare the administration bill providing for the government ownership of telephones. Mr. Lewis has been working for nearly a year on the measure. He has had the assistance of the interstate commerce commission and of experts in the post-office department.

Congressman Kinkead of New Jersey, representing the Jersey City district, who recently introduced in the House a resolution for an investigation of the beef trust, has been assured by leading members of the House judiciary committee that a sweeping investigation will be made during the coming winter.

The metropolitan park commission expects to open the stadium bridge over the Charles river at Soldiers Field, between Cambridge and Boston, so that it can be used by the football crowds attending the Harvard-Holy Cross game on Oct. 18.

INTERNATIONAL

Argentina is about to secure the services of two agricultural experts from the United States. They are Dr. A. D. Melvin, who has been chief of the bureau of animal industry since 1905, and Willet M. Hays, former assistant secretary of agriculture. The former's work will be along the same lines as in this country, while Professor Hays will be engaged in the development of rural economics.

The New South Wales government at the beginning of the present year inaugurated special training in home management for schoolgirls in the larger city centers, and the system is now to be extended to the country schools of New South Wales. The government has introduced domestic science schools for girls, and has also extended the scheme of high school education to the country districts.

The Mont Dor tunnel, which will considerably shorten the line between Paris and Lausanne, was successfully pierced last week after just a little over three years' work. The tunnel is slightly under four miles long, and was estimated to cost thirty-seven million five hundred thousand francs.

It is understood that the Chinese government is arranging to borrow one hundred and twenty-five million dollars from the quintuple syndicate, consisting of bankers of France, Germany, Russia, Great Britain, and Japan. The loan will be made on the same terms as the previous one.

The annual report of the metropolitan water board of London shows that the total estimated population supplied by the board at the close of the year was 6,688,555, and the average daily consumption per head was 35.39 gallons.

To make Valparaiso, Chile, as safe a harbor as any in the South American waters, the government is spending ten million dollars in dredging and in the construction of breakwaters and docks.

The appointments to the much-talked-of and long-deferred interstate commission of Australia have been made by the Liberal government.

The Australian financial year, ended June 30, closed the year with a record revenue of £16,075,555.

INDUSTRIAL AND COMMERCIAL

Located in Grant county, W. Va., on the headwaters of Stony river, a tributary of the Potomac, thirty-four hundred feet above sea-level, in the Alleghany mountains, is a new Stony river dam, recently completed by the West Virginia Pulp and Paper Company of Luke. The dam has been built to store water in the rainy season, to be released during the season of low water. It will form a lake three miles long and one mile wide at the widest point, and will hold about one billion five hundred million gallons.

Calgary, Alberta, has spent five million dollars on civic improvements and general expenditure in the first eight months of the year 1913. More than two million dollars has been spent on construction alone. Included in this is the construction work done on Calgary's municipal railway, which returns an annual dividend to the citizens.

Contracts for about 1,064,804,000 feet of timber were made by the United States forest service in California for the fiscal year which ended July 1, 1913. The money involved is $2,324,936. The largest contract was one for eight hundred million feet, and the company buying was given twenty years in which to cut the timber.

The value of the copper produced from the mines of South Australia during the past ten years has aggregated £4,407,206. Last year, owing to the high price ruling, there was an encouraging revival of the industry, and work was resumed in a number of mines which had been shut down for various reasons.

The experiment of bringing reindeer to live in Denmark has succeeded, for they thrive in northern Jutland, where the ground is covered with moss. It is fully expected that the deer will become a new source of revenue to the inhabitants.

Last spring 6,682,068 pounds of maple-sugar and 455,403 gallons of maple-syrup were produced in the state of Vermont. The trees tapped numbered 5,076,375, while nearly as many more were untapped.

In 1912-13 the imports of India were valued at one hundred and seven million pounds and the exports at one hundred and sixty-four million pounds.

Capital amounting to more than one billion dollars is invested in industries depending upon refrigeration.

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Christian Science Sentinel

"What I say unto you, I say unto all—WATCH" Jesus

Vol. XVI October 18, 1913 No. 7

"Tribute to whom tribute is due"

IRVING C. TOMLINSON, M.A.

JESUS puts an important lesson before those who are earnestly striving to live the true life when, in his picturesque words to the Pharisees and to his disciples, he declares: "Render therefore unto Cæsar the things which are Cæsar's; and unto God the things that are God's." Paul emphasizes the same truth thus: "Render therefore to all their dues: tribute to whom tribute is due." Mrs. Eddy has but restated these commands when she says: "Man is tributary to God, Spirit, and to nothing else" (Science and Health, p. 481).

When his enemies approached Jesus with the question, "Is it lawful to give tribute unto Cæsar, or not?" they were seeking to prove him a traitor to the realm. They dimly apprehended that his kingdom was not of this world, and realized somewhat of his teaching that his followers were citizens of this spiritual realm, and not vassals to a foreign foe. Had he answered, No, it is not lawful to give tribute unto Cæsar, he might have been cast into prison, as an enemy of the state. Instead of an unwise reply, he discreetly called for a coin, and pointing to the superscription, said in effect that they should pay unto Cæsar the tribute which is Cæsar's; and unto God the tribute which is God's. It was true that the Master recognized God alone as his King, and himself as subject only to Spirit and spiritual laws. Environed, however, by those who had no comprehension of the truth so vitally clear to him, he wisely advised that, for the time being, and until a higher state of consciousness should be reached, due respect should be paid to the constituted authorities, while holding fast to the true ideal.

Throughout his earthly life Jesus manifested this same wisdom in dealing with all practical questions. Serving faithfully as a carpenter in Nazareth until his thirtieth year, he recognized the tribute due to earthly conditions. When for three years he stemmed all opposition, even to the facing of death bravely, he was paying tribute to his heavenly parent, overcoming triumphantly every phase of so-called material law by the application of the spiritual. When in later years it was demanded that he pay his taxes, he yielded consent, and Peter procured the necessary coin from the fish's mouth. When he healed the sick, walked on the waves, and raised the dead, he was paying tribute to Spirit. In eating and drinking, in clothing himself with the seamless robe, in accepting the hospitality of his friends, he was characterized by the wisdom which gives due consideration to immediate circumstances and conditions.

In this day the followers of Christ Jesus are called upon to exemplify his wisdom. In dealing with the problem of vaccination, of contagious diseases, and of other health regulations enacted by municipal and state governments, they should act with discretion; but in dealing with their own problems of sickness and sin, the tribute which they render is to God, and God alone. In the question put to Jesus the tribute referred to was a tax, and its payment argued not only citizenship, but obedience to laws of the realm, and willing consent to any effects which came from adherence to those laws.

The spiritual lesson herein involved is plain. The Christian Scientist has taken his stand on the side of Spirit and spiritual laws, knowing that matter and its supposed laws involve all discord, including sin, sickness, and death. Whoever, then, is paying tribute to the material realm by acknowledging it as real and God-given, is making himself subject to the evil consequences which ever follow in the wake of homage rendered to materiality. He who renders "unto God the things that are God's," is in the way of receiving the benefits which divine Mind has for those who obey and love Him. Those dwelling consciously in a spiritual universe, who render tribute faithfully thereto, receive the benefits of the laws of that universe, and the outcome of this obedience is freedom, peace, joy, and health.

This rendering "unto God the things that are God's" involves nothing that is unreasonable or burdensome. To yield absolute allegiance to God, which St. Paul asserts to be our "reasonable service," would lift mankind into that unity with God which alone brings dominion and an abundance of good. Surrounded as we are by the things of Cæsar, it is right that we should have sufficient food and clothing, that we should dress comfortably, sleep normally, and take vigorous means to resist the false physical laws of Cæsar's realm which tend to weariness and weakness and which seek to annul the supremacy of Spirit and the health and joy consequent upon faithful obedience to God.

A tendency of mortals which entails only evil results, is that of rendering unto Cæsar the things that are not Cæsar's. He who believes that there is power in matter, and administers or receives a drug, thinking it contains power to help or heal, is giving tribute where it is not due. God is the only power and the only presence, and to recognize as real any other power or presence is to pay a tax to an unreal master, who will levy (exact by compulsion) the "uttermost farthing." To acknowledge any other power than God, is as great an error as for the musician to think that there is music in the wood or brass of the instrument. Harmony is Mind's expression; it springs neither from matter nor mortal mind. The enlightened musician pays tribute, not to matter, but to musical ideas, and musical harmony follows as a natural sequence. So those who are possessed of the Christ-understanding know that all power and reality are to be found in Mind alone, and rendering to Mind the tribute that is its due, spiritual and physical harmony are the outcome.

The great Master has had no more faithful disciple in obeying his injunction to "render unto God the things that are God's" than was our Leader, Mrs. Eddy. Her fidelity to Truth is manifested on every page of Science and Health and throughout her other writings, and also in a remarkable degree in her daily life, as those who best knew her gladly attest. She not only gave true reverence to God, but wisely and carefully gave Cæsar his proper due. If our textbook renders to "God the things that are God's," it might be said that the Manual of The Mother Church also yields to human relations and conditions their just tribute. Herein is seen the necessity that loyal Christian Scientists be earnest and intelligent readers of the Manual, as well as of Science

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and Health. It is not enough for one to possess the spirit; it is equally important to apply intelligently and obediently the teachings of Christian Science as given in the by-laws of The Mother Church.

Grateful students of Christian Science feel that one way of rendering tribute to God, is in giving to its Discoverer and Founder her proper due. They know that all the revelations of Truth which have come to them through Mrs. Eddy's writings, have their source in infinite Mind, and they therefore give to this Mind, their Father in heaven, the Principle of all that is, the praise which is His and His alone. They are not unmindful, however, of the honor justly due the one whose clear-sighted vision, loyal obedience to Truth, and faithful adherence to the call of heaven, as she heard the divine voice, brought again to hungering humanity the "bread of life," the ever-present Christ. Realizing also that due regard for her is most helpfully expressed in scientific thinking and living, they tenderly recall her urgent behest upon all her followers: "Follow your Leader only so far as she follows Christ" (Message of 1901, p. 34).

No greater help can be gained in daily rendering "unto God the things that are God's," and so being faithful to our cause, than by seeking clearly to understand and live in accordance with the words already quoted, "Man is tributary to God, Spirit, and to nothing else." Adhering to this spiritual axiom, each one in thought and deed will know that he is a citizen of the heavenly realm; that he is subject only to laws of health and life eternal; and that he is to pay tribute only to the good, the beautiful, and the true. Thus he enters into his actual birthright, and all that the Father hath, becomes his everlasting possession.

Forgiveness

GEORGE SILAS HADDOCK

THE gentle word of forgiveness is sweet to human ears. The child is made happy by it, the friend encouraged, and the heart uplifted. It comes as a soothing, quieting influence, awakening hope, and refreshing with its note of cheer. The forgiveness of human sense is beautiful and denotes a loving spirit, but it lacks in that which is most essential; it fails to recognize and prove the unreality of sin, that it is impossible for a child of God to fall, or for evil to appear in the realm of infinite good.

Admitting the fault, giving credence to the error, the forgiveness of the world comes burdened with a sense of sin's reality, even though accompanied with kindly sympathy, but Christian Science has come to bring the glad message that man made in the likeness of infinite good never can fall from harmony, nor swerve one iota from the law of divine reflection. It looks through the formations of a false sense and judges "righteous judgment," holds to the creation of a loving Father, too good and pure to behold iniquity or create a child capable of evil. It says to the troubled sense: Be of good cheer! Man's true individuality never sinned! Now you are free! How uplifting and inspiring is this forgiveness, and how frail and inadequate the other. One brings quickening and inspiration, a consciousness of freedom and of native worth, while the other, failing to erase the belief in sin as an entity, seeks to tranquilize the human sense with soft and tender words.

The psalmist speaks of the one "who forgiveth all thine iniquities." Here the word rendered forgive means, according to Young, "to send away, let go." The divine forgiveness, then, is the sending away or obliteration of the error, the wiping out of the illusion of material sense, together with the realization that the image, or idea, of Mind could never cease to express good or get out of the radiation of Love and Life. In "Miscellaneous Writings" (p. 292) Mrs. Eddy says, "Divine Love eventually causes mortals . . . to forgive and forget whatever is unlike the risen, immortal Love; and to shut out all opposite sense." Is not this the very essence of true forgiveness?

True forgiveness implies infinite compassion and mercy. It is that which reinstates primitive wholeness and goodness of consciousness, and recognizes man's eternal identity as the likeness or idea of Mind, incapable of sin, sickness, or death. Forgiveness is healing. It is as sunshine to the darkened room. It is a great sending away of the illusion that the child of infinite Love can fall. It comes to strengthen the weak hands and confirm the feeble knees. It brings to the heavy heart lightness and peace and a song of hope, courage, and rejoicing.

Jesus knew how to forgive and so knew how to heal. To the man suffering with the palsy he said, "Son, be of good cheer; thy sins be forgiven thee," and perfect healing followed. To those at the tomb of Lazarus he said, "Loose him, and let him go." Again, he said, "Ye can discern the face of the sky; but can ye not discern the signs of the times?" And as a correlative to this passage, Mrs. Eddy has written, "How much more should we seek to apprehend the spiritual ideas of God, than to dwell on the objects of sense!" (Science and Health, p. 510.)

In the recognition of the indestructible man of Mind's creating instead of the illusion of mortal sense, and the scientific reduction of the false claim of evil to its primitive essence, mortal mind, a great healing takes place, a great forgiveness. In this loving work evil is not ignored, but permanently disposed of. It answers to the call, "I charge thee, come out of him, and enter no more into him," and goes into nothingness; while man, the image of his Maker, infinite Love, shines forth pure and perfect. Paul's loving admonition stands out a guide to the workers in truth: "Be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you."

Healing in Christian Science

ROBERT O. CAMPBELL

ON first coming into contact with Christian Science as a remedial system, some appear to doubt the declaration that a careful study of the text-book, "Science and Health with Key to the Scriptures," will heal diseased physical conditions. The use of material remedies has so generally constituted all practise for the cure of physical ills, in the experience of a majority of the people, that their lack of faith in curative results being obtained from the perusal of a book is not strange. Numerous instances where such cures have been accomplished are becoming so well known, however, that the worth of this healing is now recognized by many who know not how it is done. Those who, having been cured in this manner, wish to share their good fortune with friends, sometimes find the removal of doubt from the consciousness of another very interesting, and also the consequent awakening of appreciation to the truth about Christian Science healing.

That fear and anger affect the physical condition is familiar to all, and they know further that the removal of the exciting cause, in almost every instance, will restore a normal state in a brief time. In Christian Science practise, freedom from the disturbed physical condition and restoration of the normal mental poise can be accomplished by study of truths relative to one's being. Unlike blind faith in personal influence or a senseless drug, these truths operate through the spiritualization of thought, which does not correct discord by

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changing the sense of disease into another emotional state, but by substituting for every thought of an emotional cast the understanding of Spirit's omnipotence, operating through spiritual law.

The sufferer who has lost hope of a cure by material remedies, or who has at least grown weary waiting for relief from stress by the means employed, is often induced by the pain undergone to turn his thought in prayer to God for respite. Failure to find harmony from the use of human aid, and the consequent disappointment, very frequently cause a humbled mental condition wherein spiritual cures may be quickly wrought. Once let the human thought be awakened to the possibility of healing by the activity of spiritual law in consciousness, and a very limited effort to comprehend the practise will be rewarded by satisfactory results.

That this practise is Christian, no one who has experienced proof of its curative power will doubt. The peaceful assurance that a provable understanding of God and His kingdom on earth is a present possibility, which commonly accompanies the remedial effect of divine law operating in individual consciousness, is ample evidence, in most cases, to convince one that a power transcending the human has been at work. All who are inclined to learn something of this system can readily prove the text-book to be a legitimate and satisfactory interpretation of the spiritual healing practised by Christ Jesus and his disciples—the healing that marked forever the early Christian era, and again given to mankind through the inspired teaching of Christian Science. Those who are most familiar with the results obtained in this way, see in its beneficence the fulfilment of the promise made by the Master, "He that believeth on me, the works that I do shall he do also."

Omnipresence

MARTIN C. EBEL

In a recent sermon a minister asked, "Is it possible for God to be always in our thoughts?" He then pointed out how one can carry in his mind a tune he has heard, and even hum it in the midst of his work, without interfering with the business he may be about. He also portrayed the human lover, who never has the loved one absent from his consciousness, and yet he in no wise allows that to interfere with his toil; never out of mind, and yet not in the way of his mental labor. The preacher said he believed that God can possess our minds unceasingly, and that one can have a godlike sense even if he is engaged in common work.

Shortly after this sermon came to my attention I was able to demonstrate its truth. I was engaged in experimental work in my business, and for a time did not seem to be making any progress in what I was trying to produce. I had previously, by mere chance, developed a chemical process which would prove of value if it could be reproduced, but the more I strove, the farther I seemed to be getting away from what I was pursuing. Anxiety and impatience began to manifest themselves in my mentality, as from day to day I found I was not making any headway; and while in this condition, the minister's question presented itself, and it then occurred to me that if, instead of harboring anxious and impatient thoughts I would make room for God's ideas, something might be accomplished, and if the work was mine to perfect, I would succeed.

With this thought in mind, I continued the experiments for several days, not meeting with immediate success, but no longer discouraged over my unsuccessful efforts. Stopping one day after another futile attempt, and searching my consciousness as to whether what I was about was really my work, my attention was attracted to some refuse matter among the products of my work. I seemed to be directed to use this to solve my problem. I did, and it proved to be the solution I sought. My own ability had failed me, but in relying on God's help my efforts were crowned with success.

This is not the first instance in which the ever-present help of God has been instrumental in overcoming difficulties for me. On another occasion I found myself in a somewhat similar position to a man in a rudderless ship. In financing a business, I was suddenly confronted with the necessity of stepping into a chemistry plant and assuming responsibilities in something entirely foreign to me. It was necessary that the manufacturing should continue without interruption in order to overcome the harm which the business had already sustained; but there I stood, without the slightest knowledge of chemistry, seemingly unable to proceed. After endeavoring for several days to locate the former manager, I suddenly realized that I was not seeking in the right direction for assistance, and that God as the infinite Mind would surely guide me if I sought His aid. Calling on a practitioner for help, I proceeded to work out the problem by clinging steadfastly to the truth, knowing that all is possible with God.

This happened on Friday. On the following Monday I was able to give a successful public demonstration of the merits of a product which had suddenly been condemned by the trade generally, and at once regained for it the reputation which it formerly possessed, having been able to do this solely through divine guidance, performing a chemist's duties in manufacturing without even the formula at hand to work by.

Physically, I have had many beautiful demonstrations of the wonderful healing power which has again been revealed to the world through the teaching of Christian Science, one most marvelous to me happening while I was engaged in my laboratory, attempting to force open a case. In doing so I drove a nail through my finger. I naturally felt the sharp pain, but without stopping to examine how serious the injury was, I immediately began to realize, to the best of my understanding, "the scientific statement of being" as taught in our text-book, "Science and Health with Key to the Scriptures" (p. 468). Continuing at my work for several hours, handling poisonous ingredients, washing my hands as usual at the completion of my day's duties, and finally arriving at home, I did not discover until then that a rusty nail had passed entirely through my third finger. Then I faltered for a moment, but recognizing through the scientific statement the nothingness of matter, I paid no further attention to the injury, and while for some days the marks were distinctly visible, I suffered absolutely no inconvenience from it. The healing was practically instantaneous.

Recently I found myself standing on a street corner of that busy thoroughfare, Broadway, New York, declaring against an ache which to my material senses had become decidedly real. I had just left a restaurant to keep an appointment, when I was seized with severe pain, such as a cavity in a tooth seems to produce. I had lost rather a large filling from a tooth some weeks before, but had so far been able to overcome any annoyance felt from it through my knowledge of Christian Science. My suffering first brought a dentist to mind, but I was away from home and could not hurry to one. While contemplating what to do, the thought came to me that as God is not the creator of discord, it is certainly within His power to destroy a toothache. I had reached the street corner, and stood there for some time unconscious of my surroundings, pondering over that one thought which had come to me. When I became conscious of my environment, I found that the pain had fled, and since that moment I have had no return of it.

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These two narratives are simply incidents of many wonderful healings I have personally experienced. Two children, a daughter thirteen years of age, and a son eleven years of age, have never tasted medicine, though they have had attacks of illness to which children are believed to be heirs. These attacks were, however, always promptly met through Christian Science. That life is eternal, and that there is no death, I could never clearly perceive until a short time ago, when one very close to me and mine, and very dear to us, passed from this sphere of existence to her "heavenly rest" (Poems, p. 5). Then in hours of sorrow there slowly dawned on me that spiritual truth, that in God alone "we live, and move, and have our being;" that though we pass through the transition called death, our life cannot be taken from us, and that to know God aright is life eternal.

Joyfully do I take this opportunity to acknowledge publicly my infinite debt of gratitude to God for the spiritual understanding that is daily appearing more clearly to me; and likewise my boundless debt of gratitude to our beloved Leader, Mrs. Eddy, for the great wisdom which was imparted to her in unfolding this truth to us, and for that light which never faileth, when at times darkness seemed to be overtaking me.

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Unity with God

FLORA R. TSCHOPIK

THE desire of humanity is for peace. General and specific troubles always speak for the mistakes of mortal belief respecting the scheme of life. Consciously or unconsciously the blame for failure is usually placed upon God. The explanation is frequently offered, either that God for some inscrutable reason inflicts punishment, or that some earthly conditions are beyond the divine remedy; that we must pass through the ordeal of death to obtain His help. The covering of our own ignorance or wilfulness does not open the way for a betterment of conditions. In the prophecy of Jeremiah we read: "They have healed also the hurt of the daughter of my people slightly, saying, Peace, peace; when there is no peace." A poet expressed the truth about discord, in his lines:—

Thou great First Cause, least understood!
Who all my sense confined
To know but this, that Thou art good
And that myself am blind.

The best efforts to solve life's problem on a material basis utterly fail. Dependence upon material means for healing may seem to give temporary relief, but it has not and can not lead mankind to God. On the contrary, such procedure produces, apparently, a belief in the non-availability of divine power. Having experienced healing through the prayer of understanding, the earnest seeker finds in the demonstrable apprehension of spiritual healing the peace which is coincident with real trust in God. It is here that Christian Science is meeting the human need. It is proving today the practical nature of the teachings of Jesus that "divine law is the communicator of truth, health, and harmony to earth and humanity" (Science and Health, p. 72). This fact, open for individual proof, establishes that growing faith in and reliance upon God which fills the heart with a sense of obedience and love for the Father, whose healing compassion is ever ready to deliver us from all evil, when we are willing to part with our belief in its reality.

If the composer finds that his written notes fail to express the concord of music, he does not attach the fault to the science of harmony; he seeks, rather, a higher knowledge of music and corrects his own mistakes. Likewise, if disease and discord bear witness to errors in a present mode of living, why not begin to correct one's own daily thoughts and acts and search for an understanding of the Science of Life,—that higher knowledge which is founded upon demonstrable truth? If the corrective work takes place within and not without, deep down in the heart and not upon the surface, peace will soon be manifested. The psalmist has said, "Great peace have they which love thy law: and nothing shall offend them." It is not God's law that the acts and thoughts of others, material circumstances or so-called laws of matter, should deprive man of harmony. The Bible is filled with instructions which point clearly to the fact that unity with God offers a solution for every human problem. The necessity of existence is, therefore, to gain a knowledge and an application of God's law. Christ Jesus possessed the highest understanding of spiritual law, and he was able to say, "Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you."

The great Exemplar of all mankind did not live for the gratification of, or in subjection to the senses, nor did he rely upon material means for healing. During the earlier period of his ministry he showed the necessity for working spiritually in the midst of human problems. He was aware of the inability of mortal man to do anything of himself, and as we read in the fifth chapter of John's gospel, he demonstrated the real man's identity as the child of God, here and now. His life was the radiation of Love, the expression of spiritual power to heal, the embodiment of "on earth peace, good will toward men."

If one is desirous of better conditions he should let the search-light of Truth be turned within; then the secret crevices of selfishness, ignorance, doubt, and fear will be laid bare, and the unchanging goodness of God be revealed. Let us draw back the veil of the senses and measure our lives by the standard of the perfect man. Then there will dawn a truer perception of the wisdom of the Almighty, as divine Science calls upon mankind to lay aside all sin—even the sins of ignorance and misapprehension of God and His law—in order to gain entrance into the realm of consciousness where good is all-in-all.

If trust in God, good, and the reflection of divine Love destroy suffering, it is apparent that "too soon we cannot turn from disease in the body to find disease in the mortal mind, and its cure, in working for God," as Mrs. Eddy has pointed out on page 343 of "Miscellaneous Writings." Every moment's delay is lingering in the pit of mistakes, while on the plane of Truth that aid which surpasses our highest hopes is to be had for the seeking. By yielding up material-mindedness and by daily devotion to spiritual thinking, pain and discord are dispelled and are replaced by health and harmony. What excuse can one offer himself for self-exclusion from the joys of rightful activity? The counsel given to Job may well be taken by us, "Acquaint now thyself with him [God], and be at peace."

✧

[Written for the *Sentinel*]

Peace

CHARLES C. SANDELIN

HEED but the voice of Truth—thy peace,
Like the flowing river, shall not cease:
Flowing from God, its endless source;
If through thy consciousness it course,
And thou bar not the channel pure,
Thy peace—Love's peace—shall be secure!

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Selected Articles

[Frederick Dixon in *Kentish Express*, Ashford, England]

"Enquirer" wants to know if Christian Science has ever healed a case of leprosy. But why leprosy? Is it that he has been reading and studying, like another critic, and has discovered that leprosy was healed in early days, according to the Bible, without drugs, and has not been very successfully encountered by the Royal College of Physicians in modern days, with drugs? Or is it merely his playful way of attempting to bring Christian Science to a *reductio ad absurdum?* I am not an emporium of all the cases of healing effected in Christian Science, nor would it be proper for me to drag the names and diseases of Christian Science patients into the columns of the press for the satisfaction of a correspondent too coy to sign his or her own letters. However, I have a strong suspicion that I am going to disappoint "Enquirer," by stating that leprosy has been healed more than once by Christian Science, and by citing the case of one patient, well known in his own country, who was healed and has remained healed of leprosy. This is the case referred to by "Another Enquirer" in a recent issue. The details of the case, I regret to say, are too lengthy to be included in this letter, but I am enclosing a copy of them to the editor. What will, I am sure, add considerably to "Enquirer's" satisfaction, is the fact that the patient is able to speak with some authority, being a medical man, G. W. Barrett, M.D., an active practitioner for thirty years.

Your anonymous correspondent also goes on, like jesting Pilate, without staying for an answer, to explain that when Christian Scientists do what he would have them do, that is, go and live among lepers and devote their lives to them, they will convince people of the truth of Christian Science far more than by their controversies. Here, of a surety, is "a Daniel come to judgment," but will the judge very kindly give an example of a single controversy begun by a Christian Scientist? I always imagined that it was precisely the demand that Christianity should be tried by its works and not by its words, which led to so many of the attacks of which the opponents of Christian Science invariably get so much the worst. Christian Scientists always insist that professing Christians should obey the divine command to "heal the sick," and it is precisely because they are systematically doing this, while their opponents are abusing them for it, that Christian Science has spread all over the globe. Finally, it seems a little excessive for a writer whose own standard is veiled behind his anonymity, to require a course of action which, as it was not practised by Jesus or his disciples, may be regarded as having its limitations. When "Enquirer" has read and studied, he will discover that there was something not unlike the leper settlement in the Palestine in which Jesus and his disciples lived and worked, and that they apparently did not settle there, any more than in the country of the Gadarenes. It may then dawn upon the gentleman, whose self-appointed task it is to throw stones at his neighbors for doing their best in their own way, that there was a reason for this.

Let us turn to another critic, who, like his comrade in arms, is more willing to criticize Christian Scientists than to attempt the task Christian Scientists are essaying, of preaching the gospel and healing the sick. First of all, he is bitterly annoyed because Mrs. Eddy was not an Englishwoman, and he talks pathetically of "the old home land." His study and reading do not seem to have taught him that the church of "the old home land," by its persecution, drove those who differed from it across the Atlantic, and that that was how Mrs. Eddy's ancestors came to New England. Neither does it seem to have taught him that Christianity is not a British monopoly. After all, it was the sixth century of the Christian era when Bertha and Liudhard came to Kent. The critic's pathos reminds one instinctively of the village orator, who, after listening to a lecture on the origins of the Bible, declared that the good old English in which John and Paul wrote was good enough for him.

Then, again, he is disturbed because Mrs. Eddy says that all she has learned of God has been attained through the inspiration of reading the Bible. One wonders what he would have found to say if she had claimed the inspiration for herself. The great cause of complaint, in short, which he has against Mrs. Eddy, is that she has given the whole glory to God and claimed nothing for herself. His way of dealing with quotations is indeed rather ingenious. He quotes, for instance, the statement of Mrs. Eddy on page 107 of "Science and Health with Key to the Scriptures": "In the year 1866, I discovered the Christ Science or divine laws of Life, Truth, and Love, and named my discovery Christian Science. God had been graciously preparing me during many years for the reception of this final revelation of the absolute divine Principle of scientific mental healing," but he does not quote the corollary to it, following practically immediately, "Whence came to me this heavenly conviction,—a conviction antagonistic to the testimony of the physical senses? According to St. Paul, it was 'the gift of the grace of God given unto me by the effectual working of His power'" (p. 108). Again, he quotes from the Preface (p. xi), "When God called the author to proclaim His Gospel to this age, there came also the charge to plant and water His vineyard." It would be interesting to know what there is very terrible in this sentence. Most people have heard thousands of times the expression, "the call to the ministry." The exact difference can be apparent only to somebody who wishes to discover it.

Perhaps the triumph of this method of elucidation, however, lies in the quotation from page 457 of Science and Health, to the effect that "this book has done more for teacher and student, for healer and patient, than has been accomplished by other books." The critic does not think that it would be possible for a reader to draw from this any conclusion except that Mrs. Eddy was claiming that the Christian Science text-book had done more for the world than all other books in the world, which would of course include the Bible. Now, what Mrs. Eddy is doing is replying to a question of her own, as to why a Christian Scientist needs the Christian Science text-book, and her third reason is the reason quoted. It is extraordinary what may be done in the way of perverting a writer's meaning by a judicious use of her material.

Next the critic goes on to attack the theology of Christian Science by the simple process of quoting a series of scrappy sentences, torn out of their context. Everybody knows that by such means one can prove anything he likes, and so among serious people the method has always been discredited. In order to enunciate a sound system of criticism, one must begin by accepting the definitions of the book he proposes to criticize. Otherwise, he reduces himself to the ridiculous position of calling an isosceles triangle a square, and then blaming somebody else for saying that its angles are not right angles. This is the exact ditch into which this critic has fallen, and into which he will drag every one else who consents to be led by him. He criticizes, for instance, Mrs. Eddy's declaration of the unreality of sin, in blissful ignorance that Mrs. Eddy has previously defined reality as the creation of God.

The critic's last effort, however, is one of his most pitiable. Without the slightest attempt to elucidate for his readers Mrs. Eddy's meaning, he plunges into her exegesis of the book

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of Genesis, and quotes a passage with respect to creation which must be absolute gibberish to anybody not acquainted with the argument. He has apparently not discovered in his reading that there are two accounts of creation in the book of Genesis, nor has his study carried him sufficiently far to know what such a brilliant and even orthodox writer as Professor Sayce has had to say on this subject. This, however, is quite unnecessary to his method, as he has as short a way with those who differ from him as Defoe once satirically advised for Dissenters. He is aware, he says, that his objections do not apply to Christian Science only, for in various denominations there is much which goes by the name of Christian teaching but is not. The only remedy for this, he tells us, is "a return to the plain Bible teaching, regardless of conventionalities." It is a pleasing prospect, this with which the critic concludes his letter. For some nineteen centuries, the sects of the world have been murdering and persecuting each other over the question what plain Bible teaching is. This is plain Bible teaching, the Romanist has said; if you do not accept it, we will burn you. This is plain Bible teaching, the Anglican has said; if you do not accept it, we will put you in the pillory, surround you with Test acts and Five Mile acts, imprison you, and possibly execute you. This is plain Bible teaching, the Nonconformist has said; accept it, or we will brand you, imprison you, and perhaps hang you. And now comes this critic, the latest exponent of compulsory conformity, "a Daniel come to judgment." This is plain Bible teaching, he says; accept it, or I will write to the papers.

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[Paul Stark Seeley in *The Telegram*, Portland, Ore.]

The writer in a recent issue who is willing to personify "Common Sense" has a quite incorrect view of Christian Science, as evidenced by several of his statements. Let me say first, that it is no part of Christian Science practise to intimate to a patient the reality of health by stating to him that "there is no sickness, sin, or death." From the standpoint of Christian Science such a statement would be like telling the schoolchild that two times two are not five, and leaving him in bewilderment to guess the reason why. What the patient is told by the practitioner and what he will learn to understand from the study of Christian Science, is that the basis of its healing work is the demonstrable, spiritual fact that there is but one God, who is infinite good, and that man made in His likeness expresses in reality His divine nature, perfect and harmonious. Evil, sin, and disease, therefore, cannot be of God, who is good only, and being without God must be unreal, existing only in belief and meeting destruction in proportion as man perceives the facts of spiritual existence, or, in other words, learns the truth of being. Thus the promise of Jesus is fulfilled, "Ye shall know the truth, and the truth shall make you free," that is, free from the bondage of every evil belief.

The critic states that because a practitioner sits in the same room with the patient, that is a "suggestion" that something is being done for him. Perhaps he does not know that fully as many cases are being healed by Christian Science practitioners when the patient is absent, as otherwise.

In insisting on will-power as of divine origin, the writer states that "God works through men and women of will-power," and yet Christ Jesus, the greatest exemplar of scientific living that the world has ever known, said at a moment when his understanding of God was being put to its severest test, "Not my will, but thine, be done," meaning thereby that man should express in thought, purpose, and desire only that which is of God. Emerson says truly, "God will not make Himself manifest through cowards," but the courage that He requires is born not of human ignorance, but of divine understanding. As one comes to realize that his true consciousness is of God, he will not lose, but gain in those qualities of true courage and steadfastness which your correspondent seems to believe depend upon the human will. He will be courageous in the right, because he knows that he has laid hold of the truth that is eternal; steadfast, because he realizes that no power can vary the operation of divine law. His strength will be divine strength and his wisdom divine wisdom, transcending and eclipsing the human will with spiritual understanding.

In examining the parable of the importunate widow referred to, it seems plain from the first verse that the lesson to be learned is "that men ought always to pray, and not to faint," a lesson which the Master then illustrated by the story of the widow who succeeded in her request to the unjust magistrate —if the parable is in point—because of her constant prayer, and not because of will-power or blind perseverance. Neither did Jesus commend the Canaanite woman seeking the healing of her daughter because of her will-power, when he said, "O woman, great is thy faith: be it unto thee even as thou wilt." After first testing the woman's faith and humility, Jesus granted her earnest desire, which sought the operation of God's law for her child. It was not the presence, but the absence of the human, selfish will which led Jesus to help her after she had put aside all pride and personal sense and was willing to place her whole trust and confidence in God.

Because will-power appears to produce effects in our material existence, that is of itself no reason to attribute it to God, unless we are to forsake our belief in one God, who is good, and accept a contrary belief in a God to whom is also attributable all that is evil. It is not our purpose to discuss here the phenomena of evil, save to point out that the teachings of the Bible show us unmistakably that evil is no part of God, who is good only. The human will, blind and vacillating, acting without reason and not subject to God's law of unchangeable good, is but a phase of that carnal or mortal mind which Paul said was at enmity with God. As we lose this false mortal consciousness through a realization of that consciousness which is of God, spiritual and good, the will of mortal man will give way to that Mind "which was also in Christ Jesus," even the Mind of Christ.

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[John W. Harwood in *City News*, Manchester, England]

Two correspondents, whose opinions are unfavorable to Christian Science, are united in stating that Christian Science is "neither Christian nor scientific." Now, Jesus made the healing of sin and sickness, of all that is unlike God, the test of Christianity. Those who claimed to be his followers, and yet did not obey his commands, were sternly rebuked in the words, "Why call ye me Lord, Lord, and do not the things which I say?"

The good works being done by Christian Science in all parts of the world are the best proofs which can be given that Christian Scientists are striving earnestly to follow the Master in all his ways, and justify the claim to the term Christian as indicating the method by which these works are wrought. Mrs. Eddy says in the Christian Science textbook, "Science and Health with Key to the Scriptures," "If God, the All-in-all, be the creator of the spiritual universe, including man, then everything entitled to a classification as truth, or Science, must be comprised in a knowledge or understanding of God, for there can be nothing beyond illimitable divinity" (p. 127). A knowledge of God is essentially true Science, and Christian Science reveals the true idea of God as divine Principle, Supreme Being, Mind, and its teaching is

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being demonstrated, and the signs which Jesus said should follow are being made manifest. Therefore that which is reiterating Jesus' teaching and healing the sick, in proof of its correctness, is surely entitled to its full name, Christian Science.

One of these correspondents refers to several passages in the Scriptures, every one of which may be quoted in support of Christian Science. The warning of St. Paul to Timothy, to beware of science falsely so called, is just the warning repeated in Christian Science regarding so-called physical science, which is based on a false hypothesis of matter being real and its own law-giver. Jesus annulled all the so-called laws of matter, thus proving physical science to be falsely so called, by walking on the water, raising the dead, stilling the tempest, and this proved him to be, as Mrs. Eddy says, "the most scientific man that ever trod the globe" (Science and Health, p. 313).

Although there are no material rites and ceremonies in Christian Science, this does not take away any of the essential religious experiences. Our baptism, although unaccompanied by water, is a continuous spiritualization and purification of thought. Communion is the recognition of man's oneness with God, and is not relegated to certain times and places, but is a daily experience, manifested in the overcoming of evil of every kind.

The critic states that the healing done in Christian Science is no doubt a form of mesmerism. The only person who knows how Christian Science healing is accomplished is the one who is doing it, and this one would tell him that it is wrought by the same method which Jesus used and recommended to his followers. He said, "Ye shall know the truth, and the truth shall make you free." To know the truth about God, which Christian Science teaches, and which reveals the infinitude, omnipotence, omnipresence, and omniscience of God, good, is the way whereby the falsities called evil, disease, etc., are resolved into their native nothingness.

Mrs. Eddy writes: "Christianity as Jesus taught it was not a creed, nor a system of ceremonies, nor a special gift from a ritualistic Jehovah; but it was the demonstration of divine Love casting out error and healing the sick, not merely in the *name* of Christ, or Truth, but in demonstration of Truth, as must be the case in the cycles of divine light. Jesus established his church and maintained his mission to mankind on a spiritual foundation of Christ-healing" (Science and Health, p. 135).

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[John W. Doorly in *Southport* (England) *Visiter*]

My attention has been called to the Rev. C. S. Ryder's remarks on Christian Science at the sale of work in aid of the Children's Sanitarium. This critic speaks of Christian Science as a revival of Gnosticism, although admitting that there is an element of truth in it. He evidently has a high opinion of the powers of Gnosticism, or he would never have given it credit for the results of the Christian Science movement. In an age when the critic's own church, in company with every other church, is complaining of the lack of interest in spiritual things, and of difficulty in convincing people of the power and reality of Jesus' teachings, in this same age, Christian Science, which he cheerfully brushes aside as Gnosticism, has succeeded in building up the most remarkable spiritual movement that mankind has ever known, and through its teachings has redeemed unnumbered people from a hell of disease and sin.

The truth is, that Christian Science is revealing to men the power and availability of that "law of the Spirit of life in Christ Jesus" which makes "free from the law of sin and death," and it is proving that this law is the law of God, and is, therefore, as redemptive today as it was nineteen hundred years ago. Does the critic suppose that his friend in Liverpool became a Christian Scientist because he had known nothing better, when he was probably, like most Christian Scientists, brought up in the orthodox faith? Is it not time this dogmatic judging of another religion, of whose real teachings the critic very often knows nothing, should give place to the righteous judgment commanded by our Saviour when he said, "By their fruits ye shall know them"? The critic might have improved the opportunity by dwelling upon the good Christian Science has brought to mankind in causing them to turn more unreservedly to God, and thus have accomplished something toward breaking down the religious intolerance of which we are all so tired.

Humanity is today tired of the husks of mortal belief; it is demanding results and not dogma, and the church which accomplishes such results will inevitably grow in spite of every criticism. Gnosticism is just as much like Christian Science as it is like the teachings of our Saviour; that is, they have absolutely no connection.

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[Written for the *Sentinel*]

Our Guest

CASSIUS M. LOOMIS

He came unto our home one eve, alone.
Footsore, but loving all the world, his heart
So full of healing thoughts and deeds that I,
As well as sister Martha, found new strength
To meet the burdens of our daily round.
Could I but sit and listen? Not a word,
Yea, not a murmur of complaint had he.
That day the fury of an angry mob
Had lashed him sore, but not one word of blame
Had he for those who scorned and hated him.
Oh, priceless moments these! 'Twere heaven to know
That he with all his being loved us so.

And Lazarus? Soon we heard his manly tread;
From out yon field of harvest had he come.
A love so pure that angels sang its praise
Had raised our brother from an early grave.
The silent tears our guest had shed that day,
What depths of sorrow must have prompted them!
A happy company of four, we sat around
Our frugal board that night, and he who stilled
The tempest broke the bread of life for us
In simple parables. Like children we,
Our ears were eager bent. I, Mary, heard
With prayer of utter thanks each precious word.

Before the twilight deepened into shade,
And our repast had ended, 'round us came
The halo of a perfect peace. I sat
At Jesus' feet and watched the stars come out,
While Martha, cumbered much with serving, cleared
The board and put her spotless house to rights.
Our Master still talked on; and Lazarus, too,
Paid heed with heart aflame. And when at last
The hour grew late and others were asleep,
I gave to God my thanks with speechless awe.
I could not sleep while sang the stars that night;
With heaven at hand, and Christ our princely guest,
These joys unfathomed gave me fonder rest.

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Editorial

Demonstrable Knowledge

A SUBJECT which has been much discussed for years, not only in the secular press but in the religious press as well, is the alleged failure of the Christian church of today to accomplish that for which it stands and for which its various denominations were organized by those whose yearnings Godward made them dissatisfied, or rather unsatisfied, with the practical results already achieved by organized religious effort. For instance, *The British Congregationalist*, in a recent issue, had the following to say on this subject:—

"We have been of late discussing from every point of view the causes of the church's failure to do her full work. Why is her voice so little heeded in the life of today? There are many causes, but is not one—and that a very important one—the fact that in her voice there has been no certain sound? Ask the average Christian worker of today what he is really aiming at in those among whom he works. In his answer you will find a good deal to admire. He wants to brighten the lives of others, or save them from some particular kind of temptation, or alleviate their sufferings, or raise their ideals of life. All these are admirable things, and worthy the service of a Christian man, but they are not the real thing for which the church of Christ exists. In the days of her greatest power men had a very clear and definite word to speak to their fellow men. The creed may have been very imperfect, and mixed with much that was unchristian; but, at any rate, they believed it, and when they spoke to their fellow men it was with the strong voice of a deep conviction. The trouble today is that so many excellent people believe nothing up to the point of strong conviction. There is in their minds a general deposit of Christian sentiment which is very pleasant to see, and which leads them to take a philanthropic view of life; but there is no one thing about which they feel it is a matter of life and death that they should get their brother to believe."

Taking this statement as it stands, a possible and fair interpretation of it is that the church has become more devoted to the material than to the spiritual welfare of men; that the institutional activities of the average church have overshadowed the purely religious trend of thought and activity of its members, and that the insistent preaching and demonstration of the omnipresence and omnipotence of God which characterized early Christianity is lacking. And if we may judge by the views of many who have fallen away from the so-called orthodox churches, the *Congregationalist's* estimate of the cause of their lack of conviction and enthusiasm is very largely correct.

The Christian Science church has been greatly criticized because it has declined to become institutional in its activities, but fortunately for mankind Mrs. Eddy early discerned that the Christianity of Christ Jesus was not institutional, and that all those things which institutionalism is supposed to do for mankind are in fact the "other things" which were to be added to all those who should obey the command, "Seek ye first the kingdom of God, and his righteousness." While Mrs. Eddy was a liberal contributor to charitable and institutional endeavor, she saw that these were but temporary means of uplift, and that what was needed above and beyond all other effort was the impartation of that demonstrable knowledge of God which Christ Jesus and his immediate followers possessed and which made them seekers of the kingdom, preachers of the gospel and healers of the sick. Jesus himself took the initiative in combining faith with works, in other words with demonstrable knowledge; and when he bade the disciples preach and heal he inaugurated a law which has never been annulled. It was on this basis that Mrs. Eddy established her church, and it is upon this basis that it has continued to grow.

The Christian Science church is not in the decadent condition which *The British Congregationalist* describes, and its growth and vigor are due to its insistence upon preaching and practising nothing less than the whole of Christianity. Make men Christians in the sense in which Jesus made them Christians, and make Christianity demonstrably practical as it was made practical by the early Christians, and there will be no complaint of lack of loyalty and lack of enthusiasm in the church.

ARCHIBALD MCLELLAN.

"No man can serve two"

"WHEN I am sick, I take the best remedy I know of, and then get down on my knees and pray God to bless it to my relief; and as I see it, this is the sensible thing to do." It was a good honest-minded man who thus expressed himself, and while his course would be approved no doubt by the great majority of Christian believers, honesty of conviction, in every instance, is surely destined to see things in a truer light at no distant day.

Our friend's familiar point of view seems very commonsenselike on the surface, and the average man has never considered the question as to whether or not it comports with the teaching of the Bible respecting the divine nature, and human privilege; nevertheless one thing is immediately apparent, namely, that our dependence upon material remedies certainly evidences that we are not relying wholly upon the heavenly Father, as did Christ Jesus and as he counseled all his followers to do.

The contrast between the nature and power of spiritual law, and the nature and asserted power of a drug, is manifest to all, and the possibility of the miracle, that God can heal the sick without the use of either pills or poultices is rarely questioned. Though we have been taught to think that God created and uses matter as a means to an end, we have all retained the saving perception that matter is altogether unlike Spirit; that the inert stuff which God is said to have made does not express the nature of the creator, and as soon as we begin to think metaphysically about this fact the entire fallacy of our honest friend's conviction is uncovered.

Christian Science makes it clear that Mind and matter are opposites, hence that they cannot exist, much less work together. Belief in matter is a belief in a power apart from God, it is the essence of idolatry, since it honors and depends upon that which is conceded to be unlike Spirit, and this false material sense is the mammon of unrighteousness which Jesus said we should not serve. All the theologians declare God to be omnipresent Spirit, the only source of being, and this necessitates the recognition of the divine immanence, an explanation of being which, if adhered to, will prove a veritable key to the kingdom.

When through Christian Science we come to see that the activity of Spirit constitutes the substance and reality of all created things, we can but see also that whatever is unlike Spirit cannot be brought into being by Spirit, and hence can have no existence other than as an illusion. The teaching that God has made matter, and that He empowers or works through it to heal the sick, is thus seen to be a part of that "wisdom of this world" which "is foolishness with God." Opposites can never be associated, for the reason that the positive always and instantly dispels the negative. Light cannot use or cooperate with darkness, since in its presence darkness disappears.

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Moreover, in the event of seeming physical betterment, when material remedies and prayer have been thus unequally "yoked together" in human thought, the experience of relief can but tend to intensify the patient's dependence upon the material, and thus retard spiritual growth, that counting of all things but offal, which St. Paul commends, if one would win Christ. Here some one may say that all the praise belongs to God in any event, since the use of material means is of His appointment. This is of course a bald begging of the question, and it is disallowed both by the Science of being and by the fact that the Master neither used drugs nor commended them to his disciples, their sufficient equipment being faith in God, in the truth to know which is to be free. St. Paul well says, "If we live in the Spirit, let us walk in the Spirit."

JOHN B. WILLIS.

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"Many mansions"

IT was the Master, who never disdained to appeal to the human sense by means of some familiar figure, who spoke to his disciples of the "many mansions" of the Father's house. In the thought of many Christian people the Father's house has generally been located in a realm which can only be reached after the change called death, but this does not agree with Jesus' own words in the same chapter (John xiv), where we read: "If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him." This abode, however lowly, would then become one of the mansions where Love and Truth dwell with man and the divine presence constitutes heaven.

Jacob discovered this spiritual fact, when he was an exile from the home of his earthly parents, and when he lay down for the night in a dreary waste, taking a stone for his pillow. In the deep silence of the night hours a vision of angels came to him, and the infinite purpose which far transcends time and space was unfolded to him, with Love's assurance, "Behold, I am with thee, and will keep thee in all places whither thou goest." Need we wonder that when morning came he exclaimed in deepest awe and reverence, "This is none other but the house of God, and this is the gate of heaven"? Here, in this desert wild, he had been, as Mrs. Eddy puts it, "the guest of God," and through the long and lonely night hours had been waited upon by angels, described by her as "God's thoughts passing to man" (Science and Health, pp. 254, 581). Was not this indeed a foretaste of home and heaven as revealed in divine Science?

It is of course possible that some one may say at this point, But Jacob had to die in order to reach the reality foreshadowed in this experience. This would, however, be quite contrary to the teaching of Christ Jesus, who insisted that the one who keeps his saying shall never see death, and who furthermore quoted that splendid passage from the Old Testament, "I am the God of Abraham, and the God of Isaac, and the God of Jacob," the Master's comment being, "He is not a God of the dead, but of the living: for all live unto him," which surely means that to God no one was ever dead, for God is Life. We read that the patriarchs dwelt in tents, but in so far as they there remembered and loved the divine ever-presence, they were each in one of the many mansions as truly as if they had been in Solomon's stately palace or even in the temple at Jerusalem called by his name. In his "Sesame and Lilies," Ruskin says of the true woman, that wherever she may be, even if without shelter, the glowworm her only lamp, yet there is home and peace.

Christian Science has come to emphasize and make practical the great truth that Mind is the builder of all which may worthily be called home or city, and of whatever does not represent divine Mind, Christ Jesus said that there should not be left of it "one stone upon another." The mansion where God's child dwells should be fair, pure, and beautiful, though to mortal sense it may seem to be compassed by the walls of one simple room. But Mind's idea is never confined within material walls, and the Christian Scientist knows that the reflected light of Spirit radiates out into the world's deepest darkness, telling of life, health, happiness; in a word, "the home of the Soul"!

Of the blessed Master who tells us of the many mansions, Mrs. Eddy says that, when he was with his students, "a fishing-boat became a sanctuary, and the solitude was peopled with holy messages from the All-Father. The grove became his class-room, and nature's haunts were the Messiah's university" (Retrospection and Introspection, p. 91). He said, "I go to prepare a place for you." The homes thus prepared are for those who are seeking and finding man's spiritual heritage, complete before the foundation of the world. What matters it, then, that some have, to mortal sense, passed within the shadow! All live unto God, and find home "there," as we should "here," for these are but human distinctions, while the eternal fact is the Father's house.

ANNIE M. KNOTT.

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Among the Churches

Current Notes

LONGMONT, COL.—First Church of Christ, Scientist, has moved into its church building on the corner of Pratt street and Fifth avenue. The opening service was held on Sept. 7. This church was organized in October, 1902, and has held services in various halls. In April, 1913, when the last payment was made on the building lot, it was decided to erect a small building to supply the present need. The church is thirty-five by forty-two feet, and very simple in design. It has a possible seating capacity of one hundred and twenty-five. The reading-room is in the church.—*Correspondence.*

MONTE VISTA, COL.—For the comfort of visitors at the Monte Vista carnival, several rest rooms were provided. A large number were entertained by the Christian Scientists at their room, which was very nicely fitted up in the La Veta block. Over five hundred names were registered here during the two days, and appreciation of such quarters has given impetus to the plan that the city maintain a permanent rest room for the convenience of out-of-town visitors.

Monte Vista Journal.

ST. GEORGE, STATEN ISLAND, N. Y.—The commodious and tastefully furnished tent maintained by the Staten Island Christian Science church at the Staten Island county fair, where the public was cordially welcomed and permitted to rest and read uninterrupted, was much appreciated by visitors to the fair. Many wishes have been expressed that it may be repeated next year.—*The Staten Islander.*

DAYTON, OHIO.—For about six weeks after the recent flood the board of education allowed Second Church of Christ, Scientist, the privilege of holding its services in the auditorium of Parker High school, furnishing even the heating and lighting—all free of any charge. This betokened a most kindly spirit, and enabled the church to hold its services regularly.—*Correspondence.*

DETROIT, MICH.—The dedication services of Second Church of Christ, Scientist, were held in the church auditorium on Sunday, Sept. 21.—*Correspondence.*

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The Lectures

Fort Worth, Texas

Bliss Knapp, lecturing on Christian Science, was introduced as follows by H. B. Herds:—

That persuasive appeal of the prophet, "Come now, and let us reason together," seems peculiarly applicable to the present time, when the theater is gaining in its appeal to the people and the church is proportionably losing its hold upon them; it seems appropriate also to this age in which the multitudes seem to think that if they can only come into the possession of a big bank account, a palatial residence, and a six-cylinder automobile, they will glide sweetly, serenely, and happily along flowery roads straight into the pearly gates of immortal bliss. What a pitiful delusion; what a colossal mistake; riches in themselves never brought happiness to a single human being. It is only those receiving these things as the reward of right thinking and right doing, who find that riches even faintly typify spiritual blessings. In order to enjoy the so-called good things of this world, something else is necessary than the mere legal title to a certain amount of land or wealth. The prodigal son found his happiness, not in grasping his share of goods, but in partaking of his father's love. Mortals are born into a material world, and look to material things for their support, their pleasure, and their happiness. They "listen with credulity to the whispers of fancy, and pursue with eagerness the phantoms of hope" held out by the material kingdom, until their eyes are blinded to the beauty and the goodness and the power of the spiritual kingdom.

I want to say that Christian Scientists believe in the inspired Word of God, and look to God as omnipotent, omniscient, and omnipresent. The first tenet of Christian Science [Science and Health, p. 497] reads, "As adherents of Truth, we take the inspired Word of the Bible as our sufficient guide to eternal Life." To Christian Scientists the Bible is the Book of books, and they constantly read and study their text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, because it is the Christian Science commentary upon the Bible, and to those in search of spiritual food it wonderfully illumines the Scriptures and makes of the Bible the most interesting, the most practical, the most helpful book in the world. Christian Science impels its adherents to search the Scriptures, and they do this with a joy, a buoyancy, and a pleasure passing that given to the romantic child by its first reading of the "Arabian Nights' Entertainment," for this "Key" opens the spiritual eyes to the inexhaustible treasures of the Bible, and enables the earnest and honest searcher, ever and anon, to pick up and appropriate beautiful and priceless spiritual pearls from the limitless ocean of truth and good that it spreads out before the spiritual vision.

Correspondence.

Eastbourne, England

The spacious assembly room at the Eastbourne Town Hall was well filled when Bicknell Young delivered a lecture on Christian Science. Daniel Mayer, mayor of Bexhill, who presided, in introducing the lecturer, said:—

It is a great pleasure to see so many here assembled with an earnest desire to search for truth, for which the human consciousness is always crying out. There may be many opinions about it, but there can be only one real truth, and that must be demonstrable. Having for reasons of health come to investigate the truth of Christian Science about twelve years ago, the more I studied it the more I was able to prove the truth of its teachings; and, having benefited so much myself, it is a great pleasure tonight to be able to introduce to you one who is so well qualified to speak with authority on this subject.—*Eastbourne Gazette.*

Vancouver, British Columbia

William A. Doctor introduced William R. Rathvon, who delivered a lecture on Christian Science, in Dominion hall. The hall, which seats eleven hundred, was filled and many more were unable to obtain entrance. The introduction was in part as follows:—

For some years I spent my time grinding the drug, wielding the pestle, and rolling the pill, all the while making mental notes of the inefficiency of drugs to relieve the ailments of the body, a condition of thought which made it difficult for me to recommend their use to others. Thinking that a greater knowledge of the material organism and *materia medica* would change my attitude, I attended a medical school, but while there I learned that many of the physicians had less faith than I. It was while I was in this frame of mind and possessing a very frail body that I first learned of Mrs. Eddy's great scientific discovery, which has proved to us that in God we have the most efficient physician always at hand,—a physician that heals the sick, the halt, the lame, and the blind, whose potency is truth and whose attraction is love.

To correct these prevailing mistaken theories of Christian Science and also, as one speaker has aptly put it, to explain something of what Christian Science is and not what some one thinks it is, Mrs. Eddy instituted a Christian Science board of lectureship. One of the representatives of this board is with us tonight, and knowing that you will be well repaid, I ask you to give him your earnest attention.

Correspondence.

Evanston, Ill.

At a lecture on Christian Science in the Evanston theater, William D. McCrackan, M.A., was introduced by Frank C. Hills, first reader, who said:—

I doubt if I can better express the thought uppermost with many of us this afternoon than in the words of a little child which are a treasured Sunday school memory. A class of little nine and ten year old children had been struggling with the word "belief," and to help dispel the mists, the teacher asked, "Why do the birds fear the scarecrow?" A sweet little face looked up with this answer, "Because they believe it's a man; but when they find it isn't true, they light on its shoulders, don't they, and sing, and they sing so loud that the other birds hear them and find it isn't true too, and then they sing."

Friends, this lecture comes to swell the music of the birds, the rejoicings of those who day by day are finding that the scarecrow "isn't true;" and it is given in the hope that the "other birds" may hear the singing and "find it isn't true, too," and then that their song may reach still other birds, until scarecrows cease to scare and the world is filled with music.—*Correspondence.*

Erie, Pa.

Virgil O. Strickler, lecturing on Christian Science, was introduced by Homer H. Allen, who said in part:—

The Bible is and will continue to be the Book of all books, and possibly no movement of modern times gives so much assurance of this fact as the Christian Science cause. No

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one is more thankful than the Christian Scientist for this inestimable gift from God to man. As stated in the *Christian Science Quarterly*, "The Bible and the Christian Science text-book are our only preachers;" a tenet of our church states that "we take the inspired Word of the Bible as our sufficient guide to eternal Life" (Manual, p. 15), and our text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, gives an absolutely demonstrable understanding of the Bible, and the fruits of this understanding are now in evidence throughout the world. We know that great and almighty is Truth, and we believe as our text-book (p. 201) says, that "the best sermon ever preached is Truth practised and demonstrated."—*Correspondence.*

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Springfield, Mass.

That public interest in Christian Science is not on the wane was amply evidenced by the splendid audience of some three thousand people that gathered in the Springfield Auditorium to hear a lecture on the subject by Judge Clifford P. Smith. Atty. George A. Bacon in introducing the lecturer said:—

All new philosophies, all new ideas, especially if radical and innovations of thought on any subject, incite skepticism, and until understood and the truth becomes known, many erroneous ideas prevail. A science, however, which in a few brief years can attract hundreds of thousands of devoted adherents and cause the erection of houses of worship throughout the civilized world, must be founded on truth, and this generous audience indicates a genuine desire to know the truth about Christian Science.—*The Springfield Union.*

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Lectures to be Delivered

Asbury Park, N. J.—Prof. Hermann S. Hering, Library hall, First and Grand avenues, 8 p.m., Oct. 23.

Ashland, Ky.—Bliss Knapp, Opera house, Seventeenth street, 8 p.m., Oct. 28.

Atlantic City, N. J.—Bicknell Young, on The Steel Pier, 8:15 p.m., Oct. 26.

Belfast, Ireland.—Prof. Hermann S. Hering, Ulster Minor Hall, 8 p.m., Nov. 10.

Binghamton, N. Y.—Virgil O. Strickler, Monday Afternoon clubhouse, 8 p.m., Oct. 31.

Birmingham, England.—Prof. Hermann S. Hering, Town Hall, Nov. 6.

Bolton, Lancashire, England.—Col. William E. Fell, Grand theater, Churchgate, 3:30 p.m., Nov. 9.

Bradford, Yorkshire, England.—Col. William E. Fell, Mechanics Hall, 7:30 p.m., Nov. 6.

Buffalo, N. Y.—Bicknell Young, church edifice, North street, corner Elmwood avenue, 8 p.m., Oct. 30 and 31.

Chicago, Ill. (Second Church).—Willis F. Gross, church edifice, Wrightwood and Pine Grove avenues, 8 p.m., Oct. 30 and 31.

Cincinnati, Ohio (First Church).—Bliss Knapp, Music hall, 8:15 p.m., Oct. 30.

Concord, N. H.—Judge Clifford P. Smith, church edifice, 8 p.m., Oct. 28.

Croydon, Surrey, England.—Prof. Hermann S. Hering, Public Hall, George street, East Croydon, 8 p.m., Nov. 7.

Danbury, Conn.—Judge Clifford P. Smith, Odd Fellows hall, 8 p.m., Oct. 31.

Davenport, Iowa.—Clarence W. Chadwick, church edifice, Kirkwood boulevard and Grand ave., 8 p.m., Oct. 30, 31.

Grand Rapids, Mich.—Willis F. Gross, Powers theater, 8 p.m., Oct. 28.

Harrisburg, Pa.—Bicknell Young, Majestic theater, 8:15 p.m., Oct. 28.

Hudson Falls, N. Y.—Clarence W. Chadwick, Courthouse, 8 p.m., Oct. 27.

Indianapolis, Ind. (First and Second churches).—Rev. William P. McKenzie, Murat theater, 3 p.m., Oct. 26; Keller's theater, Mooresville, 8 p.m., Oct. 26; edifice First Church, 2011 North Meridian street, 8 p.m., Oct. 27.

Ithaca, N. Y.—Bicknell Young, Conservatory hall, Dewitt park, 8:15 p.m., Oct. 25.

Jamestown, N. Y.—Bicknell Young, Samuels' opera house, 8 p.m., Oct. 23.

Lawrence, Kan.—Rev. William P. McKenzie, Bowersack theater, 8 p.m., Oct. 31.

Lawrence, Mass.—Judge Clifford P. Smith, City Hall, 3 p.m., Oct. 26.

Littleton, N. H.—Judge Clifford P. Smith, Masonic hall, 8 p.m., Oct. 27.

Ludington, Mich.—Willis F. Gross, church edifice, 8 p.m., Oct. 27.

Muncie, Ind.—Prof. Hermann S. Hering, Wysor Grand opera house, 3 p.m., Oct. 26.

Newark, N. J. (First Church).—Clarence W. Chadwick, Shuberts theater, 3:30 p.m., Oct. 26.

Newburgh, N. Y.—Virgil O. Strickler, Y. W. C. A. building, Liberty street near Broadway, 8 p.m., Oct. 30.

New York, N. Y. (Second Church).—Francis J. Fluno, M.D., church edifice, Central Park West at 68th street, 8 p.m., Oct. 31.

Niagara Falls, N. Y.—Virgil O. Strickler, Lumberg theater, 8 p.m., Oct. 28.

Passaic, N. J.—Judge Clifford P. Smith, Smith's Academy, 8:15 p.m., Oct. 30.

Philadelphia, Pa. (First Church).—Bicknell Young, Forrest theater, 3:30 p.m., Oct. 26; church edifice, Walnut street, west of 40th, 8 p.m., Oct. 27.

Pittsburgh, Pa. (First, Second, Third churches).—Virgil O. Strickler, Exposition hall, Duquesne way, 3 p.m., Oct. 26.

San Francisco, Cal. (Second Church).—Clarence C. Eaton, Dreamland rink, Steiner street near Sutter, 8 p.m., Oct. 28.

Santa Barbara, Cal.—Clarence C. Eaton, Potter theater, 3 p.m., Oct. 26.

Sharon, Pa.—Virgil O. Strickler, Orpheum theater, 8:15 p.m., Oct. 27.

St. Joseph, Mo.—Rev. William P. McKenzie, church edifice, corner Twelfth and Felix streets, 8 p.m., Oct. 30.

St. Louis, Mo. (Fourth Church).—Rev. William P. McKenzie, church edifice, 5569 Page boulevard, 8 p.m., Oct. 28.

Yonkers, N. Y.—Hon. Clarence A. Buskirk, Philipsburgh hall, 3:45 p.m., Oct. 26.

Youngstown, Ohio.—Bliss Knapp, Masonic Temple, 3:15 p.m., Oct. 26.

Zanesville, O.—Bliss Knapp, Memorial hall, 8 p.m., Oct. 27.

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Admission to Membership in The Mother Church

The next admission of candidates will be Nov. 7, 1913. Application blanks may be obtained by addressing the Clerk of The Mother Church, and should be returned to him on or before Oct. 22, 1913.

An application sent to the Clerk does not constitute the applicant a member. Notice of election will be sent to those who are admitted to membership.

Those who have made application for membership prior to May 30, 1913, and have not received notice of election, may communicate with the Clerk if they so desire, and are especially requested to do so before sending in a second application.

JOHN V. DITTEMORE, *Clerk*,
105 Falmouth Street, Boston, Mass.

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Testimonies of Healing

Nearly eight years ago I underwent a severe operation for what was diagnosed as a malignant disease. A year afterward it reappeared, and I was advised by my doctor to be operated upon again, but I refused, having suffered so much before. I continued to get worse until fifteen months ago, when a copy of "Science and Health with Key to the Scriptures" by Mrs. Eddy was brought to the house. I at first read it out of curiosity, but I discovered what made the friend who gave me the book so quiet and peaceful, so different from other people,—for during the reading I was healed. At this time the doctor had given me only three months to live. I had never heard that the reading of this book healed people, and my surprise was therefore very great. The doctor examined me a little later at my husband's request, and to his astonishment there was no trace of the disease left.

A few months later I had a severe attack of illness which was overcome with a few treatments, whereas formerly I was in bed a month at a time with similar attacks. On this occasion I had my house full of visitors, and was able to be about all the time, so that no one but the friend who treated me knew anything of the condition.

I had also not been able to read without glasses for forty years, but after about six months in Christian Science I decided that the time had come for me to leave them off. I was able to do so after one treatment, and have never had them on since, now a period of five months, and I can see better than ever before. From childhood I had suffered from very severe headaches, sometimes being in bed for over a week, and no doctor was able to give me relief. It is now a long time since I have had a bad headache; if I wake with the old symptoms I am often able to overcome them myself in a few minutes.

I suffered from babyhood with sleeplessness, and have been for weeks almost entirely without sleep. For three years I never slept without a drug. That also has been met, and now I can sleep all the night through. Many lesser ills have also disappeared, and is it any wonder that I am deeply thankful to God for Christian Science, also grateful to Mrs. Eddy for all these blessings? I am also very grateful that I am able to help others. I am a member of The Mother Church.

AGNES A. GEE, Belstone, England.

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Christian Science has brought so many blessings into my life that I feel I must express my gratitude for this great truth, as far as it is possible to do so in words. I hope my testimony may bring help to others who are in trouble, as the reading of testimonies has so often helped me, when facing a difficult problem.

I came to Berlin for the purpose of studying the violin, and after the first year I began to have trouble with one of my arms, and before long the other also gave out. For three years I tried every sort of material means that I thought might help me. I would gain relief for a time and then the trouble would return as serious as ever. The despair and discouragement I went through are impossible to describe. After I had exhausted all material means, the thought came into my mind that Christian Science might help me. I knew very little about the subject, but was in no way prejudiced against it. I applied to a friend who was a Scientist for information, and she kindly lent me the text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy. After reading it for a few days the trouble in my arms entirely disappeared. This was over two years ago, and I have worked steadily at my instrument without any further interruption.

In the autumn of 1910 I had a return of a very serious and distressing form of goiter, which several physicians had previously told me was quite incurable, saying that only by taking extreme care could I prevent its getting complete hold of me. The attack I mention was in an aggravated form. Slighter returns of the disease that I had had before coming into Christian Science had necessitated weeks of absolute quiet and the giving up of my work. As my fear was very great, I could not do anything for myself, so I applied to a Christian Science practitioner for help. At the end of a week's treatment, and without any relaxing of my work, every sign of the disease had gone, and in its place I experienced that wonderful spiritual uplift and strength which this healing brings with it. These are only two of the many blessings which the study of Christian Science has brought me. Since I began I have had much to meet, and can only say that Christian Science does indeed show one the true way of solving all problems. During a great sorrow it helped me as nothing else could have done.

I wish particularly to express my gratitude for the great devotion and courage that enabled Mrs. Eddy to bring this truth so clearly before us; also for the Publishing Society, which through the periodicals sends such untold help and encouragement all over the world. God is indeed good.

CONSTANCE PINWILL, Berlin, Germany.

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I am glad to testify to the regenerative power of Christian Science. When this truth came to me I was mentally, physically, and morally sick. All my ambitions and ideals were material. My views of life were distorted; my spiritual nature, famished. In the state of mind in which I lived, it was inevitable that disasters should overtake me, and when they came the materialism which had brought them offered no relief.

The healing of my brother in Christian Science opened my eyes. I accepted Truth, inspired by reading "Science and Health with Key to the Scriptures," and by several interviews with a faithful practitioner; and I can say that like Mrs. Eddy I am still "a willing disciple at the heavenly gate, waiting for the Mind of Christ" (Science and Health, Pref., p. ix). I find myself able to demonstrate the truth with increasing assurance, and rejoice to see the shackles of a belief in any power opposed to God continually falling away. Christian Science has indeed made me a new creature.—IRWIN SPEAR, Chicago, Ill.

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With heartfelt gratitude to God, and to our revered Leader, Mrs. Eddy, I add my testimony of healing to those already published in the *Sentinel*. I had suffered from my heart and rush of blood to the head ever since childhood. It was thought by most people to have been inherited, as my dear mother had passed on from a disease of the heart. My schoolteachers were therefore cautioned and requested not to allow me to overexert myself on the play-grounds at school. Time passed, and when nineteen I had a severe fall which was said to have caused displacement. I suffered untold agonies with my heart and head and the later trouble, until 1911, when I consulted a Christian Science practitioner. Soon after the treatment began I felt much better, and in a few weeks was perfectly well. I could climb steep hills without suffering from my heart; headaches were gone; and how thankful I am none can realize except those who have gone through similar experiences and come out victorious through Truth. I am progressing daily, with God's help, in the understanding of our text-book, "Science and Health with Key to the Scriptures."—L. B. CLARK, Mena, Ark.

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It is with a heart full of love and gratitude that I give my testimony, trusting it may benefit some one who is on the verge of becoming discouraged. For nearly four years, while residing in Chicago, I was afflicted with a very severe stomach trouble, not being able to retain any food, besides having a severe pain continually in one side. After taking treatment for a long while from different Christian Science practitioners and getting no results, I was examined by a physician, who said I was recovering from appendicitis. I continued the Science treatment, however, because previous to this I had received help a great many times, and my mother had been healed of a chronic throat trouble a year or so before. Nevertheless, as there seemed to be no change in my condition I became discouraged, and would have given up hope had it not been for my dear mother and the faithful practitioner.

While still suffering from this ailment I was married, and later a child was born to me. A doctor who was present at the birth said the baby would not live until morning. He was, however, under Christian Science treatment, and it is with wonder that I look at him now and see how well and strong he is. I am now a well and happy woman, and I thank God and am grateful to Mrs. Eddy for the truth which has healed my child and myself.

Mrs. John Divoky, Fresno, Texas.

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I am very grateful for what Christian Science has done for me and mine. I was brought in touch with it about seven years ago and was healed of many ailments. At that time I sought it only as a means of healing, and made no particular study of it; thus I gradually dropped back into the old way. Later many complications set in, and after two operations and much suffering and trouble I turned again to Christian Science three years ago and began the study of the work with the help of a kind practitioner. The many beautiful proofs of God's omnipotence and omnipresence that have been given us make me very grateful to Mrs. Eddy, and I rejoice greatly in the mental benefit, the glorious spiritual awakening received from the daily study of her inspired writings. Recently a baby came to us; the birth was absolutely painless, and very soon I was again strong and well.

Christian Science has taught us that God is the source of abundant supply, and we are learning to prove it. We find in our home affairs and daily needs that we are protected and governed. With many others I can surely say that I pray every day for that Mind to be in me "which was also in Christ Jesus."—Mrs. T. W. Kesler, Loveland, Col.

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It is with a heart full of gratitude that I give my testimony of healing in Christian Science. At the age of sixteen my health failed me and I was taken out West. On my return home I collapsed with nervous exhaustion, and from that time, which was seven years ago, until I became interested in Science, two years since, I sought in every way for health. Having doctored with five of the best physicians here, having spent eight months in a private sanitarium in Indianapolis, and having taken treatments from a magnetic healer for nine months in the same city, with but temporary relief, I turned to Christian Science as a last resort. A practitioner was called in, and after my first week of treatment I found that I had gained greatly in weight. I was healed of severe bowel and stomach trouble, also a bad condition of the eyes. Severe headaches have also been overcome, and many other ailments. In less than two months after coming into Science I gained wonderfully in health.

To say I am thankful to God, and grateful to Mrs. Eddy for this wonderful healing of mind and body, but slightly expresses my gratitude. I believe the only way to show our appreciation is to live this truth, thereby helping others; and my daily prayer is to be a true Christian Scientist.

Miss Tedda Gagen, Lafayette, Ind.

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It is with a grateful heart that I give this testimony to what Christian Science has done for me. Over three years ago, my wife began to take Christian Science treatment for rheumatic trouble. Up to that time I had always regarded Christian Science as a freak or worse, but as she had apparently exhausted all material remedies I was willing that she should try it. The practitioner left with us a copy of Mrs. Eddy's book, "Science and Health with Key to the Scriptures," so I began to read it, just to see what it was, and I soon perceived that Christian Science was very different from what I had supposed. I was troubled at the time with a double rupture for which I had worn a truss for years. I had been told by the doctors that I was not safe a minute without this, but one morning, instead of putting it on as usual, I hung it up, and said, without any irreverence, "I am now going to give God a chance." I went about my business and thought no more about the appliance; and I have never worn it since, or felt the need of it. This convinced me, and since then God has been my only physician and Christian Science my only medicine. I am trying to live up to the teaching of Christian Science as well as I can, and am truly grateful for Mrs. Eddy's teachings.

J. C. Praye, Montecito, Cal.

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After a long and faithful quest for righteousness, forced to turn away from creeds and dogmas because I found them only spiritual barrenness, fruitless fig-trees, I feel that I was led by a higher power to know and prove the teachings of Christian Science, and I gladly testify to my marvelous awakening.

In May, 1905, I took up my residence in Rome, Ga., thinking to myself, "Well, I won't be annoyed with any Christian Scientists in this town, at any rate, for no one here knows that my people are interested in it." My thought fitly expressed the ingratitude of mortals, for both my parents had been healed of many diseases, my mother having been literally saved from the grave, eighteen years before, through the study of this inexhaustible subject.

All this time I had been making every effort to run away from the only remedy which could afford surcease from my discordant conditions, and their name was "Legion." There came a day, when like Paul I was on the road to Damascus, ready to condemn and persecute any one who mentioned to me a word of true Christianity, or Christian Science. The morning mail brought a letter from my parents in answer to an appeal from me asking for a hint, or even a word, through which I might be lifted out of intense mental suffering, loneliness, and misery. Evidently there was an inherent unconscious desire for a higher attainment of life experience, and it came in God's way, not mine. On opening the letter, I read these brief, disappointing words: " 'One with God is a majority.' Some day you will know this, dear child, and you will never be lonely again." Filled with utter despair over this, to me, meaningless statement, I angrily tossed the letter into the grate, feeling that I had asked for "bread" and had been given a "stone." That day was of all days a most wretched one. Everything went wrong. In my mad human endeavor to get people and things out of my way, I utterly failed to see the wonderful opportunities that were knocking at my door.

Mrs. Eddy's invaluable book, "Science and Health with

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Key to the Scriptures," had been presented to me five years before, but it was hidden away in the bottom of a trunk. To please members of my family, I had read it at different times; but what was so clear to them seemed Greek to me, and the trunk the most suitable place for it. Little did I realize that the inner man was naked and hungry and longing for spiritual food, and much less did I realize how close God was to me right then, ready and able both to purify and to satisfy my hunger.

In the evening of that most discordant day, I found myself alone, heart-sick and weary; and strange to say, in the midst of my despair, thought was arrested, I suddenly paused, and found myself saying aloud in a most humble attitude of prayer, "Oh, if there is a God, lead me out of this darkness." Almost instantly came the answer to my earnest, honest appeal; for I was reminded by the voice of Truth that "one with God is a majority," and I realized in that one supreme moment the healing influence of the power of God. I had suddenly been lifted from the deepest despair to a mental state of the highest exaltation.

Oh, the joy of it all! I had at last found God. At-one-ment with Him had taken away all nervous excitement and pain. I quietly walked over to the trunk, pulled out my copy of Science and Health, and began to read. What a transformation had taken place! Could this be the same book of which I had once been ashamed, and which I had kept so long under cover? Yes; but I had changed.

For three days and nights the study was continued almost incessantly, when I realized that a wonderful healing had taken place. My left hand and arm, crippled and stiffened from rheumatism, had become absolutely normal; and the healing was permanent. The glorious part of it all, however, is this, that the sunlight of God's love and power keeps on flowing into my consciousness, and the "old man with his deeds" is steadily disappearing.

I would advise any one who is struggling with the same mental condition of discord and unrest to read Science and Health. Its perusal will be sure to bring an unused Bible out of its hiding-place, and the result will be not only a sick body healed, but a sinner reformed. Thank God for Christian Science!—Mrs. Carrie Young, Knoxville, Tenn.

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It is with a heart full of gratitude that I write these words of thanks for Christian Science. About five years ago I was healed of headaches, for which I had had medical advice and tried all sorts of remedies without gaining any relief, but after ten days' treatment from a Christian Science practitioner the headaches were quite gone, and have never returned.

For some time previously I had studied so-called mental science, and had looked askance at Christian Science and its followers. I had been to Christian Science services once or twice, and had read some parts of "Science and Health with Key to the Scriptures" by Mrs. Eddy; but my thought was at that time quite unprepared to receive the truth, so I understood little of what I read in the text-book. A year later, through the loving and faithful work of the practitioner from whom I asked treatment for my headaches, the scales fell from my eyes, and I saw that Christian Science is the truth I had been seeking for many years. I was brought up in the evangelical faith, but became dissatisfied with it as I grew up, for I was baffled by the presence of so much suffering and apparent injustice in a world supposed to be ruled by a God of love. I could find no explanation of it all, and gradually gave up trying to have a religion, but I became interested in socialism and humanitarian movements. These too failed to satisfy me, because the work attempted was almost entirely on material lines.

Christian Science has solved all my difficulties. It has given me better health of body and more fitness for life's every-day duties. It is gradually healing me of fear and worry and unkind criticism of others. During the last five years I have taken no drugs nor special diet as I formerly did, and attacks of illness from colds have been met and healed by Christian Science treatment only. Above all, I am grateful for being able to prove through the teaching of Science and Health that God is Love, and that evil has no existence except as a false belief. This destroys the old belief that God is responsible for evil—that He permits it to be. Our text-book says, "The Science of Mind disposes of all evil;" also that "Christ came to destroy the belief of sin" (Science and Health, p. 473).

Of Mrs. Eddy I can only think and speak with the deepest love and reverence, as of God's inspired messenger to this age; and it is a joy and privilege to follow, though it be very imperfectly, in the way she has pointed out.

Jeanie F. Gibb, Kilmacolm, Scotland.

✧

I wish to express my gratitude to God, also to our beloved Leader, Mrs. Eddy, for my healing through Christian Science. Two years ago, I was suffering from what was pronounced an organic condition, which a prominent western physician said would cause me to be an invalid the rest of my life, and that I must undergo an operation, which would temporarily relieve me. He examined my heart, and because of its abnormal action advised me to leave the high altitude at once.

Having passed through a great sorrow and being overcome with fear and discouragement, I gave up all hope, and returned to a lower altitude, near my former home, to be where my mother could help to care for me. Shortly after my return, while looking for a certain location, I was sent to the home of a Christian Science practitioner, and after talking with her, I realized that there was help for me. In a few days I began to take treatment, and in less than three weeks I was healed, and the heart condition soon became normal. I gradually regained strength, and step by step, as I have realized man's relation to God, discordant conditions have been overcome, and peace and harmony have come into my life. I have also learned that nothing satisfies but divine Love.

Every ill has been promptly overcome for my little girl, who loves the truth. I am truly grateful for every channel of good that has helped me in my effort to follow Christ, and it is my earnest desire to be led by divine Mind, and to be called a child of God.—Mrs. Bina M. Harris, Omaha, Neb.

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I wish to testify to the many blessings that Christian Science has brought to me. It has given me quiet, peace, sweet assurance, and a freedom from fear, anxiety, and grief, which the world can never give and cannot take away. Some years ago a great sorrow came into my life, on account of which my condition became one of deep melancholy. I did not care to live, feeling there was nothing more in life.

It was at this time Christian Science was brought to my notice by a friend, who sent me a copy of "Science and Health with Key to the Scriptures" by Mrs. Eddy, requesting that I read it, and saying that he knew it would help me. I did read it several times; and through the reading, and help from this friend, I gained a better understanding of the truth and was lifted up and out of darkness into daylight, being completely healed. I was also healed of what *materia medica* called a malignant disease of the skin, of six years' growth, for which all known remedies had been used without any

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benefit whatever. One treatment in Christian Science was given, and it entirely disappeared.

We have had many demonstrations in our home of the healing power of divine Love. For these and for the spiritual enlightenment and understanding of the omnipotence and omnipresence of God, I am truly grateful.

MRS. FANNIE M. SADLER, Cleveland, Ohio.

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As I meditate on the good I have received through Christian Science I feel I should express my gratitude through the *Sentinel*. At one time I was bitterly prejudiced against it, and it was not the desire for physical healing that led me into the truth. I was more in need of mental and spiritual help, for I had been of a nervous temperament and inclined to worry the greater part of my life. These errors are now being overcome to a great extent as I daily study the Lesson-Sermons and apply the truth therein taught. I find these Lessons from the Bible, and "Science and Health with Key to the Scriptures" by Mrs. Eddy, very helpful, for through them we gain a clearer understanding of Truth and Love. I have been healed of a large swelling near the eye which almost closed that organ; after the first treatment in Christian Science the pain ceased entirely.

For the spiritual and physical blessings received I am very grateful to God and thankful to Mrs. Eddy. I also wish to express my gratitude for the loving thought shown in directing me to the divine Principle of all good.

MRS. LULU M. COLE, San Francisco, Cal.

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In the fall of 1911 my little son, while at school, was crushed under the weight of many heavier boys in a rough game, and immediately afterward began to complain of pain in the legs and back. Then signs of paralysis manifested themselves, so that he had to lift his legs when he tried to get out of bed, and the pain was constant in his legs, feet, and back. At this juncture I asked for treatment in Christian Science, and immediate relief was experienced. He began to sleep quietly at night, and in a short time he was perfectly healed. He is now well and strong, and actively engaged in all boyish sports. All signs of extreme nervousness were overcome at the same time.

JANE A. WRIGHT, Deerfield, Mass.

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[Written for the *Sentinel*]

Loyalty

MARY HORNIBROOK CUMMINS

"AND thou wast also with the Nazarene!"
O word of accusation, richly fraught
With honor! What those loving hands have wrought
Enwraps the servant; sheds o'er life and thought
The halo of that matchless life serene.

And shall my answer be, "I know him not"?
E'en though the loss of friends I may foresee,
E'en though it lead to judgment-hall and tree,
My Lord, I'll fully, closely follow thee
And share the labor of thy earthly lot!

I have thy word—Love's hand shall hold me fast;
And though my feet may stumble in the way,
I know that thou for me, dear Lord, didst pray
That my faith fail not in temptation's day,
But, as a rock, stand firm unto the last.

From Our Exchanges

[*The Christian Advocate*]

The Bible is always on trial for its life. It was born out of great tribulations and its subsequent career has been beset with constant perils. It required many centuries and a host of writers to assemble its parts, and ever since it was compacted into a single library, more centuries and a larger body of men have been involved in the attempt to destroy it. Its gradual emancipation from the ancient languages in which its treasures were originally confined, has been a slow and painful process, which is not even yet finished.

But when it has been liberated from the bondage of unfamiliar tongues, the conflicts of the Bible have only just begun. Every sinner whose life it condemns, every institution of society which it rebukes, every system of philosophy which it antagonizes, every scholar whose boasted erudition it balks, enters a confederation to oppose its progress. Its translators have been persecuted, its readers have been martyred, its teachers have been suppressed by brute force, and its messages have been falsified. Yet it has survived the attacks of its foes and the treason of its avowed friends. If we could believe the claims of its adversaries, nothing has ever been destroyed so frequently, yet nothing has exhibited such invincible vitality. It is the most persistent literary force in the world. In our day the Bible is subjected to a comparatively new and unique trial. It is passing under the scrutiny of a literary and historical criticism of the most scientific and relentless character. It is meeting that severe test in the same triumphant fashion that has marked all its previous trials. To doubt that it will come out of this ordeal unscathed, is to give proof that we have lost faith in the divinity of its origin and character.

[*The Christian Work and Evangelist*]

It is becoming more and more evident to all believers that the union of Christendom is not only in the program of God, but is a necessity for the conquest of the world. There are few of the leaders in any of the communions that dissent from this position, and among the masses there are hosts of believers who boldly affirm it. Fifty years ago, and even twenty-five years ago, it was an exception to hear a minister in any of the communions advocate Christian union. To most believers everywhere it was a chimerical dream, but it is not so today, for now to the majority of believers division is both impracticable and sinful. It is seen as never before that the whole weight of the Scriptures is against strife, faction, and division among brethren. It cannot be justified. The apostle affirmed that those who perpetuate it are "carnal." Strife, faction, and division in a single communion as well as in the church at large are opposed to the spirit and genius of Christianity. Millions are today anxiously and sincerely seeking the way for the real brotherhood of believers.

[*The Advance*]

Religious indifference and a spirit of criticism are not wholly unrelated. They seem at first to be violently opposed, but they are not. It is when people's religion becomes self-seeking, when their aim and end in life is personal enjoyment, that they come to test even the services of God's house as if they were intended to minister to their pleasure. The service is good or not good for them in proportion as the music gives them enjoyment, or the sermon pleases their vanity or fails to rouse them from their lethargy with some call to duty. It is when people are interested and hard at work that they have no time for criticism. It is when they sit back in apathy that they have time to be critical and fault-finding.

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These are among the sins of our time. To many people they seem so gentle and amiable, such rather pleasant and altogether negligible sins, that they have no inclination to be disturbed concerning them; but the voice of the prophet must always be a voice to his own day and generation, and the sins against which he preaches should be the sins of his own time. These sins are not harmless ones. They are benumbing, deadly sins; they freeze the life out of consecration, they chill joy out of the heart of religion, and unless they are repented of and forsaken, they bring paralysis to the work of the gospel, and crucify our Lord afresh.

[*The Christian World*]

All the external uglinesses of our national life,—its city slums, its prisons, its hideous warships, its embattled armies; all the scowls on human faces; all the slouching, decrepit, rag-clad human forms, are the outcome, the material expression of a primal inward ugliness. And every improvement here begins from within. As our souls grow cleaner, so all our bodies, so all our streets. As the soul reaches toward beauty, our architecture will grow beautiful; a new beauty will come to our countryside. Man cannot get away from his spiritual destiny. His whole problem is spiritual. The New Testament doctrine of heaven and hell means finally this, that inner beauty makes outward beauty, that inner ugliness makes outward ugliness. But heaven is going to conquer hell. If we took our world today as a finished business, we ought all to be pessimists. But so long as we are builders we shall never be pessimists. When we see what can be done, is being done, in ourselves, we are full of hope for the world. The mere scientific thought of the last half century has transformed the earth, and we are going to have still better thoughts. Science is, after all, the mere surface of the soul. It handles matter and force, but humanity means something deeper. As, in its incessant probing, it reaches toward the center, it will discover that cleverness is not comparable with holiness; that matter and force are ever misused except as the instruments of purity and love. To these humanity will finally go as the quarries for its building. From these stores of inner beauty will come our new Jerusalem.

[Rev. R. J. Campbell, M.A., in *The Christian Commonwealth*]

Some day, please God, we shall have done with the shedding of human blood. The moral consciousness of Christendom has already passed beyond it and is protesting against it. Man will not always be warring against man, either in the battlefield or the counting-house. As Professor Huxley said in his Romanes lecture, the law of the survival of the fittest is giving way before the higher impulse of fitting as many as possible to survive. But we shall not have done with the struggle when war in all its modes has been left behind; we shall still have to fight, but the fighting will be on a higher plane. For the individual it is on a higher plane even now. It is the struggle to conform the soul to Christ, to respond to the call of his spirit, to bring every faculty of our being into captivity to his love. We do not kill men in this fight; we do our best to save them. It is against ourselves that we strive, ourselves that we have to overcome in order to share the glory of the Lord. If there were no struggle, there would be no growth; we should be beating the air.

[*The Congregationalist and Christian World*]

No church can hope to prosper in the measure of its opportunity, no pastor can hope to lead his people forward to the high places, without a vivid and continual sense of the presence and partnership of God. We are engaged in His business, and He has a vital interest in our work.

Special Announcements

From the Publisher of Mrs. Eddy's Works

THE CHRISTIAN SCIENCE TEXT-BOOK, "SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES."

In accordance with instructions from the Rev. Mary Baker Eddy, given in March, 1910, her book "Science and Health with Key to the Scriptures" has been translated into the German language and printed as a special edition with alternate pages of English and German. Description and prices will be found on the outside cover page of the *Sentinel*.

The volume "Poems by Mary Baker Eddy" *is specially* bound; 79 pages.

Orders for the books named above and the other works by Mrs. Eddy should be addressed to ALLISON V. STEWART, Falmouth and St. Paul Streets, Boston, Mass.

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From the Editor

All manuscripts submitted for publication in the *Sentinel*, *Journal*, and *Herold*, whether articles, poems, or testimonies, and all correspondence relating thereto, should be addressed to the EDITOR, and not to individuals.

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From the Society

Translations into Dutch, German, Norwegian, and Swedish have been made of a number of pamphlets including Bicknell Young's lecture, "Christian Science: The New Birth," which is now printed in German. The new pamphlets are ready for distribution and are listed as follows:

Dutch: "De Goddelijke Natur" ("The Divine Nature"). Thirty-six pages.

German: "Die Christliche Wissenschaft: Die Wiedergeburt" ("Christian Science: The New Birth"). A lecture by Bicknell Young. Forty pages.

Norwegian: "Den Guddommelige Natur" ("The Divine Nature"). Thirty-six pages.

Swedish: "Det Godas Försyn" ("The Providence of Good"). Seven articles, thirty-six pages.

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From the Clerk of The Mother Church

CHURCH TENETS.—The tenets of The First Church of Christ, Scientist,—The Mother Church,—printed on folded sheet for use of the branch Churches of Christ, Scientist, with space for the names of the churches and their by-laws, can be had at seventy-five cents a hundred. Orders will not be taken for less than one hundred, and postage stamps should not be sent in payment.

Correspondence relative to the tenets or to membership with The Mother Church should be sent to J. V. DITTEMORE, Clerk, 105 Falmouth Street, Boston, Mass.

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From the Church Treasurer

Per capita taxes and contributions to The Mother Church, The First Church of Christ, Scientist, in Boston, Mass., should be sent to ADAM H. DICKEY, Treasurer, 103 Falmouth Street, Boston, Mass.

The per capita tax, of not less than one dollar, is due June 1 of each year. Unless otherwise directed by the sender, the full amount of the remittance will be credited for the current year.

Please remit by postal money order payable at Boston post-office, bank draft or express order. Send currency only by registered letter. Advise the Treasurer promptly of change of name or address.

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The Christian Science Journal

Published Monthly

Founded April, 1883, by Mary Baker Eddy, Discoverer and Founder of Christian Science, and author of the Christian Science Text-book, "Science and Health with Key to the Scriptures."

This monthly magazine is the official organ of The First Church of Christ, Scientist, in Boston, Mass. In addition to articles, lectures, and testimonies not published elsewhere, it contains a complete list of Christian Science practitioners, and a directory of Christian Science Churches, Societies, and Reading Rooms.

SUBSCRIPTION PRICE, PAYABLE IN ADVANCE, POSTPAID: For the United States, Mexico, and Cuba, single copy, one year, $2; six months, $1.20. For Canada add 25 cents for postage. SALE PRICE: Single copy, 20 cents. In all other countries add 65 cents postage for each annual subscription. SALE PRICE: Single copy, 25 cents.

BOUND VOLUMES: Current and past year, cloth, $2.50; half calf or half morocco, $3. On earlier volumes write for prices.

The Christian Science Monitor

Published Every Day, Except Sunday

A daily newspaper for the home. Adequate news service. The various departments of a modern newspaper. Unique home forum page. Entire page of editorials dealing with the vital topics of the day. Contributions for the columns of the MONITOR should be addressed, Managing Editor, THE CHRISTIAN SCIENCE MONITOR.

SUBSCRIPTION PRICE, PAYABLE IN ADVANCE, POSTPAID: For the United States (except in the Boston Postal District), Canada, Mexico, and Cuba, $5 a year, $3 for six months. In all other countries additional postage at the rate of $3 yearly is required. When delivered by carrier through a local news-dealer, 12 cents a week, payable to the news-dealer. In the Boston Postal District, by mail, $7.25 a year. Quantity rates will be furnished on application.

The Christian Science Quarterly

Published January, April, July, and October

Contains the Lesson-Sermons which are read at the Sunday services throughout the year in all the Christian Science churches. These Lessons, which present citations from the Bible and "Science and Health with Key to the Scriptures," are valuable for daily study.

TERMS OF SUBSCRIPTION AND SALE: In the United States, Canada, Mexico, and Cuba, 50 cents annually; single copy, 15 cents; fifty copies or more to one address, 12½ cents, each. In all other countries, 60 cents annually; single copy, 18 cents; fifty copies or more 15 cents, each.

Subscriptions not accepted for less than one year. Subscriptions begin with current quarter unless otherwise designated, and terminate with the last of the month named on wrapper.

Der Herold der Christian Science

Published Monthly

A magazine printed in German. It contains original and translated articles bearing upon Christian Science, testimonies of healing, also the Lesson-Sermons which are read at the Sunday services in all the Christian Science churches. Improved and enlarged in 1910.

SUBSCRIPTION PRICE, PAYABLE IN ADVANCE, POSTPAID: For the United States, Canada, Mexico, and Cuba, $1 a year, 60 cents for six months. In all other countries $1.25 a year, 75 cents for six months.

SALE PRICE, POSTPAID: Single copy, 10 cents; twelve copies, ONE ADDRESS, $1. Foreign rate, single copy, 12 cents; twelve copies, ONE ADDRESS, $1.25.

Pamphlets

CHRISTIAN SCIENCE: ITS RELIGIOUS PHILOSOPHY. By HON. CLARENCE A. BUSKIRK.

CAUSATION: VIEWED IN THE LIGHT OF CHRISTIAN SCIENCE. By FREDERICK DIXON. Also printed in Swedish.

CHRISTIAN SCIENCE VS. MENTAL SUGGESTION. By FREDERICK DIXON. Reprinted from the *Weekly Budget*, London, England.

CHRISTIAN SCIENCE: A RELIGION OF DOING. By JUDGE WILLIAM G. EWING.

CHRISTIAN SCIENCE VS. FINITE SENSE. By FRANCIS J. FLUNO, M.D.

CHRISTIAN SCIENCE: THE GOSPEL OF FREEDOM. By WILLIS F. CROSS.

CHRISTIAN SCIENCE: THE RELIGION OF THE BIBLE. By JUDGE SEPTIMUS J. HANNA.

CHRISTIAN SCIENCE: THE SCIENCE OF SALVATION. By HERMANN S. HERING.

ANSWERS TO QUESTIONS CONCERNING CHRISTIAN SCIENCE. By EDWARD A. KIMBALL. Also printed in Dutch, German, and Norwegian.

CHRISTIAN SCIENCE: ITS ADVANTAGE TO MANKIND. By EDWARD A. KIMBALL. A London lecture. Also printed in French.

CHRISTIAN SCIENCE: MAN'S DOMINION OVER EVIL. By EDWARD A. KIMBALL. A Harvard University lecture.

CHRISTIAN SCIENCE: ITS DIVINE AUTHORITY. By BLISS KNAPP.

CHRISTIAN SCIENCE: DEMONSTRABLE RELIGION. By FRANK H. LEONARD. Also printed in Norwegian.

CHRISTIAN SCIENCE: A RELIGION OF PROGRESS. By WILLIAM D. MCCRACKAN. Also printed in German, Swedish, and French.

CHRISTIAN SCIENCE: OR, DELIVERANCE FROM EVIL. By REV. WILLIAM P. MCKENZIE. Also printed in French and in Dutch.

CHRISTIAN SCIENCE: ITS RESULTS By WILLIAM R. RATHVON. Also printed in German.

CHRISTIAN SCIENCE: THE GOSPEL OF THE KINGDOM. By JUDGE CLIFFORD P. SMITH. Also printed in German.

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CHRISTIAN SCIENCE SENTINEL

"What I say unto you I say unto all-WATCH" Jesus

Vol. XVI No. 8

Boston, October 25, 1913

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A NOBLE TYPE OF GOOD HEROIC WOMANHOOD
Longfellow

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Items of Interest

NATIONAL

In the state legislation and road management session of the third annual American road congress at Detroit, Mich., allotted to the American Bar Association, the convention of five thousand delegates pressing for good highways in the United States heard an address on "The Recent International Road Congress in London, and Observations of French and English Road Systems," made by Col. William D. Sohier, chairman of the Massachusetts highway commission. He said in part: "I would not discourage any good road movement in this country, but we must go at it in a proper and equipped manner, and know what our problem is before we tackle it, then proceed in a business-like manner to build our roads. The money cannot be provided nor the roads built at once. If we are to secure good roads, we must all join hands, the town, the city, the county, the state, and possibly the nation also, but it must be upon a carefully prepared plan made by competent engineers, after a full study of the whole problem. Only by cooperation can our country secure any comprehensive highway development within the next twenty-five years."

Progress is being made on the construction of a toll highway that is to run from Fort Worth to Del Rio, Texas, a distance of approximately five hundred miles. The first twenty miles of the new road has been finished. The motorway is being built by a private corporation called the Texas Motorway Company. As an aid to the enterprise the property holders along the route are required to donate two thousand dollars in cash per mile and right of way. Because of the fact that the route of the highway is through a region of the state that is now lacking railroad transportation facilities and that every mile of constructed motorway will greatly add to the value of the abutting land, no difficulty has been experienced in obtaining this support. It is estimated that the motorway will cost an average of about five thousand dollars per mile.

The blowing up of the Gamboa dike in the Culebra cut of the Panama canal, at two o'clock, Oct. 10, released the last artificial barrier that prevented the waters which join ocean and ocean from mingling. The electric circuit which fired the dynamite charges was closed by President Wilson in Washington. The first lockage at the Pacific end of the canal occurred four days later, when the tug Miraflores, three barges, and two other craft were raised together through the west flight of the Miraflores locks from the Pacific entrance of the canal to the surface of the Miraflores lakes, 36.32 feet above sea-level.

By a vote of four to one the public service commission of Massachusetts approves the full issue of $67,552,000 convertible debenture bonds asked for by the New York, New Haven & Hartford railroad. It also approves an issue of stock, into which the bonds may be converted later on; it finds that the purposes for which the proceeds of the bond sale are to be used are "reasonable and proper and lawful;" it finds that sufficient capital stock has been paid in to permit of the new bond issue under the law which authorizes bonds to twice the amount of capital stock.

President Wilson has approved Secretary of Commerce Redfield's plans for investigation of the affairs of manufacturers who may close factories or reduce wages on the excuse that such curtailment is forced by the new tariff. An appropriation for this work will be urged upon Congress. Approval was also given for Mr. Redfield's plan for investigation of cost of production, wages, and living conditions here and abroad. The plan contemplates increases in tariff rates found too low because of foreign manufacturing conditions.

By the terms of Benjamin Altman's will his magnificent collection of paintings, Chinese porcelains, tapestries, rugs, enamels, rock crystals, bronzes, furniture, and other objects of art, are devised to the New York Metropolitan Museum of Art.

INTERNATIONAL

Thirty years ago sixty-six irrigation projects were in operation under the public works department in India, on which the total capital outlay was about thirteen million pounds sterling. Twenty years later the number of irrigation projects had increased to one hundred and twenty-four, with a capital outlay of about twenty-eight million pounds sterling. At the present time there are in operation one hundred and eighty-eight irrigation systems having a capital value of nearly thirty-six million pounds sterling, bringing in a net revenue of nearly two million seven hundred thousand pounds sterling. There are now in operation more than fifty-three thousand miles of canals and distributaries. The present area under irrigation is about twenty-three million acres.

The campaign to "free British land from landlordism and get the people back on it," was opened last week at Bedford by Chancellor of the Exchequer David Lloyd-George. He said in his speech: "Landlordism is the greatest monopoly in this land, and the people are trusting in the government to put forth its strong right hand to lift them from the mire. The authority of the sovereign is not comparable to that of the landlord over his subjects. He could make and maintain a wilderness, and he has legal authority to do more than even a foreign enemy could impose on the country after a conquest. In Ireland millions have been driven away from the land by legal process."

The inauguration of Yuan Shih Kai as first President of the Chinese republic took place Oct. 10. The great powers have now signified their recognition of the republic. The President has agreed that the new government will take over all the responsibilities of the governments which have preceded.

Provisional President Huerta of Mexico last week declared both branches of the Mexican national Congress suspended. The formal proclamation dissolving the legislative branch of the government also gave notice that new senators and deputies would be elected Oct. 26, the day of the presidential election.

The loan which France is to make to Turkey has been arranged. It amounts to seven hundred million francs, and in return the Porte grants concessions for five railway lines in Asia Minor, contracts for all of which have been signed, as well as sundry concessions elsewhere.

It is reported that a Russian expedition has discovered land five hundred miles north of the Asiatic coast.

INDUSTRIAL AND COMMERCIAL

The Journal of Commerce and Commercial Bulletin says: Is cheaper meat actually at hand as a result of the passage of the new tariff act, and are the big packers sincere in their oft-repeated statements that the present high prices are due solely to the workings of the law of supply and demand? These two questions are likely to be answered within the next two or three weeks. Argentine beef is on its way to the United States in large quantities, and is being brought in by the big packers themselves. That which is now en route or about to be shipped will, of course, come in free of duty under the new tariff, and should therefore be sold at a decidedly lower price to the consumer. Just how the importation of the new beef will affect the price of the domestic product remains to be seen. The quantity is estimated to be the equivalent of one hundred to one hundred and fifty cars, such as would be shipped from the West.

The Memphis [Tenn.] Street railway, through improvements to its power plant, costing seventy thousand dollars, hopes to save forty thousand dollars a year. The increased fuel efficiency, meaning the burning of far less fuel and the saving of thousands of dollars, is being brought about through the installation of one thousand square feet of chain grate service and the equipment of forty-eight hundred boiler horse-power.

Dairymen of Canada claim that United States buyers have begun to destroy their source of supply of dairy products by indiscriminately buying up dairy stock all through eastern Ontario and the Province of Quebec since the passage of the tariff act.

The mining industries of India are growing in importance. The aggregate value of the mineral production of the year 1912 reached the total of £9,821,485, which represents an increase of £1,340,818 over the figures of the preceding twelve months.

The Turkish government has definitely decided not to accept the offer of the Standard Oil Company for the acquisition of a petroleum monopoly in Turkey, according to a despatch from Constantinople to the London *Standard*.

Twenty-one million dozen eggs were exported from the United States in the fiscal year 1913, against one and a half million dozen ten years ago. The average price at which these eggs were exported was 21½ cents per dozen.

It is estimated that the California crop of rice will amount to ten million bushels and pay the growers two hundred thousand dollars.

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Christian Science Sentinel

"What I say unto you, I say unto all—WATCH" Jesus

Vol. XVI October 25, 1913 No. 8

Joyousness

WILLIAM D. MC CRACKAN, M.A.

TRUE joy can come only from the possession or expectation of good. Evil can never enter into lasting joy, for evil is destructive in its nature and would, if it could, shatter the sense of joy and substitute for it the lassitude of satiety and disillusionment. The use of the verb to enjoy as meaning to possess, points to this very sentiment of joy. Real possession is joyous, it is marked by satisfaction and delight, never by regret or disappointment.

We are almost startled by Jesus' statement in the Sermon on the Mount, as given in Luke's gospel: "Blessed are ye that weep now: for ye shall laugh." The promise, "Ye shall laugh," is so unusual, so different from the conventional phrases of stereotyped religion, that it arrests attention. Is it true that the joyousness which bubbles over in laughter can be a spiritual reward for the self-sacrifice and repentance typified by weeping? We are reminded of Mrs. Eddy's agreement with the late Rev. Dr. Talmage, quoted in "Miscellaneous Writings" (p. 117), that "there are wit, humor, and enduring vivacity among God's people."

Is there, indeed, any joyousness comparable to that of knowing evil overcome and good once more in possession? Is there any sunshine like that which bursts through the clouds, or any bird song so sweet as that which comes after "the winter of our discontent"? In the Christian Science textbook, "Science and Health with Key to the Scriptures," Mrs. Eddy points out the secret of happiness, which must underlie true joyousness in these words: "Happiness is spiritual, born of Truth and Love. It is unselfish; therefore it cannot exist alone, but requires all mankind to share it" (p. 57). Joyousness which bursts forth from an inner consciousness of good as ever present and all powerful, comes from a spiritual source. The recognition of God's constant protection, of His guidance by means of the "still small voice," of His beneficent law in adjusting and arranging our difficulties, of the nonentity of evil, the baselessness of fear, and the imperishable nature of man in God's image—this recognition means happiness and is "born of Truth and Love."

True happiness, like every gift of God, is unlimited in its supply. It cannot be monopolized, nor can its quality be adulterated by an admixture of matter, of evil, or of personal sense. The enjoyment of happiness by one person does not shorten the supply for any one else. There are no bounds to the possession, no limits to the availability of happiness for all. Fear is entirely absent from true happiness, for Christ Jesus has given this assurance: "Your joy no man taketh from you." Neither greed nor envy can be roused by its possession, because it is for all. "It cannot exist alone," as Mrs. Eddy has said, "but requires all mankind to share it."

The progress of the Christian Scientist is therefore constantly illumined by bursts of joyousness, of spiritual sunshine. From the first dim perception that perhaps sin and suffering are not inevitable or disease incurable, to the full realization of the omnipotence of good, the way is gladdened by moments of that joyousness which is based upon spiritual realization. After every descent into the valley of contrition comes the ascent into the mount of revelation. After every act of repentance comes the season of renewed consecration, the pouring on of the "oil of gladness," the being clothed upon with the "beauty of holiness," the awakening in the likeness of the Father-Mother God which satisfies.

✧

Overcoming the World

FRANK H. SPRAGUE

MRS. EDDY describes Christian Science as "the law of God, the law of good, interpreting and demonstrating the divine Principle and rule of universal harmony" (Rudimental Divine Science, p. 1). The individual finds his place in this order by laying aside the personal sense of self and becoming a channel for the operation of the law of good. The propensity, however innocently entertained, to exploit or direct the activities of good from the standpoint of self, derives its support from the belief that life is finite, self-centered, self-determinative. This belief extends through all the gradations of material manifestation, from the human type down to the lowest monad or simplest form of atomic and molecular activity.

The pseudo-world, the supposititious kingdom of matter, represents the outgrowth of this erroneous belief multiplied, extended, diversified, divided and subdivided *ad infinitum*, until the actuality of being is lost sight of in a maze of self-deception and self-confusion. Through repeated exercise and gradual dissemination, phases of belief which in their incipient and rudimentary stages would readily be recognized as mere creations of finite fancy, appear clothed more and more with the semblance of reality, genuineness, power, and authority. Lines of experience which conform to well-worn channels of belief come after a time to be accepted as laws; and yet this gradual transition from the unfounded and ephemeral to the estate of seeming authenticity and fixity cannot add one iota of reality to that which in its genesis and constitution does not possess the elements of reality. In short, the tenacity and universal scope of a belief does not constitute it more, or less, than a belief.

It helps to clear up the situation to see that the realm of materiality, imposing and formidable though it may appear to the senses, rests in the final analysis on a basis of abstract falsity. It is not difficult to recognize the abstract and unsubstantial character of a belief which is just taking form in some phase of superstition, misrepresentation, or imposition, and we ought not to be fooled in the case of matter by the circumstance that the belief is so firmly entrenched in human consciousness that it is scarcely challenged by the world at large. Many another deception has held world-wide sway in a similar manner.

Today the lines of scientific and philosophical research are rapidly converging toward the point where the conclusion is inevitable that organized beliefs alone constitute the structural basis of matter, and that it is these beliefs, as they appear outwardly imaged to the senses, which furnish the

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ground of classification in natural history. It is a case in which belief registers the effects of belief. "Vertebrata, articulata, mollusca, and radiata are mortal and material concepts classified, and are supposed to possess life and mind. These false beliefs will disappear, when the radiation of Spirit destroys forever all belief in intelligent matter. Then will the new heaven and new earth appear, for the former things will have passed away" (Science and Health, p. 556).

Keen logical and spiritual insight led Mrs. Eddy long ago to declare that "physical force and mortal mind are one" (Science and Health, p. 484), and now the ripest scholarship of the period, based on methods of inquiry pursued in laboratory and library, points steadily and consistently to a similar conclusion. According to Herbert Spencer, "the power manifested throughout the universe distinguished as material, is the same power which in ourselves wells up under the form of [mortal] consciousness." Up to this point Christian Science and the schools are in virtual agreement. Right here, however, where natural science is confronted by an impassable barrier arising from the limitation of its view-point, the real work which stamps Christian Science as a positive force begins, for it offers substantial evidence that God, Spirit, is the Principle of being, and that only spiritual reflection, the sense which is God-centered instead of finitely centered, has a real and substantial basis. The essence of mortal mind, the "power" manifested in matter, involving the elements of discord, decay, destructiveness, brutality, is anything but a manifestation of godlikeness; and we may therefore ask in all candor whether it is anything short of blasphemous to regard such a display of self-conflicting forces as the work of a Supreme Being who is all wise, all loving, all powerful.

Now if matter, the concrete expression or objective phenomenon of mortal mind, is to be undone, so that the glories of the universe as they exist in immortal Mind shall stand forth, it must be through our victory over false belief, error, at its strategic vantage-point in human consciousness. The fallacy with regard to the basis of selfhood begins to be self-exposed when the belief becomes personalized and takes on the aspect of self-consciousness in mortal man. Here it is ripe for extermination, and not until it is thus disposed of will the externalized aspects of the belief which come to the surface in nature become extinct. Resisting aspects of nature cannot be overcome so long as the element of non-conformity to divine law and order has an abiding-place in human consciousness. The sense of self as a centralizing, interpreting, dominating, administering power must give place to the Mind which was in Christ Jesus.

Christian Scientists are not at present concerned with spiritual problems of the advanced order mentioned in the Biblical account of walking on the water or passing through closed doors. Whatever the nature of the conscious experiences behind the phenomena thus described, such results can be achieved only as thought becomes spiritualized in a superlative degree. Because Christ Jesus rose to the point of proving absolutely the nothingness of the belief of material existence in his own case, he became the means of exposing the baselessness of the whole false claim of finite selfhood as it appeals to the senses in the imagery of the material realm. Had he regarded himself as a personality separate from, even though controlled by another being called God, his ability to become a vehicle for the demonstration of divine law would have been correspondingly curtailed.

The full consciousness that no device of false belief could detach or insulate man from the Principle of his being was the basis of our Lord's conquest of the matter world. Said he: "I and my Father are one;" "I can of mine own self do nothing;" "The Father that dwelleth in me, he doeth the works." The sense of separation which comes over mortals as a consequence of consenting to false beliefs was wholly absent from his consciousness. To him "the flesh," "this world," the mortal mind, matter world, was an enemy, a contradiction of real being, of God and that which emanates from Him. As Jesus' earthly mission was drawing to a close, he exclaimed, "Be of good cheer; I have overcome the world." It seems clear that he was able to master the earthly situation, to take successively the steps in overcoming material beliefs which led up to his ascension out of the so-called matter realm, largely as a result of his utter and complete repudiation of the enticing suggestions of a false sense of selfhood as chronicled in the wilderness drama. After this initial conquest of mortal belief, Spirit was ever in evidence to his vision beyond the screen of material phenomena.

The deceiver, Satan, came then and there to stand in his experience as a false claim. The real victory over matter was sealed in his recognition that its only basis is false sense, and in purging his consciousness of the beliefs which alone give matter its seeming reality or show of authority by linking mortal man to an environing world of materiality. Meager as the present results of Christian Science practise may seem when gaged by the standard of ultimate perfection, they open the way to the salvation of the race, because they demonstrate in a degree what Mrs. Eddy has characterized as "the divine Principle and rule of universal harmony."

Christian Work

FRANK B. HOMANS

Our Master taught us by example that the only true way of living is in doing holy work. At twelve years of age he was "about [his] Father's business." After he took up the active work of preaching the gospel there is no record of his having spent any time in idleness or waiting. During his agony on the cross, he not only lifted his thought above material aid, but regardless of the viciousness and degradation of the thieves, he prepared one of them to receive the truth of "life eternal." He also found time during that trying hour to provide a home for his mother and to forgive all his enemies, while as Mrs. Eddy says, "his three days' work in the sepulcher set the seal of eternity on time" (Science and Health, p. 44). The forty days after his resurrection were spent not in rejoicing over his great victory, in feasting or fasting, or any form of ritualistic worship, but in giving his followers a clearer idea of Life, Truth, and Love.

How well our Leader conformed to his example, every one can know by reading Sibyl Wilbur's true story of her life. When Mrs. Eddy had completed the writing of her book, "Science and Health with Key to the Scriptures," she did not idly wait to watch results, nor did she close her metaphysical college to take a long-needed rest. Each effort she put forth to spread the teaching of Christian Science throughout the world served as an impetus to some greater undertaking. To enumerate the many valuable plans which she formulated and put in operation as the result of her wisdom, foresight, and activity, is not necessary here: suffice it to say she was a tireless worker all the way. And now the question comes, Are we following her as she followed Christ? If so, when we have acquired our own church edifice we shall not be satisfied with this achievement. Every church, even in the smallest hamlet, should realize that it has still more important work to do. As a member of a branch church, the writer feels that contributions of time and money should flow into each church as freely after as before the completion of the building, because the supply is from

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God, hence unlimited. Nothing is more debilitating to the spiritual life than the loss of desire to give, as the Master said, for only as we give can we receive, and our capacity to receive is measured by our desire to give.

The literature committee of every church should be kept busy sending out our publications, that all may read and learn for themselves what Christian Science is; what it does and what it stands for. Encouragement, moral and financial, should be given to near-by places that are ready to start a church or society, but may need the help of one already established. While the smaller churches may not be able to do as extensive work as those in the larger cities, they can through faithful effort accomplish more and more each year.

There can be no cessation from labor. The only true happiness is found in consecrated work. Heaven should not be regarded as a place of idleness, nor should idleness stand for harmony. The old saying, "He has gone to his final resting place," conveys a false impression. The departed may in a sense be at rest, but not idle. Science and Health tells us that "God rests in action" (p. 519). Nothing could be more dreary or uninviting than a place or condition of inactivity. The most important work to be about at the present time is the healing of the sick, which includes the reclaiming of the sinner. Every true Christian Scientist is a practitioner and should be about his Father's business. To say we are "not good enough," that we "do not understand," or "are too busy," is simply to voice the arguments furnished by the adversary. Every one can tell what he has learned and proved about God, that God is Love, and that He does not send our troubles. Moreover, he can place Science and Health in the hands of the inquirer, with the counsel that he read it carefully and prayerfully, and then he can leave the matter in God's hands. If we do our part to the best of our ability, we may find that we are indeed instruments in His hands for the dissemination of the gospel. Let us start right today and, following the example of our Leader, work, watch, and pray.

If a church's growth has seemed slow, even backward, let us look carefully for the thought which has closed the doors to the needy. The growth of every church should be pronounced, but if there is a divided thought, this in itself may fully explain the lack of increase. All dissatisfaction, criticism, selfish ambition must be put away, the doors thrown wide open by love, and peace and joy be manifest, then the church cannot fail to be filled. If the members are sending out dissatisfied thoughts, how can they expect to draw others about them? We must watch and see that our every thought is right. Earnest and broad-minded Christian Scientists will be very reserved in their approval of any church division which is not necessitated by the growth of the church or the convenience of a large body of members, and even then there should be practically one mind regarding it. Let us remember that Love unites, while error would try to separate. If in doubt about the wisdom of a given action or thought, it is well to submit it to the following simple but effective test: Does God inspire and approve it? If not, then it must be a device of the adversary, and the sincere truth-seeker need not be deceived by it.

Worthy Christian Scientists are worshipers of God, firm believers in the inspired Word of the Bible, and earnest followers of the great Wayshower, Christ Jesus, and their devotion to God and His Christ is not diminished but rather increased because of their love and reverence for the Founder and Discoverer of Christian Science. The Mother Church is the vine to which every branch church is vitally linked. Christ Jesus said, "The branch cannot bear fruit of itself, except it abide in the vine." Every true Christian Scientist should regard The Mother Church as the vine in which he is to abide as a deeply interested member. Any departure from the rules laid down in the Manual, or any disinclination to sustain the general supervision of its Board of Directors, would be entirely out of keeping and discreditable, knowing as we do that this church was founded and built as the result of years of toil by our Leader, that the Manual was prepared under her direction, and that the Directors were selected from the whole field by her wisdom. Even in material affairs the axiom, "Union is strength," is regarded as a great truism, and how much more do we need to hold to this united thought, this oneness of Mind.

The parental arms of The Mother Church are outstretched in love always to receive any weary or lonesome traveler who may be in search of truth and comfort, and countless thousands in all the world rejoice in its ever expanding influence for good, its ever increasing activities for the advancement of a demonstrable knowledge of God and His Christ among men.

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Our Responsibility

LUCY HOLTZCLAW MC DONALD

In many a home we find the routine, the machinery of affairs, carried on the shoulders of a few members, perhaps a single person. Oftentimes it is the mother, sometimes an older sister or aunt, who is bearing the burden and heat of the day. The kitchen and house work has to be done, the sewing has to be carried on, shopping must be attended to, servants must be kept at work, complaints heard and remedied, orders given and carried out; and the question arises: Who is responsible for the harmony, the smooth and orderly carrying on of the home, the church, the shop, or the office? From our human standpoint we see that because of some position, or because one seems to be more capable or more willing or has a deeper sense of obligation, or because of a kind of mother-love that under the belief of doing something for her children would "spare" them from work that is theirs to do,—for any or all of these reasons, human sense is likely to look upon certain ones as responsible; and it is through Christian Science only that the balance may be adjusted and the true idea of responsibility gained.

There is work for all God's children, but the adjustment of it so that the sense of responsibilty is fairly distributed, is not to be found on a mortal basis. It is a mistake to suppose that we may go on doing the work that others should do and are able to do, in the belief that it is charity. It is equally wrong to suppose that some one else may do the tasks that belong to us. Nevertheless, many through ignorance or indolence are shifting not only the tasks of every-day life but also the right thinking that belongs to each, shifting responsibilities, neglecting duties and privileges.

It has been said, "Our responsibility is our response to God's ability." As we realize this in Christian Science, we find ourselves doing the work we should do, thinking rightly and acting rightly, while we leave others unhampered to do their mental work and the tasks they find to do, all working together for good, all in their places in the understanding of the oneness and allness of God. We find all harmonious in Mind, and all God's children ever active.

The Bible teems with texts which refer to God as able to do for us: "He is able . . . to save to the uttermost;" "God is able to make all grace abound toward you," etc. God's ability is not limited to any person, place, or time. "The God of Israel is he that giveth strength and power unto his people." Mrs. Eddy says, "We have strength in proportion

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to our apprehension of the truth" (Science and Health, p. 80). Our ability is thus seen to rest on our understanding of Truth.

In many homes and business places, it has become the custom for the student of Christian Science to take some time each day for quiet reading and work in Science, in order to make progress in the practical understanding of God. As this study is carried on effectively, the routine of the home or office is seen to go forward smoothly without jar or fret; under the system of the Principle that rules harmoniously the universe in its entirety and in its individual expression, the equal right and privilege of all is brought out. We are responsible beings, responsible to the one creator for bringing out through right understanding, perfect man, Mind's idea.

The word "responsible" holds in it the idea of duty. "You will learn that in Christian Science the first duty is to obey God, to have one Mind, and to love another as yourself" (Science and Health, p. 496). As we respond to this thought and bring out the perfection which is our birthright, through love for God and our fellow man, we are rightly shouldering our responsibility and fulfilling our duty.

Importance of the Sunday School

LLOYD B. COATE

To fathers and mothers solicitous for the spiritual welfare of their children, our Leader's gentle admonition, "Parents should teach their children at the earliest possible period the truths of health and holiness. Children are more tractable than adults, and learn more readily to love the simple verities that will make them happy and good" (Science and Health, p. 236), is of deep import. Realizing also the great importance of the Sunday school work as a factor in this moral and spiritual training, our revered Leader wisely provided the course to be pursued in teaching the children.

The first lesson is the ten commandments as found in the twentieth chapter of Exodus, and we cannot speak of the commandments without referring to and giving due credit to the Bible character through whom God gave this statement of His law to the world. The next two lessons are the Lord's Prayer, with its spiritual interpretation, as found on page 16 of Science and Health, and the Sermon on the Mount. It would likewise be impossible to teach correctly the Lord's Prayer and the beatitudes without associating with them the name of the Founder of Christianity. The ten commandments came to mankind through Moses; the Sermon on the Mount through Christ Jesus; and Christian Science, which again teaches men how to apply the great truths of the Mosaic decalogue and the Sermon on the Mount, to the destruction of both sin and sickness, has come through our Leader.

The Manual of The First Church of Christ, Scientist, Boston, Mass. (p. 41), explicitly states that Christ Jesus is the Ensample for Christian Scientists, and that "careless comparison or irreverent reference to Christ Jesus is abnormal in a Christian Scientist, and is prohibited." On page 42 Mrs. Eddy declares that there is but one Christ, "even that Christ whereof the Scripture beareth testimony." It is also noteworthy that "Science and Health with Key to the Scriptures" by the same author contains more than eight hundred references to Jesus the Christ, under various names, such as "Jesus," "Jesus Christ," "Christ Jesus," "Christ," "Lamb," "Master," "Nazarene," "Prince of Peace," "Son," "Teacher," "Wayshower." (See Concordance to Science and Health.)

The Discoverer and Founder of Christian Science so clearly defines the true relation of Jesus to Christianity that the name of Jesus Christ or Christ Jesus cannot be separated from the Christian religion which he founded. Because the teachings of Christian Science are based upon the words and works of the great Master, Christian Science is one with and inseparable from the Christian religion or religion of Jesus Christ. The Church Manual (p. 63) admonishes all Sunday School teachers not to deviate, in the instruction given the children, from "the absolute Christian Science contained in their text-book." It certainly behooves all teachers to be awake to the opportunity of presenting this great truth to the children—the truth which will make them happy and good, in all its purity.

An Obstacle Removed

LUCIA C. COULSON

SELF-PITY is a "slough," and the farther one goes into it, the deeper it grows. One of the first lessons that many of us have to learn in coming to Christian Science is the abandonment of this habit; for since it is need of some sort that drives most of us to Truth, there is often a strong sense of self-pity for the misfortunes which we secretly feel to be so undeserved. Perhaps the first step out of this slough is taken when we realize that the mortal self deserves no good, because, as Mrs. Eddy tells us, mortal mind is "wholly dishonest" (Science and Health, p. 252). Having seen the mortal concept for what it is, one is more ready to give it up and to grasp the idea of man's spiritual selfhood. It is here that self-pity tries to assert itself and hinder us. It argues that our particular trials, temptations, or circumstances are harder than those of others, that we do not have a fair chance, that if we only had some one else's problem it would be all right, etc., till we are deeper than ever in the slough of despond and self-justification, for self-pity and self-justification always go hand in hand.

It is not that there is nothing to pity in the mortal concept; far from it. It is often intensely pitiful and pitiable, but so long as we identify ourselves with it, we cannot get free from it, and so we cannot get rid of those conditions for which we are pitying ourselves. When we begin to understand this, we are ready to shun it as the plague, for we see that it would clog us and drag us down at every step. Its slightest approach is a sign that we have lost sight of man's spiritual selfhood and are identifying ourselves with mortality and its attendant ills; for if once we recognize ourselves as God's reflection, there is nothing left to desire. We dare not pity the child of God, the heir of unending joy and bliss. Exactly in proportion as we see ourselves in this true light, as we rise into the Christ-consciousness, shall we find our places in the Father-Mother's perfect plan, and be blessed abundantly.

Every intimation, therefore, of misfortune, injustice, or unhappy environment must be met with the same prompt denial. They are none of them true of God's image, and so they are none of them true of us. Refusing to see them, and declaring steadfastly for the true self, they will melt into the mist from which they came; the belief that there is anything to be pitied will cease to appear, and we shall prove the glorious promise in Isaiah: "For a small moment have I forsaken thee; but with great mercies will I gather thee. In a little wrath I hid my face from thee for a moment; but with everlasting kindness will I have mercy on thee, saith the Lord thy Redeemer."

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Selected Articles

[*The Christian Science Monitor*]

In the court of probate at Concord, N. H., Oct. 18, Judge Charles R. Corning appointed trustees to administer the trust created by the will of the Discoverer and Founder of Christian Science, the Rev. Mary Baker Eddy, in accordance with the decision of the supreme court of New Hampshire on Oct. 7. They are the members of the Board of Directors of The First Church of Christ, Scientist, in Boston, The Mother Church: Archibald McLellan, Allison V. Stewart, John V. Dittemore, Adam H. Dickey, and James A. Neal, *and the administrator de bonis non* of the estate, Josiah E. Fernald. The text of the order follows:—

State of New Hampshire,
Merrimack, SS. Court of Probate.

The judge of probate for said county, to Archibald McLellan, Allison V. Stewart, John V. Dittemore, Adam H. Dickey, and James A. Neal, all of Brookline, in the county of Norfolk and Commonwealth of Massachusetts, and Josiah E. Fernald of Concord, in said county of Merrimack.

Whereas, at a special court of probate holden at Concord, in said county, on the 14th day of December, A.D. 1910, the original instrument was duly proved and allowed as the last will and testament of Mary Baker G. Eddy, late of Concord, in said county, deceased;

And whereas the said Mary Baker G. Eddy, in and by her said will, gave, decreed, and devised to The First Church of Christ, Scientist, in Boston, Massachusetts, certain property and estates in trust for the purpose of more effectually promoting and extending the religion of Christian Science as taught by her, the said Mary Baker G. Eddy, and for other incidental purposes as set forth in said will;

Therefore, I do hereby allow and authorize you to take possession of and hold said trust estate agreeably to the tenor and intent of said will. And you are hereby required to make, or cause to be made, and filed in the probate office for said county, a true inventory of all the real estate, goods, chattels, rights, credits, and effects so derived and bequeathed, within three months from the date hereof; to render annually to said judge an account of the income and profits thereof; and at the expiration of said trust, to adjust and settle your accounts with said judge, and pay and deliver over all balances, money, and property with which you have been intrusted, pursuant to the order and decree of said judge; and in all respects faithfully to execute said trust according to the true intent and meaning of said estate.

In testimony whereof I have hereunto set my hand, and the seal of the court of probate for said county, this sixteenth day of October, A.D. 1913.

CHARLES R. CORNING, Judge of Probate.

A true copy. Attest: Eugene Keeler, Register of Probate.

On Oct. 7 the decision came on an application made to the supreme court of New Hampshire by Mr. Fernald for instructions regarding the action he was to take as administrator *de bonis non* of the estate of Mrs. Eddy, and the court ordered Mr. Fernald to hold the estate until the appointment of a trustee or trustees by the probate court. The appointment of trustees ends the litigation regarding the will of Mrs. Eddy and the disposition of the property left by her to The First Church of Christ, Scientist, The Mother Church in Boston, in trust for the promotion and extension of the religion of Christian Science as taught by her.

It is expected that Mr. Fernald will immediately file his account, and after the formalities, which will take a month or two, the trustees will take possession under the trust provision of the will. The trustees have qualified and have given a bond for one million dollars for the faithful performance of their trust.

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[Frederick Dixon in *Popular Science Siftings*, London, England]

Will you permit me to try to clear up a not very easy question in a short letter? I refer to G. W. Leach's criticism of the Christian Science teaching with respect to sin (see No. 1133, "P. S. S."). The Christian Scientist, observes this critic, says that sin is unreal, therefore as it exists, God must have created something unreal. Unfortunately for his argument, he arrives at his deduction in this way, "According to our Scriptures, evil is implied and permitted by the creator as part and portion of His own creation." Now, the Bible distinctly says that God created every thing that was made and created it good. If, then, God created evil, He made evil and made it good. There is no escape whatever from that quandary. It is not a discovery of Christian Science, it was indeed one of the arguments which led to the Gnostic controversy.

It is impossible to go very deeply into the matter in a short space, but what Christian Science teaches is this: God created everything that was made and created it good, therefore God did not create evil. Neither can He be said to permit evil, for if He created all that was made, He must have created evil before He permitted it. The alternative is that there are two creators, which would mean that after all, God did not create everything that was made. Christian Science, therefore, maintains that evil is nothing but a human sense of the absence of good; in other words, that it seems desperately real to the human mind until the gradual realization of absolute Truth exposes it in its original nothingness.

A famous scholar of the Church of England, Dr. Westcott, one of the bishops of Durham, has pointed out that in the fourth gospel, the gospel which declares that God made all that was made, a distinction is drawn, in the Greek text, between "the Truth," meaning the absolute spiritual Truth, and "truth," as a relative sense of truth. What Christian Science says is that sin is no part of absolute Truth, though, relatively speaking, it exists to the human consciousness; consequently, that, in the words of Jesus, when a man knows Truth, absolute Truth, he is freed from the relative ignorance of truth which presents evil to him as a reality.

It is on this basis that the healing in Christian Science is accomplished, and the healing in Christian Science today is the sign or proof to this age of the truth of the theology of Christian Science, as, in the first century, the miracles were no supernatural manifestation, but simply what the Greek text implies, the sign of the truth of the gospel of Jesus the Christ.

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[John L. Rendall in *The Toledo* (Iowa) *Chronicle*]

I do not question our critic's superficial acquaintance with Christian Science teachings, but I do emphatically deny that he understands these teachings, for the main reason that he does not correctly state them. Giving him credit for honesty of purpose, there is no other possible conclusion when on the face of his every statement about the fundamentals of Christian Science there is abundant evidence of misunderstanding. I speak from the vantage-point of twenty years' study of the subject and as a graduate of the Massachusetts Metaphysical College founded by Mrs. Eddy. I do not charge the critic with lack of "intelligence;" he simply has not gotten the right view-point. It is as difficult for one steeped in the teachings of what is called "orthodoxy" correctly to view a differing

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religious teaching, as it is for one wearing green glasses to testify correctly as to the color of objects around him until he takes off his glasses. Therefore, in response to the challenge to "produce a single instance" in which he has "misstated or misrepresented Mrs. Eddy's teachings," I will say, —in a greater or less degree in practically every statement he has made.

If our critic really understood Christian Science, he would not pervert Mrs. Eddy's statement about the marriage relation, as quoted: "Until it is learned that generation rests on no sexual basis, let marriage continue." The invidious inference that this may be construed to mean that marriage may be abolished under present conditions of society, amounts to debauchery of the worst form, implying gross immorality; whereas the plain teaching, as understood by Christian Scientists, accords with Jesus' statement, "But they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage." Christian Science in its every teaching inculcates the highest morality, as attested by its results in the overcoming of former conditions of immorality and sin. A good fountain sendeth not forth both sweet waters and bitter. Quoting from the sixth chapter of Paul's first letter to Timothy, wherein Paul cautioned him to beware of "vain babblings, and oppositions of science falsely so called," our critic ingenuously asks, "I wonder what Paul was referring to?" In this he can only surmise. It is my opinion that Paul referred to those who failed to get the true understanding of Christ's teachings and to the gross materialism of so-called material science. Our critic's thinly veiled inference that St. Paul meant Christian Science is foolish on the face of it.

I am grateful to our critic for commending St. Paul's writings to me. I have studied them for many years. I esteem St. Paul as one of the original Christian Scientists. I wonder if our critic thinks that St. Paul or St. Peter or any other of Jesus' apostles would, if they were here today, refrain from Christian healing under the specious plea that the command to "heal the sick" is not for us. What is he going to do with the statements that Christ is "the same yesterday, and today, and forever," and that God is without "variableness" and with no "shadow of turning"? Christian Scientists scientifically understand that God, that the Christ, Truth, has not changed, and never can change. Neither has human nature changed. The "powers that be," in the church of Jesus' time, rejected Christian healing and crucified its great Exemplar. Modern high priests, scribes, and Pharisees do the same thing today under modern methods.

I do not intend to be inveigled into denunciation of physicians and hospitals, but I do dispute the assertion that the methods employed in the ordinary hospital are Christ's methods. The use of medicines for healing originated not in Christianity but in paganism. I respect and esteem the many noble-minded men and women who are following the profession of medicine, for they are doing the best they know at this time, but it is not God's way. Our critic's evasion of the plain issues in Christ's command to "preach the gospel," "heal the sick," and "raise the dead," offers an insufficient apology for non-conformity. The goal of Christian Science is complete compliance. If we have not fully attained, shall we be subject to criticism from those who not only have attained less but who do not even teach that it can be done? My statement that Christian healing in certain cases of supposedly incurable disease is an accomplished fact, is abundantly sustained by the persons themselves healed. If it was ever possible, it is now too late to dispute the incontestable evidence at our command.

Our critic states, "I defy my critic to make good his charge of perversion." Very well; here it is. He states: "In 'Rudimental Divine Science,' page 2, Mrs. Eddy says, 'God is definitely individual, and not a *person*.'" Note this. The completed statement is: "God is definitely individual, and not a *person*, as that word is used by the best authorities, if our lexicographers are right in defining *person* as especially a finite *human being;* but God is personal, if by *person* is meant infinite Spirit." Other citations are made, giving only part of a sentence, when the completed sentence gives the correct meaning. For instance, our critic quotes Mrs. Eddy as saying, "God is identical with nature." What she says is this (Science and Health, p. 119): "In one sense God is *identical* with nature, but this nature is spiritual, and is *not expressed* in matter."

If our critic means that Christian Science "denies that God is a person" in the same sense that he and I are persons,—that is, in the ordinary acceptance of the term, meaning a human form, something materially outlined and definitely located,—then I will admit that he is correct in his statement. This concept of God is idolatrous, breaking the second commandment! "Thou shalt not make unto thee . . . any likeness of any thing that is in heaven above, or that is in the earth beneath," etc. God being infinite, He can be person only in the infinite sense of His personality, that which cannot be outlined, limited, or humanly circumscribed. In other words, no human concept or image in thought can be adequate to express the nature and character of God, who is infinite Love, infinite Life, the one divine and infinite creator, Mind, and Principle of all that is or ever was real.

Now, in summing up, let me say: Christian Scientists are those who have experienced Christian healing. They, for the most part, were formerly addicted to the use of drugs and medicines and were members of orthodox Christian churches. In thousands of cases their family physicians informed them and their friends that they were incurably sick, and at this point, after proving all things, they turned to God, through Christian Science, for help, and were healed. This is true of ninety per cent of the Christian Science church-membership. Is it any wonder, then, that these people have more faith in God than in medicines, and who, calling himself a Christian, would seek to substitute for this healing faith, recourse to inanimate, non-intelligent drugs, which in the opinion of the best medical authorities are extremely uncertain and often dangerous?

Our contention is, that the Bible plainly teaches Christian healing as a Christian religion, and that to be Christians, we must learn to heal the sick as Jesus healed them, even though at present we are constrained to say with St. Paul, "Not as though I had already attained, either were already perfect; but I follow after."

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[D. Sinclair in *Paisley and Renfrewshire* (Scotland) *Gazette*]

In a recent issue some remarks of the Bishop of Carlisle are reported under the caption "Drugs and Faith," which in some respects are so misleading that, if not corrected, they may convey to your readers very erroneous notions about Christian Science.

In the first place, his statement that it is because both Christianity and science have not fulfilled their great mission that "sober and thoughtful as distinct from sensational and shallow persons" had taken up the subject, is interesting, coming as it does from one in his position. It is gratifying to be assured that among the many hundreds of thousands of Christian Scientists all over the world today there are those who are considered by the bishop "sober and thoughtful"! The fact is, that unless a person be both, in the sense that he is disposed to settle calmly and impartially to the study

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of the subject, his chances of making progress are not very great. It has to be remembered that the bulk of Christian Scientists consists of those who have been healed by this teaching after having done all that lay in their power, often for years, by the use of drugs or other material means to regain normal health.

When the bishop enters upon an explanation of how Christian Science heals, it is obvious that he is not the least little bit on the right track. Christian Science does not say that in a case of healing by its means the health has been restored by "the almost immeasurable influence of mind over matter," but *it affirms that the healing* has come about through the influence *of divine Mind, the* understanding of spiritual truth, upon the *false, inharmonious* consciousness which for the time being seemed to have held the individual in bondage.

Moreover, to say that the matter of the human body is interpenetrable by the mind, as the bishop declares, is indeed a caricature of Christian Science. His method it seems would be to ask God to act, in some occult way, upon the mind, which according to him pervades the body, and the mind in turn will act on the more solid parts, reinvigorating them so that they in turn may react on the invalid consciousness, and thus produce health. This is perilously near mental or hypnotic suggestion; and we fancy that those who practise such would surely never dream of calling it "the practise of prayer." At any rate Christian Science emphatically dissociates itself from it in every way.

On the first page of "Science and Health with Key to the Scriptures," the text-book of Christian Science, Mrs. Eddy says: "The prayer that reforms the sinner and heals the sick *is an absolute* faith that all things are possible to God,—a *spiritual* understanding of Him, an unselfed love." Here is indicated the method of all healing in Christian Science. Prayer to the Christian Scientist is not a mere entreating of the Deity to do this or that either for himself or for another. The Christian Scientist knows that, as God is "the same yesterday, and today, and forever," any desire to alter His purposes would be futility itself. It is the spiritual understanding or knowledge of God, the affirmation of His unalterable nature and that of man made "in his own image," which constitutes the prayer which regenerates and heals.

Will you permit me further to state, with regard to the reference made to Christian Science in a letter which appears in the same issue under "Clergy and Cruelty to Animals," that every Christian Scientist will agree with George Saxon that a religion which does not tend to make people kind and merciful is of no value, and that the kindness it ought to engender should be actively manifested toward every one of the animal creation. One of the tenets of Christian Science, which will be found on page 497 of the Christian Science text-book, contains the words which Christian Scientists are striving to put into practise, namely, "to do unto others as we would have them do unto us; and to be merciful, just, and pure."

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["A Disciple" in *The Burlington* (Vt.) *Free Press and Times*]

Referring to the article in a recent issue in reference to Christian Science, please allow me to say that in the Preface of Science and Health (p. x), Mrs. Eddy says: "The divine Principle of healing is proved in the personal experience of any sincere seeker of Truth. Its purpose is good, and its practise is safer and more potent than that of any other sanitary method. . . . Only those quarrel with her method who do not understand her meaning, or discerning the truth, come not to the light lest their works be reproved."

Our Master gave his followers a rule whereby they might know the good from the evil. Jesus said, "Ye shall know them by their fruits. . . . A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit." Christian Science may be known by its fruits. Nothing is doing more today to raise the standard of health and morals than Christian Science, for its followers are striving to keep the commandments and to do the works of the founder of Christianity, Jesus Christ; therefore Christian Science is Christian, and is scientific because it is governed by a fixed Principle and a given rule, and provides the proof of its own correctness. I know it is so, for I speak as one who stood and looked into an open grave for months. Four of the leading physicians in my native town and two specialists had declared I had an incurable organic disease, and all medical, hygienic, and other methods had been tried; but they had failed, and so were abandoned, when I was led to Christian Science, and was completely and fully healed, and have had perfect health ever since. It is not so much the physical healing for which Christian Scientists are grateful, however, as for the spiritual uplift, the better knowledge which Christian Science imparts of God and His universe and His love. Christian Scientists are striving to become more Christlike, to have that Mind "which was also in Christ Jesus," and "to do unto others as we would have them do unto us; and to be merciful, just, and pure" (Science and Health, p. 497).

The tree is good and the fruit is good, and the lives of Christian Scientists attest their sincerity. The best evidence of their good works is the wide-spread interest in Christian Science, and its unparalleled growth and marvelous healing. Unnumbered cases of so-called incurable diseases have been healed through Christian Science treatment after all other methods had failed. Christian Science is now accessible to all, and in all parts of the globe is reforming and healing, lifting the burden of sorrow from the desolate, the sense of injustice from the oppressed, rounding out barren lives, straightening out misshapen bodies, purifying diseased organs, strengthening weak limbs, spreading the beauty of holiness over faces distorted by pain, gathering the sheep that have strayed; in a word, Christian Scientists are trying to do the work our Master commanded his followers to do, viz., "to preach the kingdom of God, and to heal the sick," and we have the absolute proof that Christian Science is Christian and scientific, as our Master promised we should, in the signs which follow.

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[Written for the *Sentinel*]

An Autumn Musing

LAURA E. SARGENT

EACH falling leaf proclaims a resurrection;
The fading flowers immortal blooms declare;
When understood, it is the heart's election
Of higher thought of nature's tints so fair.

The darkling cloud doth hint a bright tomorrow,
Despite of what false sense may seem to say;
The sighing wind that murmurs tones of sorrow
Is harbinger of some glad, holy lay.

And thus from things unseen we draw conclusions
Respecting things which only seem to be,
And turn our hearts away from earth's illusions
To learn life's lessons, blessed Christ, from thee.

O Love divine, our faltering footsteps strengthen
To hasten on from mortal sense to Soul,
Lest, while earth's shadows o'er our pathway lengthen,
We lose the way and miss the promised goal.

Thy word, Continue in my love, we treasure;
No other way Love's radiance will unfold;
But, watching every hour to do His pleasure,
Truth separates in us the dross from gold.

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Editorial

"Be strong and of a good courage"

On page 147 of this issue we quote from *The Christian Science Monitor* a report of an important step by which the trust created by Mrs. Eddy, in her will, for the purpose of promoting and extending the religion of Christian Science as taught by her, will become effective. That this stage of the probate of Mrs. Eddy's will was not reached much earlier was due to litigation which was commenced for the purpose of frustrating her desire that her fortune should be devoted to the cause for which she labored so unselfishly and unceasingly during a period of almost half a century, and Christian Scientists everywhere will rejoice that with this final decision of the probate court the last barrier to the fulfilment of Mrs. Eddy's desire, and in the way she wished, has been removed.

To have discussed during its pendency the litigation which has been so persistently maintained, would have been an impropriety, therefore the *Monitor* has simply reported its various phases practically without comment. With so much on our own part for which to be grateful, perhaps the kindest thing that can be done now is to "let the dead past bury its dead" and make no further comment than to say that the courts have not only passed favorable judgment upon the will and the legality of the trust created by it, but that the plaintiffs themselves, as long ago as February, 1912, withdrew the allegations upon which they had tried to support their suits, and judgment was entered against them in every instance.

It is useless to discuss the motives and aims of those who were actually behind the litigation, or of those ostensibly responsible for it; it is sufficient to say that, notwithstanding the efforts of these persons, the philanthropic work for which Mrs. Eddy made provision in her will can now go forward in the way she intended it should. Our revered Leader always regarded her fortune as a trust fund to be used for the promotion of Christian Science. She so used it while she was with us, and her expressed desire was that this fortune, which had come to her solely through her own labors for the good of mankind, should continue to be used to further the cause for which she had worked night and day since her discovery, in 1866, as she writes in Science and Health (p. 107), of "the Christ Science or divine laws of Life, Truth, and Love," which she later named Christian Science. It is needless to say, therefore, that as soon as the formalities attendant upon the closing of the accounts of the administrator and the transfer of the residue of the estate to the trustees appointed by the probate court can be accomplished, active work in the fulfilment of her wishes will commence.

The trustees are, we think, mindful of the responsibility which has been laid upon them, and at the proper time they will enter upon their duties with a sincere intention to put into effect an administration of the trust estate which will accomplish Mrs. Eddy's purpose for the furtherance of a cause whose object is, in each and all of its activities, "to injure no man, but to bless all mankind" (*The Christian Science Monitor*, Vol. I, No. 1). Their duties will be made lighter if they have what they hope to deserve and to receive, namely, the sincere and generous support of all Christian Scientists.

Putting wholly aside any individual reason for gratitude because of what adherence to the teachings of Christian Science has wrought for good in our own consciousness, may we each and all strive to adjust ourselves to the larger view of its mission to mankind which presented itself to the clear vision of our beloved Leader, and let every thought, word, and action witness to our loyalty to the church she founded and the high destiny to which she has committed it. Like Joshua of old, we must "be strong and of a good courage," and to the accomplishment of this end we may well take to ourselves the humble acknowledgment of dependence upon divine Truth which our Leader voiced in her message to The Mother Church in 1898 (Messages, p. 15): "May our Father-Mother God, who in times past hath spread for us a table in the wilderness and 'in the midst of our enemies,' establish us in the most holy faith, plant our feet firmly on Truth, the rock of Christ, the 'substance of things hoped for'—and fill us with the life and understanding of God, and good will toward men."

Archibald McLellan.

Concentration

In Science and Health we are told that as the sun is the center of our planetary system, so God is "the central Life and intelligence around which circle harmoniously all things in the systems of Mind" (p. 310). It is thus made clear that in order to realize harmony all our thoughts, motives, and aims should be directed toward divine Truth and Love with singleness of purpose. To concentrate is, according to Webster, "to bring to, or direct toward, a common center; to unite more closely." It is therefore of the utmost importance that we recognize God, divine Principle, as "the central Life and intelligence" of our being, for without such recognition we are apt to respond to any and every suggestion of mortal sense, even to the extent of being attracted by belief in disease, discord, and sin, until a great struggle is needed to free ourselves from the bondage thus entailed.

It is true that entirely mistaken views of concentration have been given out by some exponents of mental healing, who rely largely if not wholly upon the human mind for the desired results. In some cases it has been taught that the would-be healer should concentrate his thought upon the disease from which his patient was supposed to be suffering, or upon the part of the human organism supposedly affected, a method which Christian Science most emphatically repudiates. The thoughtful student of Mrs. Eddy's writings soon discovers that such practise would tend to fasten the belief of disease upon a sufferer instead of destroying it, and for this reason the word "concentration" has come to be of ill repute among Christian Scientists, because it has been misapplied, as already stated. Now the allness of God is the central point of Christian Science, and this cannot be too closely adhered to at all times, especially as the tendency of the carnal mind is to think so much about sin, disease, and discord that almost unconsciously thought is concentrated upon these errors, and the law of spiritual attraction toward the one Mind, the All-good, is largely disregarded; indeed, to the one who is thus straying it is virtually inoperative, while suffering and apparently ineffective effort to overcome it claim the day.

Here it will be asked, And what is the remedy? The answer is at hand in the words of our inspired Leader: "The rays of infinite Truth, when gathered into the focus of ideas, bring light instantaneously, whereas a thousand years of human doctrines, hypotheses, and vague conjectures emit no such effulgence" (Science and Health, p. 504). The healing light of Truth cannot illume our consciousness if we are ever and anon turning away from it and fixing our gaze upon the dark shadows of mortal belief. The discords of materiality should impel us to turn our every thought toward divine Life and

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Love, and to seek closer union therewith. The counterfeit of true concentration is a vain deceiver, but the spiritual fact is a strong emancipator.

As we think upon this, we may recall Jesus' lowly entry into the village of Nain, with a handful of his disciples, when a widow's only son was being borne to the tomb. The thought of all in that sad procession was doubtless concentrated upon the apparently universal fact of death, but had it been possible to have summoned to the scene the bravest of Roman centurions with a band of his dauntless soldiers, the situation would have remained unchanged. When, however, the Prophet of Nazareth stepped up to the bier, and said to the sorrowing mother, "Weep not," the awed bearers stood still and listened to the command, "Young man, I say unto thee, Arise"! The Master's thought was always centered upon God, divine, ever-present Life, and even the chilling presence of the last enemy had no power to turn it aside. The young man was at once restored to his mother, and we are told that the onlookers glorified God, as well they might.

Oh, the splendor of that demonstration of Truth's power, and the pity of the long centuries of darkness when Jesus' professed followers had well-nigh forgotten what is possible to the one whose every thought turns to God and acknowledges no power save His. But today, thanks to Christian Science, we claim anew these victories of Christ, Truth, and cling to them, knowing that even a faint understanding of the Principle which raised the widow's son will destroy pain and turn "the shadow of death into the morning," if we but keep our thought steadfastly fixed on the central light of all being, for thus we shall have that more abundant life promised by Christ Jesus.

ANNIE M. KNOTT.

"One is your Master"

To hear a great artist is always to experience a great delight, and gain an added sense of that human capacity which, as Christian Science makes clear, is grounded in the divine. Technical proficiency always speaks for patient and prolonged effort, and sometimes for devotion to an ideal which is very much more than mere proficiency. We know that, whatever his faults, an artist can but abound in excellences; he has won, and he is surely worthy in many ways, and for the long-continued application by which alone he has gathered and now gives out the treasures of tone, one often feels a keen and lasting sense of indebtedness. Moreover, as one recalls the thrill and uplift of some great artistic event, his thought of mastery takes on a deeper, richer meaning. It is such a splendid thing to have held on until every difficulty is overcome, every delicacy and refinement of expression attained, and the performance is made to appear so easy and unlabored as to seem just the simple and natural thing which in truth it is.

But to interpret the ideal is to disclose not only the achievements and possibilities of the interpreter, but to reveal something more of the inexhaustible content of that which is interpreted or expressed, the greatness of the source of all beauty and all good. It is to make us understand as not before, perchance, that Jesus' phrase, "One is your Master," was a tribute to his Father, to whom the praise belonged, rather than to himself; that his greatness and all true greatness is the greatness of God, of the Principle whose nature and law, ideality and power, it is ours in Christ to reflect.

Further, great mastery brings to our thought not only the greatness of Mind, but the unity, the oneness in kind of capacity and its source, the gift and the Giver. Only the likeness of truth and goodness and beauty can apprehend and respond to the appeal of truth and goodness and beauty, the divine to the divine alone. St. Paul's phrase, "Christ in you, the hope of glory," thus becomes luminous. Assurance of the salvation of the human is grounded in this fundamental teaching of Christian Science,—that God is expressed in man, and that as human sense is freed from falsity we are conscious that Truth answers to truth in us, and this is the secret of demonstration.

This understanding that the ability to do any right thing well is an incident of one's right relation to God, at once explains Christ Jesus' assurance to his disciples, "He that believeth on me, the works that I do shall he do also;" and St. Paul's declaration to the Corinthians, "All things are yours." He who finds himself as God's child and heir has gained a concept of capacity which forever rebukes the glorification of human personality as well as the spirit of self-depreciation. He has come to understand that the "divine Principle of all expresses Science and art throughout His creation" (Science and Health, p. 507), hence that true artistry is but an echo of the divine; and much that has heretofore proved but a passing pleasure, will begin to minister to his spiritual advance. All art is now interpreted by a more exalted sense. It is no longer thought of as a product of technical skill, it is made vital and real as the ideal to which it gives expression. Thus in every perception of the beautiful it is ours to be taught of God, who is in and behind all true art, especially that of gentle nobility.

This is the impelling thought which in ever-increasing degree animates, strengthens, and rejoices every worthy Christian Scientist. He has entered into that human approximation of the Master's discernment which, as Mrs. Eddy has said, "indicates spiritual growth and union with the infinite capacities of the one Mind" (Science and Health, p. 94). He has heard and responded to Truth's eternal call, "Awake thou that sleepest, and arise from the dead," and he cries out with the great apostle, "I can do all things," all that is good and true and beautiful, "through Christ."

JOHN B. WILLIS.

Among the Churches

Current Notes

CHRISTCHURCH, NEW ZEALAND.—We have happy and profitable remembrances of Mr. Knapp's visit here last year and are looking forward to the coming lecture of Mr. Rathvon with glad anticipation. We rejoice in solid growth here. The healing work has proved to skeptics that Christian Science does heal. The extent of our work is not fully represented by its growth in this city, as we have appeals from all parts for advice and literature,—from the drear stretch of the plains, the rugged coast line, and the verdant land. From every province also comes word of the earnest study of our text-book and a deeper love for the Bible.

Correspondence.

JOHNSTOWN, PA.—The Christian Scientists of Johnstown and vicinity have joined in a movement to organize a new First Church of Christ, Scientist. The original First Church, chartered in 1901, and the Christian Science Society formed two and a half years ago, were dissolved, the members of both organizations joining the new church, together with many persons not affiliated with either former organization. The new church starts out with a most encouraging membership roll and a comfortable balance in the treasury.

Correspondence.

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The Lectures

Boston, Mass.

The Rev. William P. McKenzie of Cambridge, Mass., delivered a lecture on Christian Science Friday evening [Oct. 10] under the auspices of The Mother Church, The First Church of Christ, Scientist, Boston, Mass., in the church edifice at Falmouth, Norway, and St. Paul streets. Mr. McKenzie was introduced by the first reader of The Mother Church, John C. Lathrop, who said:—

Looking back over the ages, there is seen a steady improvement in the motives, manners, and methods of mortal man. Humanity unquestionably is rising out of the limitations and resultant fears of a less enlightened period, and is casting off the swaddling clothes of ignorance, superstition, and human selfishness. A clearer, saner, and more demonstrable sense of human existence is fast dawning upon the ready consciousness, and is leading it out into a world of calm and harmony, of health and fruition. This new world is found to be simply a changed point of view, and this marvel of transformation of the minds of mortals is what the divine message of Christian Science is accomplishing throughout the universe today. It is well that these thousands have gathered here this evening, that they may better understand the rule and operation of this divine healing Word, and receive more of this spiritual blessing. We are grateful for this opportunity, and I take much pleasure in presenting to you one who is ably qualified to execute his sacred mission.

The Christian Science Monitor.

Dublin, Ireland

Bicknell Young delivered a lecture on Christian Science to an audience of about four hundred. It was the first time that the lecture committee had been able to secure Sackville hall, which belongs to the Presbyterian association. The lecturer was introduced as follows by Alexander E. Hull, president of the board of directors:—

It is now more than fourteen years since the text-book of Christian Science, "Science and Health with Key to the Scriptures" by Mary Baker Eddy, was given me to read by a friend who brought it from America. The name Christian Science, which is now more or less familiar to many people in this country, was then practically unknown, and it created in my mind that feeling of hostility which I have often observed since in the minds of others when they hear it for the first time. The two words here used as a title in my opinion were names of two branches of knowledge which had little if anything in common with each other, viz., science and Christianity.

I knew nothing about Christian Science, but the name so antagonized me at the time that I would not have taken any further trouble about the matter, except that I was anxious to see a case of physical healing which I learned on reliable testimony had been brought about by its agency. It is sufficient to say here that I am now satisfied that Christian Science is the truth.

I have seen the results of Christian Science teaching in the changed lives of both men and women, sometimes in their restoration to physical health and sometimes in their improved material conditions, but always I have noticed that their lives manifested a better, a higher moral tone. This has also been my personal experience, improved health and a better outlook on life. From being a discontented doubter, I have been changed into a contented and convinced believer in the gospel of Christ Jesus.

I should like here to draw your attention to what has always been a point of interest with regard to the name Mrs. Eddy selected for her text-book, "Science and Health with Key to the Scriptures." In the first chapter of Luke's gospel where Zacharias prophesies of him who was appointed to go before the face of the Lord, concerning the object of his mission, the seventy-seventh verse of the authorized version reads, "To give knowledge of salvation unto his people by the remission of their sins." In John Wyclif's translation, which was published in the year 1380, the same verse reads, "To giue science of helthe to his peeple in to remyssioun of his synnes." Science and Health, the "knowledge of salvation," is surely a suitable name for the "Key to the Scriptures."—*Correspondence.*

Fort Wayne, Ind.

The lecture on Christian Science at Minuet hall was well attended, the lecturer being William D. McCrackan, M.A. James B. Harper introduced the speaker as follows:—

Speaking of the power and benefit of spiritual understanding, Solomon said in his proverbs, "Wisdom is the principal thing; therefore get wisdom: and with all thy getting get understanding." Christian Science comes to the world with this new-old message illuminating the pages of the Bible and revealing the practical truth and reality of its teachings. The Master said, "And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." Christian Scientists take the Master at his word, and maintain that we are at liberty, if we follow the rule he has given us, to pass beyond the portals of blind belief and of faith itself and to enter the temple of spiritual understanding, that we may not only believe in God, and have faith in Him, but that we may know Him and begin now to understand Him and have a demonstrable understanding of His law. They teach and prove by demonstration today, as was done in the time when Jesus was here among men, that according to the degree of our understanding we may do the works he did, and that were done by his followers for three hundred years after his crucifixion. Innumerable demonstrations of spiritual healing have been made all over the world for the last forty-seven years, and there are many in our midst who have felt the healing touch of the Christ, and who have been and are beneficiaries of his care. It is with deep gratitude to God and thankfulness to the Discoverer of the Principle of divine healing that I say I am one of this number.

The world has received "Science and Health with Key to the Scriptures" by Mrs. Eddy not only with incredulity, but sometimes with ridicule. Nevertheless the Christ-idea as taught in the Bible and explained in her writings has steadily won its way, and has thousands of adherents all over the world. Mankind is hungry for spiritual knowledge and anxious to know how to acquire it. St. Paul has told us that "the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned." The Master, in telling his followers how to acquire this knowledge, said, "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you." Mrs. Eddy in speaking on the same subject says, "Prayer, watching, and working, combined with self-immolation, are God's gracious means for accomplishing whatever has been successfully done for the Christianization and health of mankind" (Science and Health, p. 1). There is no royal road to this understanding, but it is indeed possible now to emerge from sense to Soul, and

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ascend the Horeb height where God is revealed—understood—as infinite, eternal, divine Mind, and have not only health, but that peace which passeth mortal understanding, and to realize with the prophet of old "how beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace." Your presence here indicates your interest in the age-absorbing problem, the truth of being, and you are privileged this afternoon to hear from one who is able to help you.—*The Fort Wayne Sentinel.*

Billings, Mont.

The Babcock theater was comfortably filled by people who were attracted by the announcement that Clarence C. Eaton would deliver a lecture on Christian Science. He was introduced by John H. Park, first reader of the local church, who spoke in part as follows:—

The commonly accepted opinion of mortals is, that God creates and governs man through material law or the laws of the flesh, but at certain times sets aside such laws and performs what are called miracles. On the contrary, Christian Science teaches that healing is wrought in accordance with divine law, and that it is God's intention that man should understand this law and apply it for himself,—a law that is ever available and applicable to every human need. The children of Israel in bondage to the Egyptians, with their burdens constantly increasing, were made free and led out of darkness and far on toward the promised land by Moses' understanding of this higher law of the Spirit. Many others have given to the world glimpses of this power through divine understanding, but to Jesus, "the author and finisher of our faith," was revealed the way in its completeness. Was it possible that Jesus gave this exhibition of divine power and love to mock or tantalize us with something that we could not appropriate for ourselves?

Did God need this example, or did Jesus need it for himself exclusively? Men needed this awakening and example, and "divine Love always has met and always will meet every human need" (Science and Health, p. 494). Did Jesus ever give the command only to preach the gospel, but not to heal the sick? Did he ever say that we were not to do as he did? Did he claim the power to heal to be in him personally? Was not his wonderful career a working out of life's problem for the purpose of showing us how to do our work? That we may follow in his steps and do exactly as he did, so far as we apprehend his instruction, is the only logical way of expressing our gratitude for all that he has done for us. I am thankful that the God of Abraham and Isaac and Jacob, and the God of Paul and Jesus, is my God and your God, my Father and your Father.—*The Billings Daily Gazette.*

Lectures to be Delivered

Baltimore, Md. (Second Church).—Judge Clifford P. Smith, The Lyric, 3:30 p.m., Nov. 2.

Bridgeport, Conn.—Bicknell Young, Universalist church, 8 p.m., Nov. 3.

Bushey, Hertfordshire, England.—Prof. Hermann S. Hering, Clarendon Hall, Watford, 8 p.m., Nov. 15.

Chattanooga, Tenn. (First Church).—Bliss Knapp, Chamber of Commerce, Broad street, 8 p.m., Oct. 31.

Cheyenne, Wyo.—Rev. William P. McKenzie, Elks Hall, 8 p.m., Nov. 4.

Chicago, Ill. (Third Church).—Francis J. Fluno, M.D., church edifice, Washington boulevard and Leavitt street, 8 p.m., Nov. 3 and 4.

Downers Grove, Ill.—Clarence W. Chadwick, Dickie's hall, 8 p.m., Nov. 3.

Durango, Col.—Rev. William P. McKenzie, 8 p.m., Nov. 6.

Elkhart, Ind.—Clarence W. Chadwick, Bucklen opera house, 3:30 p.m., Nov. 2.

Fairfield, Iowa.—Clarence W. Chadwick, High School auditorium, 8 p.m., Nov. 6.

Fort Collins, Col.—Rev. William P. McKenzie, Majestic theater, 3 p.m., Nov. 2.

Fremont, Mich.—Hon. Clarence A. Buskirk, Auditorium, 8 p.m., Nov. 6.

Halifax, Nova Scotia.—8 p.m., Nov. 6.

Holyoke, Mass.—Bicknell Young, Y. W. C. A. hall, 313 Maple street, 8 p.m., Nov. 7.

Iowa City, Iowa.—Francis J. Fluno, M.D., church rooms, 211½ Iowa avenue, 8 p.m., Nov. 7.

La Grange, Ill.—Clarence C. Eaton, church edifice, 8 p.m., Nov. 6.

Leytonstone, Essex, England.—Prof. Hermann S. Hering, Town Hall, Stratford, E., 8 p.m., Nov. 14.

London, England (Second Church).—Col. William E. Fell, Hampstead Conservatoire, Hampstead, N. W., 8:30 p.m., Nov. 13.

Madison, N. J.—Virgil O. Strickler, James' building, 8:15 p.m., Nov. 1.

Mamaroneck, N. Y.—Francis J. Fluno, M.D., Auditorium theater, Mamaroneck avenue, 3:30 p.m., Oct. 26.

Marshalltown, Iowa.—Clarence C. Eaton, Odeon theater, 8 p.m., Nov. 7.

Muskegon, Mich.—Hon. Clarence A. Buskirk, Women's clubhouse, corner Webster avenue and 2d street, 8 p.m., Nov. 7.

Nashua, N. H.—Virgil O. Strickler, City Hall, 8 p.m., Nov. 3.

Newton, Mass.—Bicknell Young, Players Hall, Washington street, West Newton, 8 p.m., Nov. 4.

Northampton, Mass.—Virgil O. Strickler, Academy of Music, 8 p.m., Nov. 2.

Norwalk, Conn.—Virgil O. Strickler, City Hall, South Norwalk, 8 p.m., Nov. 4.

Orange, N. J.—Bicknell Young, church edifice, 8:15 p.m., Nov. 1, and 4 p.m., Nov. 2.

Oshkosh, Wis.—Willis F. Gross, The Century, 8:15 p.m., Nov. 4.

Philadelphia, Pa. (Second Church).—Bliss Knapp, Orpheum theater, Germantown, Chelten avenue, 3:30 p.m., Nov. 2.

Polo, Ill.—Clarence W. Chadwick, Masonic building, 8 p.m., Nov. 4.

Reading, Pa.—Judge Clifford P. Smith, Rajah Temple, 8 p.m., Nov. 3.

Rockford, Ill.—Willis F. Gross, church edifice, 515 North Main street, 8:15 p.m., Nov. 3.

Rutherford, N. J.—Bliss Knapp, church edifice, 8:15 p.m., Nov. 7.

Salt Lake City, Utah (First Church).—Clarence C. Eaton, Salt Lake theater, 3 p.m., Nov. 2.

Sevenoaks, Kent, England.—Col. William E. Fell, Club Hall, 8:30 p.m., Nov. 14.

Sheffield, England.—Col. William E. Fell, Montgomery Hall, Surrey street, 3 p.m., Nov. 16.

Somerville, Mass.—Bicknell Young, Anthoine hall, 136 School street, near City Hall, 8 p.m., Nov. 6.

Springfield, Mass. (First Church and Society).—Virgil O. Strickler, Municipal auditorium, 3:30 p.m., Nov. 2.

Stamford, Conn.—Bliss Knapp, church edifice, Prospect street, 8 p.m., Nov. 6.

Truro, Nova Scotia.—Virgil O. Strickler, Academy hall, Terence street, 8:15 p.m., Nov. 7.

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Testimonies of Healing

In January, 1909, while attending the state Legislature in St. Paul, a senator met a grief-stricken man whom he knew, on the street. He asked what the trouble was, and the man explained that he had brought his wife and small baby here and placed them in a sanitarium under the finest nerve specialist in the city, as his wife was mentally and physically unable to care for herself or the child. He had been told by the doctors that it would be from three to five months, at least, before she would recover, and unless she could stay there over a month he might as well take her away that day. It would cost seventy-five dollars a week, however, and as he could not afford that expense he was utterly disheartened.

Later they all removed to the hotel where the senator was stopping, and upon the advice of Christian Science friends they procured a Christian Science practitioner and nurse. In six hours after treatment was given, the wife talked naturally to her husband, saying quietly, "I believe we are going to be happier than we ever have been yet."

The mental and physical tension yielded, she yawned considerably, as if awakening from a disagreeable dream, and resumed the care of her baby. She awakened fully the fourth day and asked the Christian Science nurse what it was that had been helping her, saying, "When I was in the sanitarium I thought I never would get well enough to go home again, but the day after I left there I felt that my prayers to God were being answered, and every day I have been more sure, and now I know it; and I want to talk with the woman who has been treating me, and to know what Christian Science is." She did not wish to return home without a copy of "Science and Health with Key to the Scriptures" by Mrs. Eddy and a "Christian Science Hymnal," so her husband bought them for her. Sunday she attended her first Christian Science service and told the practitioner she had then been the nearest heaven that she ever had been in her life. Eight days from the time she began treatment she returned home, and a year afterward we were informed she was still taking care of her five children, and later that she was attending services and "real happy."

As I was the friend who helped select the practitioner and nurse, I am happy to send this statement of the benefits Christian Science has brought to one poor mother. When in great darkness she found "the true Light, which lighteth every man that cometh into the world."

LILY V. HAYNES, St. Paul, Minn.

I am glad to say that the testimony sent in by Mrs. Lily V. Haynes, respecting my serious illness and my healing in Christian Science is a correct statement of the facts. I am also glad to say that my healing has been permanent.

MRS. L. A. MCDOWELL, Luverne, Minn.

The undersigned is the senator referred to in the testimony by Lily V. Haynes of St. Paul, Minn. I clearly remember the incidents therein narrated, and, so far as I am conversant with the facts of the case, the statements therein contained are true and correct.

E. H. CANFIELD, Luverne, Minn.

✧

I desire to express my heartfelt thanks for all that Christian Science has done for me during the last eight or nine years. I was considered delicate from childhood, and for some time before hearing of Christian Science was especially so. I could hardly walk at all, as a very little exertion exhausted me, and at that time I was quite unfit to take any active part in life; if I made an engagement I was never sure that I would be able to keep it. I also suffered very much from constant colds and throat trouble. Now all that is quite changed, and I hardly ever have any occasion to think about my health. One of my kindred remarked some time ago that I now always looked well, and I certainly feel so; and for this complete physical change I am most deeply grateful. Only those who have had ill health can fully know the blessing the reverse of that means.

For some years before I came to Christian Science I was without any form of religion, the teaching of the church having ceased to satisfy me; but I shall always be grateful for the good that I did receive from it in former days. During these years I was searching for something that would satisfy me, and I looked in several directions. At first I was chiefly interested in Christian Science on account of the physical healing it accomplishes, not only in my own case, but in that of others, but I have gradually come to see that it has also given me the religion which I had wanted for so long; and though I do not in any way underrate the physical help, I value this far more. Christian Science is bringing great peace into my life, and I feel that its teachings, which are simply the old Bible truths made clear to us, will enable me to meet the problems of life; and even if one is not at present able to solve all that come, it means a great deal to know that this can be done—as a writer in the *Sentinel* once said of seeming trials, they are "only another opportunity to prove the allness of God."

I am more grateful than I can say that Christian Science has come into my life, and for this wonderful understanding of the Christ-teaching which has been revealed to this age. It does indeed "make all things new." I am very grateful also to our dear Leader, Mrs. Eddy, through whom this understanding has come.

MARGARET LILIAN HARDIE, Belstone, England.

✧

When I think of the many blessings which my family and I have received through the study and application of Christian Science, I feel a great desire to express my gratitude through the pages of the *Sentinel* in the hope that my testimony may be of some help to other seekers after the truth. Christian Science was brought to my attention some fourteen years ago in London, England. The way during these years has not been by any means one of roses, but I am grateful for the many lessons and for the purifying process which has taken place in my thinking, for I have, as St. Paul has said, been "transformed" by the renewal of the mind.

Christian Science has made me a better man mentally, morally, and physically. The physical healing has come only in proportion to the purification of my thinking, only when thoughts of fear, envy, jealousy, anger, hatred, malice, selfishness, etc., have been lessened and then destroyed. Last year I was freed from intense suffering which had caused me sleepless nights for months, and for this demonstration alone I am deeply grateful to God and to the one who so patiently helped me. I have also had to learn the lesson not to lean on my own understanding in my profession as a musician, but to place my trust and faith in Spirit, God, our Father-Mother, who is infinite intelligence, and to know that the real man, God's image and likeness, reflects and partakes of this infinite intelligence. I am striving to remember that "I can of mine own self do nothing," and yet that "I can do all things" well "through Christ [the realization of Truth] which strengtheneth me;" that God, Spirit, has already made all things good and perfect spiritually; and that, in order to receive the blessings, I have nothing to do but to let His will be done, and just know this truth daily and reflect more and more love toward God and my neighbor.

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Nothing but Christian Science has been used in our family as a remedial agency during the last fourteen years, and it has always met our needs. I am truly thankful to God and grateful to our beloved Leader, Mrs. Eddy, for all these blessings.—Frederik Frederiksen, Chicago, Ill.

✦

With the psalmist I can say, "I sought the Lord, and he heard me, and delivered me from all my fears." It was the longing for health, after becoming thoroughly disheartened with sickness and a long list of sorrows and misfortunes, that led me to Christian Science for help. The passing on of two children, followed quickly by a business failure which left my husband and myself homeless and without means, caused such a general breakdown that I hardly cared to live. My dear mother urged me to try Christian Science, and so I did, as I had one boy nine years old left and I longed to bring him up myself.

Such help as I have received I can hardly measure. I was healed of several very disagreeable ailments, including extreme nervousness. My entire life has been changed and my home has been made harmonious. The study of our text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, has been so helpful it has brought about a continuous unfolding of good and great spiritual uplift. All my thoughts have been changed for the better. The fear I entertained respecting our little boy was hard to overcome, but at last it was met; and he is now man-grown and for twelve years has had neither physician nor medicine.

The old unrest has passed away, and sweet peace and courage fill my life. This passage of Scripture, "Seek ye the kingdom of God; and all these things shall be added unto you," has also been fulfilled, for plenty is here after the business failure, with no fear for future needs, for God supplies all.

I must also express love and gratitude for our dear Leader, Mrs. Eddy, who has taught us this demonstrable truth in Science and Health. The periodicals are a great help to our cause, an uplift to the world at large; they are slowly but surely changing the public thought, and are very helpful to Scientists themselves. Many times a testimony which I have stopped to read immediately after receiving my mail has been exactly what I have needed, and has been of lasting benefit to me. With love and gratitude to her who lifted this generation out of its sleep to a true knowledge of God, I am indeed thankful to the Giver of all good.

Mrs. Emma L. Tripp, West Somerville, Mass.

✦

I wish to make an acknowledgment of my healing, now almost ten years ago, of chronic stomach and intestinal trouble followed by a nervous breakdown. This condition had been predicted by physicians as the consequence of literal starvation for many years.

When a physical and mental wreck, I turned to Christian Science and asked for help, which was graciously given me. I was completely cured, and can eat anything set before me. Since then I have witnessed and experienced many healings in Christian Science, the most remarkable being that of a fractured elbow, with no other help than the study of the Bible and "Science and Health with Key to the Scriptures."

One day in August, 1910, while stretching a rope over my head it broke, and I was thrown from a platform on which I was standing, falling on my arm. When I arose to my feet the arm hung from the shoulder, useless. The first day I put my arm in a sling, but I seemed to see what Paul describes as "another law in my members, warring against the law of my mind," so I took the bandage off, and by the night of the second day, which was Wednesday, I could raise it considerably. In two weeks I carried food to my mouth, and in three, when I testified for very joy and gratitude in our church, I raised the arm above my head in proof of my healing. The arm is now in every way as normal as the other.

In tribute to our dear Leader, Mrs. Eddy, who, like one of old, said, "Come and see," let me add that a just and true appreciation of her and of her work has been to me a great help and joy. Having first accepted Christian Science as the truth taught by Christ Jesus, she took her rightful place in my thought as Leader, teacher, guide, and friend, the messenger of Truth to this age.

Mrs. Mary C. Jerman, New York, N. Y.

✦

For two years I had what was supposed to be rheumatism in my knees. I went to some hot springs, where the doctor put me on a system of diet and baths for six months, but with no effect. My knees were so painful that I could hardly rise from a chair without assistance, and I walked with difficulty. After leaving the springs, I went to my home in Chicago, and there was examined by a prominent physician, who diagnosed the case and said that I should have an operation on each knee. My husband objected to this, and after returning to San Francisco I went to a Christian Science practitioner and was healed in a few treatments,—four or five, I believe. This was during 1911, and I have had no return of the trouble.

I was also healed of a felon on my thumb, which was extremely painful. The pain was overcome in one treatment, and all swelling gone in a few days. Then too I have been healed of chronic headaches, from which I had suffered since childhood. What I am most grateful for, however, is the healing of a sense of despondency and fear which had held me in bondage for weeks at a time; but I was patiently led into the understanding of this healing truth, and I am now able to help myself out of many minor difficulties.

My greatest joy and peace now come from the daily reading of our beloved Leader's books and the study of the Lesson-Sermons.—Stella W. Lillick, Belvedere, Cal.

✦

It gives me great pleasure to speak of the healing power of divine Truth, as revealed through Christian Science. In a recent experience I was wonderfully helped, through the healing of serious injuries to my knee and ankle. For a short time after the accident I experienced very little pain, but the entire limb seemed numb and paralyzed. I felt that I was able to overcome it in Christian Science, but the pain soon began to increase and became almost unbearable, so that the help of a practitioner was called. With one treatment, and within twelve hours of the time that this help was asked for, the conditions had entirely disappeared and I scarcely felt any effects of the accident. I felt indeed grateful for the relief, and was happily surprised at the wonderful rapidity with which the suffering and discord were overcome through a convincing demonstration of the great power of Truth in divine Science.—J. A. Moyer, Kansas City, Mo.

✦

From my first treatment in Christian Science I received all the strength, peace of mind, and understanding of God I could assimilate and use. These divine blessings so freely reflected to one greatly in need, have since proved to me the presence of the divine Comforter, and although similar demands have had to be made many times since then, they have always been supplied. Sincere gratitude for these benefits has grown to where I must give thanks for larger privi-

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leges, namely, church membership, especially in The Mother Church, and class teaching that has helped me to appreciate my first healing, which was instantaneous. A lack of strength and mental peace was said to be due to stomach trouble, but the understanding of God, and the realization of none other than His presence, silenced the fear which had oppressed me for more than twelve years. Besides this, there were other complications of four years' standing which material remedies had failed to cure.

The order and harmony maintained in the Christian Science reading-rooms has prompted gratitude within my consciousness, as it points so directly to our dear Leader's purpose. Each book or sentence is a messenger to prepare all earnest seekers to receive the help of God's word, revealing His Christ through Christian Science, and none shall seek in vain.—Mrs. Nellie Bronson, Missoula, Mont.

✧

[Translated from the German]

Our family has experienced an immeasurable blessing through the healing of a mental disorder in the case of my sister, and we who were privileged to observe this glorious proof of the power of Truth are profoundly grateful. For my part, upon attending the Christian Science services I very soon experienced a sense of peace as the result of the teachings of that church, and I soon began to use the thoughts of truth which I took home as well as those I found in the Christian Science literature. Thus it has been possible for me during the past four years to overcome every disturbance, partly through my own efforts and partly with the help of a Christian Science practitioner. Through the understanding of God and man which I have gained thus far, I have also been able to demonstrate the unreality of evil on several occasions when I have helped my husband by means of this truth. Sharp pain in the side, which grew almost unbearable, disappeared while I declared the truth for him, and on another occasion he overcame distress in the ear within thirty-six hours. Even in cases where attacks of severe cold would not yield in their incipient stages, the accompanying symptoms were far less serious than formerly, and they would disappear in a much shorter time. Thus I have learned to trust in divine Love under every circumstance, and thereby have experienced rich blessings daily and hourly.

I have endeavored to acquire a knowledge of the English language in order to be able to study Science and Health, but now that I am in possession of the German translation I often pause in reading, and with a sense of utmost gratitude remember our beloved and thoughtful Leader through whom it has been made easy for us to know the truth and to enter into the heritage of the children of God. I am daily striving to grow into a fuller understanding and to prove my gratitude by my life.

Frau Pauline Neumann, Berlin-Wilmersdorf, Germany.

✧

When I first came to investigate Christian Science, not quite nine years ago, I was very much prejudiced against all forms of religious doctrines which were based on the Bible. I was an agnostic, and was never ashamed of it. I would become very irritable when it fell to my lot to attend a religious ceremony of any kind. I never had a good word for any of the churches, and this included the Christian Science church as well.

I remember having on one occasion poked fun at Christian Science in a very disagreeable and unkindly manner. What frame of mind I was in to investigate it may be imagined. I did not for one moment believe, before I began my investigation, that I was going to derive the least benefit out of it; indeed, I thought I was beyond ever being restored to happiness again. A friend of mine prevailed upon me to read the book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, and I was somewhat suspicious that this friend was not altogether right. Near to where we were sitting, there lay on the table this wonderful book to which he had referred, so I picked it up, opened it at the beginning, and from what I thought at the time to be curiosity, began to read. I must have read for ten or fifteen minutes, when I turned to my friend and said, "All this seems to be well written, and if you will let me I will take the book to my room and read it during the night and return it to you in the morning." To this he consented.

No one, I am sure, knew what I was undergoing in the way of mental strain at that time. Life was not worth living, and I was miserable and unhappy because of the immoral habits to which I was bound and from which I could not get away. We, my friend and I, were living in a hotel at the time, and every night I would get the little book, read it carefully, and then return it in the morning. Finally, when I had finished reading it, I turned to the New Testament to find if the Bible really contained all these plain statements about what God can and will do for man, and there I found them just as they were quoted in Science and Health. Satisfied that as yet I had found no contradictory statements, I went back to Science and Health and began over again, and by the time I was halfway through, a healing from the cigarette habit took place, and with this healing came the spiritual uplift that accompanies, I believe, most healings. I found myself again taking interest in life, not trying to be happy in the old way of debauchery, but in a new way, at least new to me, and that way was the one which Christian Science points out, an understanding of which proves beyond a doubt that man must be born again. I was so happy that I wept many, many times, and I began to be thankful for what Christian Science had done for me.

This is written with the hope that it may reach some one who is in need as I was; and if such persons will only try Christian Science and earnestly search for a way to live a better life, God, with whom they become somewhat acquainted by the study of Christian Science, will lead them out of the bondage of sin and they will find a happy life.

Carl A. Schulz, D.D.S., St. Louis, Mo.

✧

Christian Science has revealed to me a God who is Love, who, as the psalmist says, "forgiveth all thine iniquities; which healeth all thy diseases." I was healed in Christian Science first of a complication of diseases, and later of paralysis and rheumatism, when one leg was two and a half inches shorter than the other, according to one of San Antonio's leading physicians.

While I am thankful for the physical healing, it is as nothing compared to the spiritual awakening. I am thankful to God for the work of our dear Leader, who has taught us to know that God is Life eternal. I am also thankful to our Publishing Society for our periodicals, especially for our clean newspaper, *The Christian Science Monitor*.

Mrs. Emma C. Warren, San Antonio, Texas.

I did not come into Christian Science for physical healing, but I was healed of the liquor habit and of profanity by reading "Science and Health with Key to the Scriptures" by Mrs. Eddy. I will speak of a case of mental surgery where I proved the power of Truth.

Being a painter, I was at work and holding to a chimney for support, when the bricks gave way and I fell from the

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roof of the building, a distance of about fifteen feet, and was picked up unconscious. I continued so for about half an hour, but as soon as I could speak I told those near me to telephone for my wife to come. My shoulder was out of place, the bone broken between the shoulder and the elbow, three ribs were broken, and a gash was cut in my leg. Before my wife could reach me they had called a physician, who drove me home in his buggy. As my wife was a Christian Scientist, she called a practitioner, who immediately took up treatment for me. He said it was better to have the physician set the bone; and the doctor did try to do so, but failed. After a few hours the practitioner who usually helped us returned and gave me treatment, and in about half an hour I was dozing in my chair, when suddenly I felt the shoulder go into place, and a few minutes later the other bone was replaced by the power of divine Mind. The second week poisoning manifested itself in the place where the leg had been cut, but this also was met in Science. It was washed each day and a clean bandage kept on it. Within seven weeks I was again at work.

I wish to express my gratitude for our Leader, Mrs. Eddy, who has shown us the way to reach the divine aid.

G. R. Warren, San Antonio, Texas.

✦

For three years the understanding of the allness of God, good, and the unreality of evil, has been unfolding to me through the study of Christian Science. My father had passed on three years before this time after suffering six years from so-called Bright's disease, and the belief in heredity was very strong with me, as the physicians condemned me to the same disease.

When I applied to a Christian Science practitioner for help I was a semiinvalid, suffering all the time, unhappy and discouraged. The physicians could give me no relief, could not even allay the pain with drugs; but help came very quickly to me when I reached out to the truth, and I am very thankful today to know that I am a well woman, and so pronounced by one of the medical fraternity. Ever since that time, March, 1909, I have found divine Mind "a very present help in trouble," and have been very thankful to Mrs. Eddy for her life and labors, which have made possible this understanding that has come to me.

Mrs. Helen R. Willson, Uniontown, Pa.

✦

[Translated from the German]

I herewith wish to express my most sincere gratitude for my wonderful healing of a severe trouble. In January, two years ago, as the result of a cold, an abscess formed underneath my right eye which defied medical treatment and caused me much pain and worry. In addition to this, erysipelas of the face set in and kept me from work for quite a while. Upon the recommendation of friends I was led to resort to Christian Science treatment. I was completely healed with three treatments, and enabled to go out without a bandage. The trouble has not appeared again, thanks be to God!

A year after my illness my wife was taken with a severe attack of acute lung trouble, while on a visit to California. She wired to Pasadena for treatment to be taken up, and she was healed with God's help through prayer in Christian Science. Since then, *Der Herold der Christian Science* has been a welcome friend in our home, and many an evil has been eliminated from our experience through prayer to God. This testimony is given in gratitude.

A. E. Naumann, Milwaukee, Wis.

From Our Exchanges

[*The Christian World*]

Save us from the people who pose as examples, who on every occasion deliver their little moral lectures, their Pecksniffian maxims, who talk from their own height of virtue down to the inferiors they patronize! These are no builders. They lack that first principle of moral architecture, the knowledge of themselves. The work we are thinking of is hardly an affair of words at all,—certainly not of lecture words. It is a work of insight and of sympathy; of faith in our brother and of the attitude toward him which faith begets. We see in him, behind all his faults, the possible structure, and the materials for it that lie in him; and with these materials we deal, letting all others severely alone. We perceive his own daily inner struggle of his good with his evil, and we put all our strength into his fight. Does his evil, his passion, his temper overflow upon us? Shall we reenforce that bad side of him by adding fuel to the flame? The essence of a quarrel is that each is meeting the other's evil by his own evil. Here are two bads uniting for a common defeat of the good. At such moments the thing is, not to talk, least of all to talk back, but to dive down to the depths of our being, down to our innermost reserves of faith, hope, and love. There, where in silent wrestling we have won the victory over ourselves, we have won it for our brother, for wrath cannot contend forever against love. A soul of that temper in a household, in a workroom, yes, in a senate, in a world, is accomplishing the finest artistry, is rearing structures with which no Parthenons or Taj Mahals can compare. They are spiritual buildings with heaven's own beauty, its own eternity upon them, palaces to adorn the city of God.

[*The Christian Work and Evangelist*]

The history of every religious revolution at the center is a record of operative power, transforming personality and environment alike, and placing large bodies of men and women in entirely new relations toward heaven and their fellow creatures. The foul influences of degenerate art, literature, and politics have yielded to nothing less than the expulsive power of Christlike love, and pusillanimous and shifty characters can be made solid and trustworthy only by its regenerating grace. Without this type of Christianity mere professions are valueless; our real service to those citizens who differ from us in religious belief is to demonstrate its efficiency in our actual lives. Then its reality puts skepticism at defiance, and those who are earnest and right-minded, though they may not worship with us, will feel the stirrings of the mystic energies of purity, helpfulness, and compassion.

[Rev. R. J. Campbell, M.A., in *The Christian Commonwealth*]

The soul's home-coming is only the fulfilment of the eternal purpose of the God whose creatorship is the activity of His love, only an entrance upon the glory that eternally is, flawless, undimmed, all-embracing. "God requireth that which is past,"—yes, for to Him nothing is past, nothing is wasted, nothing valueless that any child of His has ever had to learn or suffer; it is all included and fulfilled in the blessedness ineffable and beyond compare. "Jesus Christ the same yesterday, and today, and forever," is to us the revealer of the Father's heart and the truth about ourselves and our destiny. Nay, more: he is our way home; he is our means of reaching our "inheritance incorruptible, and undefiled, and that fadeth not away," that which "was in the beginning, is now, and ever shall be: world without end." The reason why Jesus is what he is to us today; the reason why he has cast such a

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spell over the imagination of mankind; the reason why we never can bear to have his dignity diminished or anything detracted from his preeminence in the life of the race, is that we instinctively recognize that in him the eternal has broken through this whirligig of time, this monstrous panorama of materiality, this dream of mundane existence, and has laid bare the secret of what we are. We are spirits in prison, children of the living God enchained in darkness and bewilderment; and he has come to get us out. This monstrous phantasmagoria of earth and heaven, this appalling mystery of endless creation and destruction, ceases to be dreadful in his holy presence. He is above it all; his is the glory which was with the Father before the world was.

[*The Advance*]

There are impulses within the human soul which are suggestions of the Spirit of God. He who finds himself prompted to say a kind word or do a worthy deed should not hesitate too long before obeying the impulse. As we grow older we act less from impulse and more from what we suppose to be reason; but the great souls of earth have trusted not merely their logic but their intuition. Philip saw the chariot coming. He did not know who was within; but the path he was traveling intersected the road at such an angle that he could meet the chariot at the parting of the ways, and something within his heart prompted him to meet it. It was as a voice saying, "Go near, and join thyself to this chariot." Philip was not wholly concerned with the opportunity of riding. He spoke the word that won to Christianity one of its most notable converts among men in official life.

So many things happen incidentally that have within them the secret of a wonderful providence. How many things Jesus did that were quite incidental to some other purpose or plan. He saw and called Matthew as he passed on another errand. He healed blind Bartimæus as he was passing along the way. He saw Zacchæus in the tree as he was passing underneath. He healed the woman who touched the hem of his garment as he was in the throng, hurrying to an important engagement. All these things and more Jesus did quite incidentally. In every one of these instances he had another errand. These and other instances represent his use of incidental opportunity. It comes to us all, and it must be acted upon or neglected.

[Woodrow Wilson in *The Pacific Baptist*]

I am sorry for the men who do not read the Bible every day; I wonder why they deprive themselves of the strength and of the pleasure. It is one of the most singular books in the world, for every time you open it, some old text that you have read a score of times suddenly beams with a new meaning. Evidently the mood and the thought of that day, bred by the circumstances that you cannot analyze, has suddenly thrown its light upon that page and upon that passage, and there springs out upon the page to you something that you never saw lie upon it before. There is no other book that I know of, of which this is true; there is no other book that yields its meaning so personally, that seems to fit itself so intimately to the very spirit that is seeking its guidance.

[*The Christian Register*]

Unless the teachings of Jesus are applied, they might as well not be revered. And common sense is always demanding at least a sincere approach, at least a consistent attempt at imitation. Such earnestness as throbs in fiction, in sociological theory and practise, such sincere glow as lights up literature and life in each generation, cannot be mere emotionalism. It must mean something, and it is an ever-renewed challenge to men to do something.

Special Announcements

From the Publisher of Mrs. Eddy's Works

THE CHRISTIAN SCIENCE TEXT-BOOK, "SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES."

In accordance with instructions from the Rev. Mary Baker Eddy, given in March, 1910, her book "Science and Health with Key to the Scriptures" has been translated into the German language and printed as a special edition with alternate pages of English and German. Description and prices will be found on the outside cover page of the *Sentinel*.

The volume "Poems by Mary Baker Eddy" *is specially* bound; 79 pages.

Orders for the books named above and the other works by Mrs. Eddy should be addressed to ALLISON V. STEWART, Falmouth and St. Paul Streets, Boston, Mass.

From the Editor

All manuscripts submitted for publication in the *Sentinel*, *Journal*, and *Herold*, whether articles, poems, or testimonies, and all correspondence relating thereto, should be addressed to the EDITOR, and not to individuals.

From the Society

Translations into Dutch, German, Norwegian, and Swedish have been made of a number of pamphlets including Bicknell Young's lecture, "Christian Science: The New Birth," which is now printed in German. The new pamphlets are ready for distribution and are listed as follows:

Dutch: "De Goddelijke Natuur" ("The Divine Nature"). Thirty-six pages.

German: "Die Christliche Wissenschaft: Die Wiedergeburt" ("Christian Science: The New Birth"). A lecture by Bicknell Young. Thirty-six pages.

Norwegian: "Den guddommelige natur" ("The Divine Nature"). Thirty-six pages.

Swedish: "Det Godas Försyn" ("The Providence of Good"). Seven articles, thirty-six pages.

From the Clerk of The Mother Church

CHURCH TENETS.—The tenets of The First Church of Christ, Scientist,—The Mother Church,—printed on folded sheet for use of the branch Churches of Christ, Scientist, with space for the names of the churches and their by-laws, can be had at seventy-five cents a hundred. Orders will not be taken for less than one hundred, and postage stamps should not be sent in payment.

Correspondence relative to the tenets or to membership with The Mother Church should be sent to J. V. DITTEMORE, Clerk, 105 Falmouth Street, Boston, Mass.

From the Church Treasurer

Per capita taxes and contributions to The Mother Church, The First Church of Christ, Scientist, in Boston, Mass., should be sent to ADAM H. DICKEY, Treasurer, 103 Falmouth Street, Boston, Mass.

The per capita tax, of not less than one dollar, is due June 1 of each year. Unless otherwise directed by the sender, the full amount of the remittance will be credited for the current year.

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The Christian Science Journal

Published Monthly

Founded April, 1883, by Mary Baker Eddy, Discoverer and Founder of Christian Science, and author of the Christian Science Text-book, "Science and Health with Key to the Scriptures."

This monthly magazine is the official organ of The First Church of Christ, Scientist, in Boston, Mass. In addition to articles, lectures, and testimonies not published elsewhere, it contains a complete list of Christian Science practitioners, and a directory of Christian Science Churches, Societies, and Reading Rooms.

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BOUND VOLUMES: Current and past year, cloth, $2.50; half calf or half morocco, $3. On earlier volumes write for prices.

The Christian Science Monitor

Published Every Day, Except Sunday

A daily newspaper for the home. Adequate news service. The various departments of a modern newspaper. Unique home forum page. Entire page of editorials dealing with the vital topics of the day. Contributions for the columns of the MONITOR should be addressed, Managing Editor, THE CHRISTIAN SCIENCE MONITOR.

SUBSCRIPTION PRICE, PAYABLE IN ADVANCE, POSTPAID: For the United States (except in the Boston Postal District), Canada, Mexico, and Cuba, $5 a year, $3 for six months. In all other countries additional postage at the rate of $3 yearly is required. When delivered by carrier through a local news-dealer, 12 cents a week, payable to the news-dealer. In the Boston Postal District, by mail, $7.25 a year. Quantity rates will be furnished on application.

The Christian Science Quarterly

Published January, April, July, and October

Contains the Lesson-Sermons which are read at the Sunday services throughout the year in all the Christian Science churches. These Lessons, which present citations from the Bible and "Science and Health with Key to the Scriptures," are valuable for daily study.

TERMS OF SUBSCRIPTION AND SALE: In the United States, Canada, Mexico, and Cuba, 50 cents annually; single copy, 15 cents; fifty copies or more to one address, 12½ cents, each. In all other countries, 60 cents annually; single copy, 18 cents; fifty copies or more 15 cents, each.

Subscriptions not accepted for less than one year. Subscriptions begin with current quarter unless otherwise designated, and terminate with the last of the month named on wrapper.

Der Herold der Christian Science

Published Monthly

A magazine printed in German. It contains original and translated articles bearing upon Christian Science, testimonies of healing, also the Lesson-Sermons which are read at the Sunday services in all the Christian Science churches. Improved and enlarged in 1910

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Pamphlets

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CAUSATION: VIEWED IN THE LIGHT OF CHRISTIAN SCIENCE. By FREDERICK DIXON. Also printed in Swedish.

CHRISTIAN SCIENCE VS MENTAL SUGGESTION. By FREDERICK DIXON. Reprinted from the *Weekly Budget*, London, England.

CHRISTIAN SCIENCE: A RELIGION OF DOING. By JUDGE WILLIAM G. EWING.

CHRISTIAN SCIENCE VS FINITE SENSE By FRANCIS J. FLUNO, M.D.

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CHRISTIAN SCIENCE: THE SCIENCE OF SALVATION. By HERMANN S. HERING.

ANSWERS TO QUESTIONS CONCERNING CHRISTIAN SCIENCE. By EDWARD A. KIMBALL. Also printed in Dutch, German, and Norwegian.

CHRISTIAN SCIENCE: ITS ADVANTAGE TO MANKIND. By EDWARD A. KIMBALL. A London lecture. Also printed in French.

CHRISTIAN SCIENCE: MAN'S DOMINION OVER EVIL. By EDWARD A. KIMBALL. A Harvard University lecture.

CHRISTIAN SCIENCE: ITS DIVINE AUTHORITY. By BLISS KNAPP.

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CHRISTIAN SCIENCE: A RELIGION OF LOVE. By VIRGIL O. STRICKLER. Also printed in German.

CHRISTIAN SCIENCE: THE NEW BIRTH. By BICKNELL YOUNG. Also printed in German.

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THE FATHER'S BUSINESS. Also printed in German

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THE PROVIDENCE OF GOOD. Also printed in Spanish and Swedish.

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Miscellaneous

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"What I say unto you I say unto all-WATCH" Jesus

Vol. XVI No. 9

Boston, November 1, 1913

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(THE CHRISTIAN SCIENCE WEEKLY)

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Items of Interest

NATIONAL

More than one fifth of the men who served in the army and navy of the United States during the civil war were on the government's pension roll at the beginning of the present fiscal year. The annual report of Commissioner of Pensions Saltzgaber shows that on July 1 last there were 462,379 civil war pensioners. During the past year there was a decrease of 34,884 civil war pensioners, while the net loss in the entire pension roll was 40,094, leaving 820,200 pensioners of all classes. There remain 1,142 Mexican war pensioners and 1,066 from Indian wars. The last surviving pensioner of the war of 1812 passed away eight years ago, although 199 widows of that war's fighters still receive pensions, a decrease of thirty-nine since last year.

It is stated that next month the Atchison, Topeka and Santa Fé road will initiate in the Arkansas valley of Colorado an experiment for the better marketing of fruit and vegetables, and if successful this method will be extended throughout the road's lines. Refrigerator cars will be sent out to pick up small quantities of this class of freight, move them to central points, and attach them in carload lots to its big refrigerator trains. The road has been successful in its dairy and poultry traffic by that method, and there is thought to be no reason why the fruit and vegetable traffic should not be handled in the same way. Millions of dollars' worth of this class of merchandise is wasted every year for lack of such a service.

Secretary Daniels has formally announced that the historic battleship Oregon, which made the famous trip around Cape Horn in the early days of the Spanish war, will lead the great international fleet through the Panama canal when the waterway is formally opened in 1915. It has been suggested that all surviving officers who served on her during the 1898 cruise be again at their posts of duty. In this event the Oregon will be commanded by Rear-Admiral Charles E. Clark, retired, now living in Washington. The acceptance by the British foreign office of the invitation from the United States to send a squadron of British warships to go through the canal was also announced.

Unusual interest was manifested in official circles on Oct. 25 in the departure from Hampton Roads of two divisions of the Atlantic fleet battleships for a cruise to the Mediterranean. This is to be a courtesy cruise, but it is being pointed out that incidentally it will direct the attention of the world to two important facts,—that American battleships in actual service are prepared to hold their own against any navy afloat, except that of Great Britain, and that because of its geographical advantages the United States can despatch its dreadnoughts three thousand miles from home shores without uneasiness.

Delegates to the seventy-ninth annual convention of the Delta Upsilon fraternity, meeting in Rochester, N. Y., last week, voted to bar from membership after 1917 any college freshman who had been a member of a high school or preparatory school secret fraternity. It was also agreed to urge the Pan-Hellenic council to take similar action to govern college fraternities in the country.

The dedication of Princeton's graduate college and the Grover Cleveland memorial tower, which is included in the architectural scheme of the college buildings, took place last week. Practically every American college was represented by one or more of its faculty, and several foreign universities sent distinguished scholars. Hundreds of Princeton alumni returned to their *alma mater* for the occasion.

President Wilson has appointed Nov. 27 as a national day of thanksgiving.

INTERNATIONAL

Loans amounting to nearly thirty million dollars will be necessary to meet the deficit in the Austrian budget for the first half of 1914. This so-called transition budget, intended to pave the way for transferring the date of the beginning of the fiscal year from January to July, estimates the expenditure for the six months at $312,891,776, and the proceeds of the loans required to balance the deficit between the revenue and expenditure will be applied to the army, the navy, and the railroads. Baron Engel von Mainfelden, in introducing the budget in the lower house of Parliament, explained that this "unfavorable budget" was due to recent events in the Balkans, but that the economic organization of the country was sound.

News that Tibet demands complete autonomy without even Chinese official representation at Lhasa, its capital, and also asks for indemnities from China, has reached the Chinese government from the Chinese Tibetan conference in progress at Darjeeling, India. The two vast dependencies of Tibet and Mongolia, at the time of the anti-Manchu revolution, proclaimed their autonomy, and have defended it ever since. China is now fighting to maintain her frontiers against both of them, respectively, in the provinces of Chili and Szechuen.

The Austrian government, as the result of recent developments in the emigration traffic from Austria to the United States and Canada, has introduced a bill into the lower house of Parliament prohibiting any emigration liable to have an adverse effect on military recruiting in Austria or calculated to promote the white slave trade. Official announcement has been made in Vienna that the great increase in emigration is an evidence of the wide-spread secret organization for encouraging the emigration of persons liable for military service.

INDUSTRIAL AND COMMERCIAL

The New South Wales minister for works, the Hon. A. Griffith, recently turned the first sod of the projected railway from Barellan to the Cliffs. The new line will traverse another of the state's rich wheat centers, and will connect with the greatest irrigation area of the Australian continent, so that in a few years' time thousands of people will be settled where now there is only forest. This new railway will cost one hundred thousand pounds. The present New South Wales government's new railways total 765 miles.

A unification of operation of the surface traction lines of Chicago, which practically amounts to a merger, has been proposed by the companies to the city council, and marks the first step in what may be the final stage of the inauguration of the one-city-one-fare plan. There are two large surface car systems in the city, one operating on the North and West sides and the other on the South side.

Negotiations have been closed by an English syndicate for the purchase of extensive coal land and mining properties in the New River district of West Virginia at a price said to approximate fifty million dollars. About five hundred and fifty thousand acres of land and ninety-six collieries are involved in the transaction.

A return issued by the Queensland lands department, showing the land selected in the first half of the year, says that the area selected was 3,848,678 acres. Agricultural farms numbered 777, comprising an area of 266,364 acres. Grazing selection absorbed 3,270,507 acres in 271 farms.

Texas will produce and market more than one million bushels of Spanish peanuts this year. The 1912 crop exceeded four hundred and fifty thousand bushels, and the increased acreage this year will more than double the production.

The bureau of statistics of the American Iron and Steel Institute has received direct from the manufacturers complete statistics for the production of pig iron in Canada in the first six months of 1913. The amount was 545,981 gross tons.

The possibility of India taking a leading position as a silk exporting country is once more proposed by Commissioner Booth-Tucker in the annual report on the silk centers of the Salvation Army in India and Ceylon.

China has granted to Japan an important concession for the extension of her railroads in southern Manchuria, which will open up a great agricultural district. The new line is to start at the city of Chinchow.

There is much waste in getting out the flawless white oak necessary for tight barrel staves. The forest service is trying to induce manufacturers of parquetry flooring to use some of this waste.

The government geologist of New South Wales, on his return from a trip through Queensland, expressed surprise at the great extent of its coal resources.

The trade balance of Argentina for the first six months of the year is $80,965,784. The imports were $201,250,000, and the exports $282,820,084.

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Christian Science Sentinel

"What I say unto you, I say unto all—WATCH" Jesus

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Literature for the Beginner

SAMUEL GREENWOOD

THE question is sometimes raised as to the propriety of placing the so-called "Christian Science novels" in the hands of inquirers, or of others unacquainted with the teachings of Christian Science, in preference to our own authorized literature. This course is said to be favored by some on the assumption that Christian Science will appear more pleasing or attractive if presented in this form, but these well-meaning students overlook the fact that the truth of spiritual being, as taught in Christian Science, is never pleasing or attractive to the sensuous thought and cannot be made so in any form. On the other hand, we do well to remember that to the awakening spiritual desire, honestly reaching after Truth, the teaching of Christian Science is always welcome.

It should be unquestionable that the best literature on Christian Science to place in the hands of any one is its text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, and other works by the same author, since no other books are published which give the complete and correct statement of Christian Science. It should also be unquestionable that the best auxiliaries in making the public acquainted, in a measure, with the teachings of Christian Science, and with what it is accomplishing, are the publications of The Christian Science Publishing Society. No other writings than the above can rightly be considered authoritative on Christian Science, unless it be the lectures and other work rendered in an official capacity by accredited representatives of the cause.

Under apparently adverse and unfriendly conditions Mrs. Eddy established the cause on an enduring basis and brought the movement to its present efficiency and usefulness with no other literature than the Bible, her own writings, and the publications which she authorized. As stated in the Preface to Science and Health (p. x), she made no effort "to suit the general drift of thought" but "bluntly and honestly" gave to the world "the text of Truth." If, then, from the beginning of her work, and throughout her personal association with and supervision of the movement, our Leader found it unnecessary to clothe the statements of Truth in a garb thought to be particularly attractive to human taste, why should we at the present day think to make Christian Science more acceptable and inviting by departure from her methods, so abundantly proved to be safe and successful? It is the demonstrable knowledge of the truth, not entertainment, which is needed, and for which mankind are asking. Those who are willing to receive the message of Christian Science will accept it quite as readily when presented in its purity, as when it is associated with a mass of unrelated matter.

The reason for circulating the authorized literature alone in introducing Christian Science to the public should be obvious. If it were proper to use other works for this purpose the difficulty would arise, at least for the uninitiated, where and how to draw the line between the books of different authors. Without an authorized standard or a recognized imprint as a guarantee of genuineness, how is the public to discriminate between what is true and what is false? This difficulty would naturally increase with the increase of that class of literature, until the unenlightened public would be at the mercy, so to speak, of any chance writer who might be tempted to put forward his own interpretation of Christian Science. It can easily be seen that much of this literature might and probably would be misleading and therefore dangerous, since "a slight divergence is fatal in Science" (Rudimental Divine Science, p. 17). Christian Scientists should see that it is but a phase of error which would suggest the inadequacy of our own literature, for the natural effect of accepting this suggestion is to send out the thought that the authorized literature on Christian Science is not the most effective upon the subject.

The safe way for those who wish to learn more of Christian Science is to confine their attention to the works which are authorized and commended by the Publishing Society. Granting that some of the books in question are not objectionable, and may in their way be both interesting and useful, what assurance have those who do not know the authors that their explanation of Christian Science is correct? Such books as have sufficient literary merit will find their way into circulation among the reading public with other works of their class, and will there find ample field for the good they may be fitted to accomplish; but when our beloved Leader has taken so much care to safeguard our literature and prevent its adulteration, it surely is not wise on the part of Christian Scientists to open a wide door to such possible adulteration by commending as helpful to the acquisition of a knowledge of Christian Science, books that do not have the endorsement of our Publishing Society. The authors of such books purporting to explain Christian Science may or may not be competent to do this, and it is in the latter case where mischief is liable to creep in, since a wrong impression is more difficult to remove than simple ignorance.

Experience disproves the belief that people find their way into Christian Science more quickly through the medium of a love story than through its regular literature. If one is not thirsty, all the stories that can possibly be written about the beneficial properties of water will not make him so; and if he is thirsty, it is pure water that he needs and not anything else. The problem is not to make the water inviting by means of decorated cups or artificial flavors, but to provide an abundance of water which is pure, and to bring it within the reach of those in need. There need be no hesitation in placing authorized literature on Christian Science in the hands of those one wishes to help, "and never fear the consequences." "Those ready for the blessing . . . will give thanks" (Science and Health, p. 570); and those not ready for this blessing will not be induced to accept it by some other means.

It is not the intention here to cast reflection upon any book or to question its author's motive. A well-written

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story, presenting high ideals, is always helpful, but it is not necessary to go so far as to commend such a book as a medium for gaining a knowledge of Christian Science, since this can be done with more propriety through the channels provided for that purpose, in which the ideas presented have been subject to careful and competent scrutiny before publication. "Let there be milk for babes," writes Mrs. Eddy, "but let not the milk be adulterated" (Retrospection and Introspection, p. 61).

✧

Promptness and Preparedness

E. J. SIMPSON

In the many problems of business, in matters of statecraft, in the stress and storm of militant conditions, in all the ramifications of effort and endeavor, promptness in execution, preparedness to do, and swiftness in doing, are qualities which the general thought labels "dependable." These mental equipments and their exercise are just as necessary (perhaps more so) in things which men and women call small and insignificant as in the big things. It is an old and perhaps a trite expression, but nevertheless true, that no chain is stronger than its weakest link. As the infinitesimal moment broadens into the hour, the hours into the day, the days into the widespread horizon of eternity, so the seemingly small things unfold and develop into completeness of relation.

On page 230 of "Miscellaneous Writings" our Leader says: "Success in life depends upon persistent effort, upon the improvement of moments more than upon any other one thing. A great amount of time is consumed in talking nothing, doing nothing, and indecision as to what one should do. If one would be successful in the future, let him make the most of the present. . . . All successful individuals have become such by hard work; by improving moments before they pass into hours." One should not neglect the detail work, or slight any part of his duties merely because the detail matters seem either irksome or unimportant. Aspiring for success, one should start right. The work or occupation must be legitimate, the motives right, the purposes honest, and the desire to improve the moments sincere; then there should be no lack of confidence in ultimate success. And there can be no such lack when we fully rely upon divine Love for guidance.

Carelessness in listening to and in pondering instructions engenders more or less carelessness in executing them, and many torn and tattered experiences are written all over with defeat and disaster due to overzeal in venturing to carry out orders which have been but illy digested, by stepping outside of well-matured instructions, in overlooking some necessary detail, rushing in where "angels fear to tread," and doing valiantly the heroic but ofttimes unwise thing. The ultimate of the exercise of promptness and swiftness without the necessary preparedness would not be so hurtful were the overlooked or neglected detail the only part involved; but the uncared-for detail is the weakened link which makes the chain less dependable. This is true not only in Christian Science endeavor, but in the ordinary affairs of life as well. To the Corinthians Paul said, "And whether one member suffer, all the members suffer with it; or one member be honored, all the members rejoice with it." It is very necessary, therefore, in the exercise of diligence, that we manifest a due regard for the detail work, and thus do our part in making the body of our work complete and harmonious.

In the work of mailing or otherwise distributing literature, this should be done with promptness, and this promptitude should be well fortified with up-to-date mailing lists or by carefully selected places where literature may be left. Sometimes literary data lose much of their force when literature is permitted to pile up in the office or headquarters instead of being promptly sent forth on its mission of good. So, too, in matters of correspondence, letters and communications from any source should be accorded a prompt reply. By an immediate response, or a loving explanation, we may give the cup of cold water just at the time when most needed. Our preparedness in this direction will be strengthened if we familiarize our thought with the contents of the text-book and with the Church Manual. Sometimes a citation promptly given may fully answer the query of some anxious correspondent.

In connection with the duty of antidoting misrepresentations, it is deemed very important that corrections be made at once, though not without thorough preparation. One should differentiate between the quality of swiftness and that of hurry. Swiftness hastens on its mission, "shod with the preparation of the gospel;" while hurry seems to imply zeal without wisdom. With the wise exercise of intelligent promptness, necessary corrections sally forth, armed with the assurance that "God will supply the wisdom and the occasion for a victory" (Science and Health, p. 571). Our readiness and ability to defend, and our confidence in the justice of our cause, are thus indicated, while preparation supplies our statements with the elements of fairness and correctness.

It is a matter of considerable satisfaction that the more open attacks upon Christian Science have become less and less frequent; but because of this we should not be found asleep at the post of duty. On page 249 of Science and Health our Leader says, "Sleep and apathy are phases of the dream that life, substance, and intelligence are material;" and on page 102, "So secret are the present methods of animal magnetism that they ensnare the age into indolence, and produce the very apathy on the subject which the criminal desires." It is therefore a sacred duty, in every line of work, to have on hand an abundant supply of the oil of preparedness, that our lamps may be always brightly burning; likewise, to be ready at all times speedily to respond to the call of duty, and be ever free from the snares of mental inertia. As one of our hymn writers has so well said (Christian Science Hymnal, p. 19):—

Abide not in the realm of dreams,
O man, however fair it seems;
But with clear eye the present scan,
And hear the call of God and man.

Think not in sleep to fold thy hands,
Forgetful of thy Lord's commands:
From duty's claims no life is free,—
Behold, today hath need of thee.

✧

Songs of Deliverance

ELIZABETH EARL JONES

Since most people are prone to make mistakes at times, or to be misunderstood and misjudged, there are perhaps few temptations so subtle and insistent as the temptation to revert in thought or conversation to troubles past, or to persecutions "for righteousness' sake," perchance, from which divine Love has delivered or is delivering us. From this mesmerism of self-pity, or selfishness, we need to rouse ourselves, since it must of necessity hinder progress. We need to look up, give thanks, and endeavor to understand and emulate that mental state of our Master which culminated in his ascension. If Jesus had tarried in thought upon the cruelty of mortal mind which laid our stripes upon him, if he had dwelt upon injustice, suffering, and the humiliation of Calvary, he would have remained in Golgotha, have ceased to progress, and we would

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have been deprived of the glorious proof which his final overcoming sealed; proof of the impotence of evil, and that all is Spirit; that there is no matter, even as Mrs. Eddy teaches.

The most beautiful and significant point brought out in the story given in the third chapter of Daniel respecting the victory of the three young Hebrew captives who were cast into the "burning fiery furnace," is, that not even "the smell of fire had passed on them." Christian Science insists that man as God's image is spiritual and perfect, "yesterday, and today, and forever," and has never in reality had a material experience or earthly history, hence he has never been in the furnace of affliction, for he has never been outside the embrace of the divine consciousness, never apart from Life, Truth, Love, purity, joy, peace, plenty, honor, and dominion. Therefore we should not go about with the smell of smoke and conflict upon us, but ever singing the songs of the redeemed.

Seemingly incomplete demonstrations are often brought to completion by a joyous, grateful recognition of the good already received and by denying self and its false demands for sympathy; by turning thought unreservedly to God, acknowledging and glorying in His infinite goodness, allness, and sufficiency, and realizing that evil has no history. On page 281 of "Miscellaneous Writings," Mrs. Eddy says that we must "count ourselves always as debtors to Christ, Truth." Jesus counseled his disciples to depart from whatsoever city would not receive their message, and in departing to shake off the very dust thereof as a testimony against it. Our testimony of the nothingness of evil and the allness of God, good, is not sincere and complete so long as we allow the dust of persecution or affliction to remain with us, to obscure our spiritual vision, and to stain the purity of our ideal and its expression. If a city or mental state is unworthy of our abode, its least reminder is unworthy to remain in our consciousness. Says our Leader, "Allow nothing but His likeness to abide in your thought" (Science and Health, p. 495).

Christian Science has opened wide the gates of heaven for us, where we may find and keep all the beautiful, pure, and good of which false beliefs would rob us. How gladly should we shake away the dust and stain of unworthy memories, sorrows, regrets, doubts, fears, and apprehensions, that we may abide secure in Love's holy habitation, here and now, where the one Mind includes and unites us all! The question we should ask ourselves is not, Have I suffered? but, Have I accepted my deliverance? and if not, why not? These exquisite lines occur in our beloved Leader's poem "Satisfied" (Poems, p. 79):—

It matters not what be thy lot,
So Love doth guide;
For storm or shine, pure peace is thine,
Whate'er betide.

. . . . . .

Love looseth thee, and lifteth me,
Ayont hate's thrall:
There Life is light, and wisdom might,
And God is All.

"Be not afraid"

HERBERT ARTHUR HUTCHINSON

A LITTLE while ago a great storm swept over the county of Surrey in England, and outdoor workers were glad to get indoors and under shelter. Through all the deluge of rain, however, wild fowl were steadily winging their way, quite unconcerned, to their favorite feeding-places. A flock of wild geese passed far overhead, with a cheery "honk! honk!" They were not afraid, although high up and in the very midst of the raging elements. Why should we be afraid? Have we less trust and confidence in the providence of good than have the birds? This question recalls the passage in the twelfth chapter of Job, "But ask now the beasts, and they shall teach thee; and the fowls of the air, and they shall tell thee."

What is this fear? If analyzed, it will be found to be merely a mental suggestion and nothing more, that if such and such a thing happens, evil will come to pass. Should this proposition, however, be met with the understanding that God, divine Love, is all-presence, all-power, and thought be thus lifted above the evidence of sense testimony, it will be invariably found that the evil does not come to pass. Instead, there will be the peace and happiness which comes from the Giver of all, who gives good alone.

We are sometimes beset not with physical, but with mental storms, the far worse passions of the carnal mind, and the only way to keep from being stampeded with fear when these elements rage as they seem to do, is to commence our thinking with "Christ's keynote of harmony, 'Be not afraid!'" (Science and Health, p. 410), to begin and to end with the understanding and realization of the presence and sure supremacy of harmony as God's universal and eternal kingdom "in earth, as it is in heaven." Christ Jesus, the Wayshower, said: "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom."

Knowing the Truth

FLORENCE E. B. DONALDSON

CHRISTIAN SCIENCE demands of its students that they shall know the truth of being as demonstrable fact, and not merely speculate on or theorize about things pertaining to God. The psalmist understood this when, echoing the words of Moses, he sang: "Know ye that the Lord he is God." In the Preface to "Science and Health with Key to the Scriptures" Mrs. Eddy writes: "Ignorance of God is no longer the stepping-stone to faith. The only guarantee of obedience is a right apprehension of Him whom to know aright is Life eternal" (p. vii). As we grow in the understanding of the one Mind, we see that all true knowledge is in God, and therefore it is only as we reflect good that we are conscious channels for those real and true thoughts which are indeed "verities."

Science reveals the fact that belief in the supposititious fruit of the tree of the knowledge of good and evil is a transgression of divine law, which results in the further belief in the reality of sin, sickness, and death. The first step out of this mist of false sense is taken when, drawn by Truth, we look up, and then recognize that the error we have hitherto believed real, is indeed error, illusion, nothingness. When Moses bade the Israelites who were suffering from serpent bites to look up at the brazen serpent, he was leading them, in obedience to divine command, to look away from the error; and the presentation of that which was not only harmless but typical of wisdom, ousted from thought the fear of the poisonous vipers, whereupon the people were healed through their awakened sense of God's protecting care. We need to see clearly that the tree of the knowledge of good and evil is a product of mortal mind, arising from the mist which claims to cloud our thought, and is as erroneous as its phantom fruits, which must be seen as nothingness, powerless to tempt or to destroy.

The unreality of evil is necessarily difficult of comprehension to suffering sense; but the honest perusal of our text-book, with its reiterated statements and explanations of the illusion of sickness, compel the beginner to look at fleshly ills from a

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different view-point, and it not infrequently happens that healing comes with the dawning hope that, as disease has arrogated to itself the right to impose penalties, these may be set at naught as God's law is understood and obeyed. In the light of our Leader's teaching on this point, we see clearly that from cover to cover the Bible shows sickness to be but the outcome of the Adam-dream, and as Christ Jesus demonstrated to his disciples for all time, it is no part of God's creation and cannot continue to be manifested when the realization of the true image and likeness eliminates the human fear of disease. It is helpful to note that not only did Jesus, and some of the prophets, prove the nothingness of the false claims of death, but that the verse of the psalmist's song which ecclesiastical theology has utilized as specially applicable to the human sense of death, really describes the supposed abode of the "king of terrors" as "the valley of the shadow [the illusion] of death;" and this is essentially the teaching of Christian Science.

True knowledge is of God, and must be truth. It follows, therefore, that in reality there is nothing to know or to be known but truth. To know the truth is to know something of God, to have some measure of understanding of His allness, some realization of conscious unity with the one Mind, the one Ego.

The most antagonistic among the Jewish scribes and Pharisees had to admit that Jesus showed great knowledge of the things of God. They also admitted his ability to express himself with judgment and acumen, with keen insight into motive, and with a wisdom of which they could not fathom the origin. But Jesus himself made no secret of the source of his knowledge: "The words that I speak unto you I speak not of myself;" and he told his disciples that in their hour of need it should be given them what they should speak. We cannot doubt that in his youth and early manhood Jesus was a good carpenter. He must have learned his trade in Joseph's workshop; but we know that the loving care for others, the meek obedience, the self-abnegation and growth in grace, were the result of constant communion with Spirit, God. We have abundant record that during his brief ministry Christ Jesus turned unceasingly for instruction and guidance to the source of all real knowledge, the only intelligence, and he gave a definite command to his disciples to watch and pray.

To know the truth is to know more of God. The task demands daily and hourly study, for it is the lesson of infinity, our work for eternity. Overwhelming as this may seem to finite sense, we know that spiritual progress is the law of God, and that with each clearer apprehension of divine Principle we are laying hold of eternal life.

✧

Power of the Word

EDYTHE M. ELWELL

DURING the study of one of our Lesson-Sermons in which the parable of the sower was most helpfully explained and illumined by passages from Science and Health, the writer felt impelled to relate the following experience in proof of the power of the Word of God to "guide to the divine Principle of all good" (Science and Health, p. 299).

When I was a young girl, my mother took me to a Christian Science practitioner to be treated for neuralgic pains in the head. Neither my mother nor I knew anything about Christian Science, but because I had received no relief from medicine, and believing that this new religion, of which we had just heard in our city, was a form of faith-cure, she felt that at least I could not be harmed by the experiment. In a very few treatments I was healed. The practitioner very kindly explained to me what Christian Science teaches, and among other things she drew my attention to the last verse of the first chapter of Genesis, and told me that Christian Science enabled us to demonstrate the great spiritual truth contained therein.

The seed of truth was thus sown in my consciousness; but it fell upon stony ground, for an enemy—the arguments of error that I was too young to think for myself, and that I must not entertain the thought of leaving the church of my family for a new religion—came immediately and took away the word which had been sown in my heart. Then followed a few years of much mental disquietude and unrest; but later I went alone to New York city, and one day, as I sat pondering over my disturbed mental state and longing for inward peace, as clearly as though a voice had spoken to me, the words of that last verse of the first chapter of Genesis came to me, "And God saw every thing that he had made, and, behold, it was very good." Instantly I said to myself, It is the word of God, and immediately I thought of the practitioner at home, and I purposed at once to attend the Christian Science services; which I did, and was greatly helped thereby.

I made preparations to take up the study of Christian Science earnestly and systematically, but again error was allowed to hinder me; "the deceitfulness of riches, and the lusts of other things entered in," and choked the word, and it became unfruitful. The two years that followed were filled with bitter experiences, my mental condition growing worse all the while. Finally, when the night of materiality had closed in upon me so that I saw no ray of light anywhere, the word was spoken to me again, through the same verse and in the same way, and this time it fell on good ground, and I was healed and saved through Christian Science. I also found that, as God's servant had told me years before, Christian Science does enable us to prove that everything God has made is good, "very good," and that His word does not return unto Him void.

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[Written for the *Sentinel*]

Love

LUCY NICHOLSON

Across the gulf of human limitation
Love reaches out!
Across the seething waves of desolation
And arid wastes of doubt
Love's mighty hands stretch ever,
Spanning gulf, desert, river!
And our poor groping fingers find and hold
Hands, strong and kind, and, following where they lead,
Out of the earth-mists cold,
Find heaven indeed!

No seas too deep, no desert-wastes too pathless
For Love to reach!
With all earth's hosts against us, Love, still scatheless,
Can meet, and conquer each!
Oh, how, then, be despairing,
Hurt, hopeless, or uncaring?
If we but push the clinging mist aside
And face, unfaltering, the ghosts of fear,
We find, with arms held wide,
Love, now and here!

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Selected Articles

[Frederick Dixon in *Kentish Express*, Ashford, Kent, England]

It is impossible to go about the world, listening to what is being said and reading what is being written about Christian Science, without becoming aware that a vast amount of criticism and prejudice is being aroused by the perpetual reiteration of the statement that its teaching is opposed to what is termed historic Christianity. Now historic Christianity is just one of these phrases which is very much simpler to make use of than to define; and the various sects which make use of it so volubly against Christian Science are usually in the position in which Bacon declares Pilate was when he put his momentous question, "What is truth?" that is, too heedless to stop to consider the consequences of his own words; for historic Christianity, if it has any meaning at all, is the record of the struggles, quarrels, and differences of the various sects during the past nineteen hundred years. It may be as well to make this perfectly clear.

There was a time, centuries before Maupertuis, when it was a Christian dogma, and a dogma it was exceedingly dangerous to deny, that the world was flat. Augustine of Hippo had explained that this was so, that the earth was a vast plain surrounded by mountains, from which the heavens were stretched like a drum-skin. This was in order to get over the difficulty of the people at the antipodes at the second coming; for it was demanded, if the earth was spherical, how, when the last trump sounded and Jesus descended out of the clouds, were the people on the other side of the world to see him? Again, it was once insisted that the earth was the center of the planetary system. Copernicus' great book containing the refutation of this was placed upon the Index, and Galileo was summoned before the holy office for maintaining it. All this was necessitated by the acceptance of the dogma that the earth was created by God for the peculiar benefit of the Adamic race, as a dwelling-place, that is, for human man, supposedly made in His image and likeness, and irreverently described by Falstaff as a fantastical split radish. Truly, as Goethe says, "man never knows how anthropomorphic he is."

The simple fact is, that the Christianity of Europe has been changing century after century, sometimes even decade after decade. The Christianity of the fourth century, Mr. Froude says, in effect, was not the Christianity of the fifth century, any more than the Christianity of the fifth century was the Christianity of the centuries succeeding it; medieval Christianity died at the Reformation, and was reborn in Protestantism; and he goes on to ask if the medieval builders who built the cathedral of St. Andrews by the North sea, could meet the Calvinists who shattered it into fragments, or even the Presbyters who tread its aisles today, how much they would understand the one the other. This very briefly is the record of historic Christianity, that is, of Christian dogma as recorded in the histories of the centuries which have elapsed since Constantine. If anybody wishes to maintain that it is a record opposed to all the teaching of Christian Science, he will find that he will be able to rely on the support of every Christian Scientist in making his statement good.

History itself is little more than the human record of human actions. The more deeply you study it, the more completely it will minister to your perplexities; for the human mind is so constituted that no two people appear to be able either to view or to record the same incident in identical terms. "Read to me," said a great European statesman, who himself had made much history, to his son, "anything you may choose except history, for that at any rate we know to be untrue." Historic Christianity is the record of what men have preached as the Christ, and what men have done in the name of the Christ, and it is a record gathered in Eden from "the tree of the knowledge of good and evil." All that there is to know, from an historical point of view, if it is possible to put it in that way at all, of the Christ, is contained in the Bible; and the Bible, though in a way an historical record, has to be interpreted in a spiritual sense, if it is to be of any practical benefit to the world, and that is why Mrs. Eddy has said, on page 320 of Science and Health, "The one important interpretation of Scripture is the spiritual."

Now, in the Glossary to Science and Health, on page 583, Mrs. Eddy has defined Christ as "the divine manifestation of God, which comes to the flesh to destroy incarnate error." And in proportion as a man grasps the meaning of this, he attains something of the knowledge which Christ Jesus had of God; that is, of absolute Truth. This is what Paul meant by having that Mind "which was also in Christ Jesus." And it is obvious that just in proportion as one acquires the Mind of Christ, he loses the human sense of intelligence with all its limitations and its fears, and enters upon the demonstration of his God-given dominion over the supposititious power of evil, manifested to the physical senses in the Adam-dream of sin, disease, and death.

The gospels contain the historical record of the one who came proclaiming and demonstrating in the highways and byways of Palestine the Christ, the truth about God. The theology, that is, the word about God, which he preached, he demonstrated through the miracle or object-lesson; and he declared that those who believed on him, that is, understood his theology, would be able to perform his miracles, that is, to demonstrate the truth of that theology in the way he had demonstrated it. In this way he made the miracle, not a claim to divinity on his own part, but the test of his followers' understanding of his teaching, that is, of the Christ. If historic Christianity has any meaning at all, it is the record of this fundamental fact, and it is embalmed in the command, "Heal the sick, cleanse the lepers, raise the dead, cast out devils." Christian Science is doing this, and in consequence Christian Science is historic Christianity, the only historic Christianity there ever was or can be.

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[R. Stanhope Easterday in *Shelbyville* (Ind.) *News*]

A speaker at the County Teachers' Institute, as quoted in a recent issue, so misstates Christian Science teaching as sadly to misinform your readers. The province of the newspaper being to give facts to the public, I am sure that a short statement regarding the fundamentals of Christian Science will be acceptable.

The speaker in question states, "The fundamental principle of Christian Science is correct," but straightway indicates that he does not comprehend that same infinite Principle, when he implies that such "fundamental" is "the close relationship between body and mind."

The fundamental Principle of Christian Science is nothing short of God, infinite Truth, and a fundamental teaching of Christian Science is in the Scriptural admonition, "Let this mind be in you, which was also in Christ Jesus." Paul's ideal of Truth couched in this quotation inculcates the Mind of God, the Mind of the Father, which our Lord himself insisted was his only criterion of right thinking and right acting. Jesus' unequivocal declarations, "I do always those things that please him [God]" and "I seek not mine own will, but the will of the Father which hath sent me," bespeak that more wholesome, healthful, and life-giving outline of mental activity which characterizes Christian Science effort and savors not one whit of the doubtful, misleading, stultifying so-called

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domination of "mind over matter" or of one human mind over another as hinted by our critic. In a word, Christian Science is a recapitulation of the teachings of Christ, whose psychology, as we have shown, was the psychology of the infinite or divine Mind, while his one sole principle of physiology was couched in the brief but significant admonition, "Take no thought for . . . the body."

[Albert E. Miller in *Once-a-Week*, Toronto, Canada]

The February number of *The Westminster* contains a contribution on Christian Science to which I beg leave to offer some reply, inasmuch as this article does not deal justly with the teaching of Christian Science, but on the contrary misrepresents it.

In making out what he alleges to be a case against Christian Science, the critic overlooks the fact that Christian Scientists consistently seek but to follow the admonition of Jesus of Nazareth, whom all Christians love and revere. Our Master in speaking to his disciples said, "As ye go, preach, saying, The kingdom of heaven is at hand. Heal the sick." Further he said, "Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father." One of the last things Jesus is recorded as having said to his disciples is, "These signs shall follow them that believe; . . . they shall lay hands on the sick, and they shall recover." Christian Scientists frankly admit that the Christian Science text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, teaches that the whole of Christian Science is not yet demonstrated, that mortals must grow spiritually and attain a clearer understanding of Truth before they can accomplish all that the Bible promises.

Those who have had experience first with medicine and then with Christian Science treatment testify that their experience with the latter averages far better than their experience with the former; hence their allegiance to Christian Science. Those who have practised first medicine and then Christian Science testify as a rule that in the practise of the latter they have healed a larger percentage of their patients than while practising the former. Thousands of families testify that they fare much better with Christian Science and without medicine than they formerly did with medicine and without Christian Science, and only those who have had experience with both are capable of giving testimony of any value upon this point. Christian Scientists are an enlightened people, consequently they would not be inclined to give their support to any practise which is not demonstrably efficacious. They do not discard material remedies merely to be fanatically loyal to a religious belief, but because they have proved by actual experience that in so doing they are choosing the better way.

Let us glance for a moment at some of the statements which our critic makes concerning Christian Science. He says, for example, that the man who has neuralgia is told by the Christian Scientist that he has no pain at all, that his face is not really swollen, and so on. I doubt very much whether any Christian Scientist would undertake to tell a man who is suffering that he does not manifest in his physical body the pain which he believes he has. At the same time it is true that Christian Science leads the thought, as far as it can, away from the body, letting it dwell upon spiritual things. In Science and Health we find on page 460 the following significant paragraph: "Sickness is neither imaginary nor unreal,—that is, to the frightened, false sense of the patient. Sickness is more than fancy; it is solid conviction. It is therefore to be dealt with through right apprehension of the truth of being. If Christian healing is abused by mere smatterers in Science, it becomes a tedious mischief-maker. Instead of scientifically effecting a cure, it starts a petty crossfire over every cripple and invalid, buffeting them with the superficial and cold assertion, 'Nothing ails you.' "

The confession on the part of our critic that "nine tenths of all real diseases tend to cure themselves, and if permitted to run their course, disappear as spontaneously as they appear," leaves but little for the doctor of medicine to do, and arouses the suspicion that bread pills are all too frequently administered in a sort of hocus-pocus effort to make the patient believe that it remained for medicine alone to discover what ailed him and to administer the necessary relief.

Christian Scientists, as a rule, find effects where the average physician believes he has discovered cause, and in tracing all disease to a mental origin find themselves able not only to relieve the patient's present necessities, but to fortify him against a recurrence of the experience. Christian Science is teaching men and women how to live better lives and to dispense, in increasing measure, with the need of being sick. It does this by pointing out that all sickness is the result of sin, either intentional or unintentional, and that by keeping close watch upon one's mental guests, casting out such intruders as hatred, jealousy, sensuality, and envy, one can not only expect but actually maintain a much higher order of health than if the disease were not routed in its incipient stages.

The patients who come to Christian Science for healing are, in many instances, overdiagnosed; that is, they have had as many varieties of diagnoses as they have had physicians. They are overloaded with fear. They are sick and tired out with physical suffering; and it is no wonder that they find peace and comfort in this teaching, which proves that man is made in the image and likeness of God, and is in his real selfhood as perfect as the creator who fashioned him. It is no secret that the Christian Science movement has been recruited very largely from the ranks of those for whom medicine held no hope of recovery. The happiness and joy which has come into their lives through forming an acquaintance with Christian Science is of the substantial sort that enables them not only to enjoy better health than they formerly had, but to share it with others.

In this latter fact lies the secret, if secret there be about it, of the Christian Scientist's good health. In helping others one meets his own needs and contributes to his own welfare. The Christian Science movement is made up of those who are endeavoring to help others; and in this way they are breaking the fetters of disease and sin for themselves. It is an admirable plan, and one that is well worthy of consideration by all.

[Paul Stark Seeley in *The Telegram*, Portland, Ore.]

A statement made in a recent issue attempts to couple Christian Science with will-power and mental suggestion as a means of healing. The statement is entirely erroneous, and I therefore ask leave to correct it. In truth, will-power and mental suggestion are the direct antitheses of Christian Science, and cannot be used in connection with it any more than two objects can occupy the same space at the same time. Neither human will nor the usages of mental suggestion bear any relation to Christian Science, nor can either be coordinated or conjoined with it in practise. They are mutually exclusive, for where the latter is the former cannot be, and *vice versa*. Indeed, the line of demarcation is so clear that he who runs may read, if he will.

The basis of Christian Science healing is the recognition and realization in individual consciousness of God as infinite good, perfect and eternal, and of the true man, His son, as

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made in His image and likeness, spiritual and good, thus affirming the spiritual fact stated by John, that man is in truth the son of God. Thus it is seen that healing in Christian Science is accomplished only through an understanding in some measure of spiritual existence, and of the Father, "whom to know aright is Life eternal" (Science and Health, Pref., p. vii). The human will, on the other hand, recognizing no God, acknowledging no law, abjuring all science, utterly forsakes the basis of healing accepted and proved true by the Master and his disciples, and now made the foundation for present-day healing works by Christian Science. Without principle or intelligence, the will of mortal man strives to *do that for which no reason* exists save its own vacillating *impulse. A phase of the carnal* mind declared by Paul to be "at enmity against God," it must eventually perish of its own weakness, as man perceives his present and eternal unity and coexistence with God, whose nature he in reality possesses. Then, laying aside all pride, arrogance, personal sense, and self-will, he will be able to say with Jesus, "I seek not mine own will, but the will of the Father."

Like will-power, mental suggestion has nothing in common with Christian Science. In fact, it has no more to do with Christian Science than it has to do with God, and its relationship with God is *nil.* Sometimes practised by a person upon himself, temporarily to remove one form of belief with another, it is more often employed by the hypnotist, with or without the subject's consent, to accomplish through another his own purposes, and wholly without consideration for God or his fellow man. Conceived in ignorance and clothed in a phraseology of modern invention, it carries beneath its mask the mystery, superstition, and sophistry of ages. Seeming at times to do good but in truth doing only evil, it is double-edged and Janus-faced, divided against itself. Without God it is without hope, and loses its temporary place in the practises of mankind as consciousness becomes enlightened and men turn from the testimony of material sense to spiritual sense, from the mortal to the immortal, from the temporal to the eternal. Both will-power and mental suggestion are of the mortal or human mind. Writing of this mind in Science and Health (p. 151), Mrs. Eddy says: "The human mind has no power to kill or to cure, and it has no control over God's man."

The world is even now tiring of its materialism, and is seeking a God whom man may not only believe in but understand. Outside of and apart from all material systems of belief and practise, Christian Science is demonstrating and proving by its works the existence of such a being, the one and only God, who is all-presence and all-power, so disproving the efficacy as healing agents of will-power, mental suggestion, and all other systems of earthly belief. "If," as Mrs. Eddy writes in Science and Health (p. 183), "Christian Science dishonors human belief, it honors spiritual understanding; and the one Mind only is entitled to honor."

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[J. W. Pope in *Southern Pines* (N. C.) *Tourist*]

A few days ago I picked up from my table a little book of thirty-three pages, entitled "The Law of Kindness." It was put out by the great publishing house of the Christian Scientists. It had lain on my table and shelves for months. I had seen it often and passed it by, but this time I thought I would read it. Now and then thoughts strike deep, and sometimes they seem to come as a sort of challenge to do a thing.

I read this book carefully. I read it again the following day, and then I summed up its contents and attempted a comprehensive study of them. What is Christian Science? What is science? I will not give Mrs. Eddy's definition; I will take Webster's. Science is to know. In a general sense it is knowledge, certain knowledge; the comprehension or understanding of truth or facts by the mind. The science of God must be perfect. To my mind there was incorporated in this little book the very quintessence of science and truth, so far as they are related to our duties to God and man; or to put it in another form, it contained all that is vital in the exposition of the great essentials of religion. Its whole structure was built on love. This was its sublime foundation, the bedrock on which it rested; and such religion, exemplified in life, we must clothe with the dignity of superiority, of supreme excellence.

To love is Christianity in the practical, in action, in the life. It is religion in the concrete. Love is the great basic principle that should govern all lives. Hate is destructive in all its tendencies. It creates discord in the family, church, community, and state. It blurs every life that holds it. It is the curse of all mankind. I am not a Christian Scientist. I wish I were, in the higher sense of the word, but I may pay homage to a people who have set their faces toward the light, who crave a larger knowledge of spiritual truth, who set their standards high, who place lofty and noble ideals before them and strive to realize them. The world has been degenerating from the spiritual toward the material, substituting a lip service for genuine worship. It has attempted to "serve God without God," and this is the paramount cause of the anarchical conditions that exist today.

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[Ezra W. Palmer in *The Denver* (Col.) *Times*]

The truthfulness of a sentence in a Christian Science lecture was challenged by a clerical critic in a recent issue. In the paragraph in which the sentence occurred, the lecturer explained the scientific meaning of communion, which he defined as "the recognition of the unity of God and man." When man is in genuine communion with God he is not subject to human thought or controlled by it. He sees and knows from a spiritual basis, as Jesus did when he knew the thoughts of those about him. But this is not human mind-reading, termed clairvoyance, hypnotism, or mesmerism.

Christian Science makes a clear and radical distinction between the workings of the human mind and true spiritual insight which rests on demonstrable understanding of God. "There is mortal mind-reading and immortal Mind-reading," as Mrs. Eddy points out (Science and Health, p. 83). In fact, the ecclesiastics of Jesus' time knew quite well the action of the human mind as manifested in necromancy, sorcery, clairvoyance, and hypnotism. So well did they know its evil nature that they deemed they could utterly discredit Jesus by charging that his healing was done on this basis. His scathing rebuke of this accusation is recorded in the twelfth chapter of Matthew, beginning with the twenty-fourth verse. In accord, therefore, with the teachings of Jesus, the lecturer declared that the "theory of transmission of thoughts from one person to another was false," because man is a spiritual being, and in reality receives thoughts and ideas only from God, the divine, infinite Mind.

Doubtless the critic who so fluently charged falsehood on the part of the lecturer, experienced the phenomenon recited. Furthermore, he doubtless could watch the sun rise and then declare that the sun moves, for behold, he saw it move! Thousands of men for long centuries did so declare, and Galileo suffered imprisonment for exposing that fallacy. So patently apparent is the falsity of this sense evidence that any man who adheres to it, attracts public attention, as would the unearthing of an unusual fossil. Likewise, enlarged spiritual insight into the teachings of Jesus shows the theory of clairvoyance and telepathy to be false, despite the protests of modern critics.

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Editorial

"The First Church of Christ, Scientist, and Miscellany"

CHRISTIAN SCIENTISTS everywhere will welcome the announcement, from the publisher of Mrs. Eddy's books, on page 178 of the *Sentinel*, to the effect that there is now in process of printing a book by Mrs. Eddy, entitled "The First Church of Christ, Scientist, and Miscellany;" in other words, a second volume of the contributions of our revered Leader to the periodicals which she founded, together with such contemporaneous explanatory and historical matter as was selected by her, also the articles specially contributed by her to various outside publications. The work of compiling this volume was begun while Mrs. Eddy was still residing in Concord, N. H., but the pressure of other matters delayed completion, and it is only recently that it has been possible to get the book ready for the press.

"The First Church of Christ, Scientist, and Miscellany" is uniform in style with the other books by Mrs. Eddy, and numbers 364 pages. The first part is given over to the history of the building of the extension to the original edifice of The Mother Church, and the second part contains the history of First Church of Christ, Scientist, Concord, N. H., our Leader's gift to her home city; also Mrs. Eddy's messages and letters to the branch churches, together with her many vital contributions to the literature of Christian Science which afforded such timely help and counsel when they were first given to the field through the *Journal* and *Sentinel*, and which will continue to heal and to bless throughout the ages. We are sure our readers will welcome the opportunity to obtain these treasures from our Leader's pen in a permanent form, as it makes possible the possession of articles hitherto unavailable because long since out of print.

"No monopoly"

VERY closely related to the belief that some particular person is "the practitioner" for a certain locality, is the mistaken sense that a person who has once been the patient of Mr. A or Mrs. B is forever bound to this practitioner and under a very solemn obligation to apply to Mr. A or Mrs. B, as the case may be, when in need of help in Christian Science. And very much akin to both of these beliefs is still another, namely, that as Mr. C or Mrs. D is "the teacher" in a certain city or town, no person residing in that place who wishes to be taught in a class, should presume to apply to a teacher elsewhere for such instruction. A little reflection, however, will show that these beliefs are simply beliefs of proprietorship which are the outgrowths of a false sense of man that would make him responsible to some individual instead of to his creator.

That these false concepts of man's relationship to his fellows should have gained a footing in many places is to be regretted, for it is largely upon this cause that the personal friction which hinders the growth of churches and individuals is based; and when this sense of egregious personality finds expression in such statements as, "Mr. E will not be healed until he comes back to me," or "Mrs. F will have to suffer until she acknowledges me as 'the teacher' or 'the practitioner' of this field," it is time for serious thought and a speedy getting back to the fundamentals of Christian Science teaching. There is nothing in the Church Manual or in Mrs. Eddy's writings which can possibly be construed as affording a foundation for any of these erroneous conditions of thought, in fact Section 30 of Article VIII of the Church by-laws distinctly forbids such mistaken practises in its specific declaration that there shall be "no monopoly." Again, in Section 7 of Article XXX, Mrs. Eddy places on each member of the church the responsibility for the proof to the public "that Christian Science heals the sick quickly and wholly."

Every person who knows sufficiently the basis of Christian Science to heal the sick, should have the opportunity of doing so, unmolested and unafraid, certainly so far as other Christian Scientists are concerned, as long as the "signs following" testify to the genuineness of his understanding. In fact, Mrs. Eddy declares that "it is possible,—yea, it is the duty and privilege of every child, man, and woman,—to follow in some degree the example of the Master by the demonstration of Truth and Life, of health and holiness" (Science and Health, p. 37); and there are few communities where a willing and really capable worker will not sooner or later find himself fairly forced into the work by some case of pressing need. The sooner Christian Scientists awaken to their personal and individual responsibility for the propagation of this healing gospel among their fellows, the better it will be for them in the resultant growth in understanding which is the natural outcome of demonstration, and which must in turn redound to the benefit of those who come to them for help to throw off the bondage of sin and disease.

The call to take up the healing work is a high and holy one, and every opportunity to gain a deeper understanding of the fundamentals of Christian Science healing should be improved. It was to enable the student to profit by the experience of those more advanced that class teaching was instituted, and it is impossible to measure the far-reaching influence of these yearly classes and association meetings. But the privilege thus conferred must not be selfishly used, nor will it be if those thus favored are indeed followers of him who said, "Take my yoke upon you, and learn of me; for I am meek and lowly in heart." Nor need any hesitate to "speak the word" because he has not yet "attained," for we have our Leader's assurance (Science and Health, p. 495) that to progress most rapidly in the understanding of Christian Science one should "study thoroughly the letter and imbibe the spirit," a method which is surely the open door to practical demonstration on the part of her every follower.

ARCHIBALD MCLELLAN.

True Neighborliness

THERE is no sign of our times which is more encouraging than the universal longing for the fruits of brotherhood. It is a cry for fellowship and kindliness, and it can be satisfied, not by legislation and the enforcement of right, however legitimate and desirable these may be, but only by obedience to Jesus' command, "Thou shalt love thy neighbor as thyself," which is the theme and demonstration of Christian Science.

In answer to a direct question respecting this command, Jesus told the simple story of the good Samaritan, in which he defined not only the nature of neighborliness but its true Christian measure. He makes it clear that the poor man who had been wounded and robbed, symbolizes our "near-by" needy fellows, as the Greek puts it, and that they are to be loved as we love ourselves and would have others love us. The conduct of the Samaritan has always been recognized as consistently Christian, and the heart of the great economic movements of our times is a demand that Christians shall follow his example, a reasonable requirement which certainly must be met before our social problems can be solved.

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The Master came at a time when racial pride and prejudice had united to bring about the unbrotherliness of religious intolerance and social exclusiveness. This was the attitude of the scribes and Pharisees whom he addressed, and the pith of his story was the condemnation of caste, their lack of the Messianic impulse of genuine compassion.

But says dilettante human sense, How can I love the unlovable? and the answer is, You cannot, but you can be compassionate toward it. We have no reason to think that the Samaritan felt any romantic attachment for the personality of the wounded man, but he did manifest unselfish consideration for him, and this, surely, is the meaning of the *prescribed measure "as thyself."* The recognition of our own *unlovableness in disposition*, conduct, or person would not lessen our demand that justice be done us, or our interest in securing for ourselves every creature comfort. Men are none the less considerate for themselves though they find much to dislike in themselves. They are always self-compassionate, and every follower of Christ must be thus minded toward his every brother man.

"But," some may say, "that is difficult!" Yes, it is; and it is just here that Christian Science comes to give us the Master's vision of man, that we may be compassionate as was he toward all who have been wounded and robbed by false material sense or by that selfish connivance or custom which Burns names "man's inhumanity to man." When in Christian Science we come to see man in God's image and likeness, altogether lovable and good, we also see that the ministry of compassion is not an expression of sentimental sympathy, but of the healing activities of spiritual understanding. When we meet a cripple we are always kind to him, gladly give him our seat. Enlarge this nobler sense, and it will become all-inclusive, like that of Jesus, of whom our Leader has said that he "beheld in Science the perfect man, who appeared to him where sinning mortal man appears to mortals. . . . and this correct view of man healed the sick" (Science and Health, p. 476).

This is not a theoretical view-point from which, after the manner of the priest and the Levite, we are permitted to look complacently from afar upon human misery and say, "Be ye warmed and filled;" it is the secret of true Christlike affection for our fellow men, and it alone enables and impels us to exhibit that genuine compassion which helps mightily in the healing of humanity.

JOHN B. WILLIS.

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Truth's Appearing

IN the fourth chapter of Paul's second epistle to Timothy he speaks of the "crown of righteousness, which the Lord, the righteous judge," shall give to all those "that love his appearing." The apostle warns the followers of Christ against false doctrines, disputes, and endless discussions, and urges Timothy to be faithful, when he says, "Watch thou in all things, . . . make full proof of thy ministry;" a demand which as surely rests upon us today if we count ourselves among those who love Truth's appearing.

If we had been asked, before we became students of Christian Science, what we understood by the appearing of God or of Christ, it is likely most of us would have replied that it meant the coming of Christ to judge the world; but Paul's words respecting those that "love his appearing" would hardly have been applicable in such case, for had we not been accustomed to think of that coming, according to the words of an old hymn, as

> That day of wrath, that dreadful day,
> When heaven and earth shall pass away;

and how could we love such an appearing, even though we might believe it to be inevitable? In Christian Science, however, the appearing of Christ has taken on for us a quite different meaning. To many of us who were in the depths of sorrow or sickness, some kindly voice said, as to the blind man, at Jesus' bidding, "Be of good comfort, rise; he calleth thee." Then came to the suffering human sense the appearing of the ever-present Christ, the Truth that antedated Abraham, and with Truth's appearing came the healing of sorrow and sickness and the casting out of sin. Who would not love such an appearing and rejoice in it "with joy unspeakable and full of glory"!

But there is another side to the question. Are we giving "full proof" of our love for Truth in watchfulness and prayer, and especially in guarding the treasure which has been given us, in its unsullied spiritual purity? Are we ofttimes measuring ourselves by the stature of manhood in Christ, and finding whether we are really coming out from materiality with its baseless delusions, and growing so strong in the strength which God supplies that we can face every temptation fearlessly, yes, gladly, knowing that each trial, rightly met, means another victory for the cause of Truth? Do we in all things give Truth preeminence over every personal consideration, being all the time fully aware that nothing else counts for anything?

What if others do not see things as we do (which is likely to be the case until those concerned in each human problem see it in God's way), should not those who see most clearly love Truth's appearing so well that they can wait patiently until the divine way appears to all who are laboring for our cause, whatever the line of their activity? If we ourselves are giving "full proof" of our obedience and sincerity, we need have no fear that the cause of Truth can be hindered or even delayed in its stately advance, for we have this assurance of our revered Leader: "Whatever obstructs the way,—causing to stumble, fall, or faint, those mortals who are striving to enter the path,—divine Love will remove; and uplift the fallen and strengthen the weak" (Miscellaneous Writings, p. 328).

We should never lose sight of the fact that Love alone can really remove whatever would seem to hinder Truth's appearing, and as we reflect this Love all that is crooked "shall be made straight, and the rough places plain." Isaiah, who said this, went on: "And the glory of the Lord shall be revealed, and all flesh shall see it together." What a promise, for with its fulfilment all sickness, sorrow, pain, and death shall vanish away forever. Once we believed that Christ would come in the clouds. Now we know that as Christ, Truth, appears the clouds are dispelled,—all the clouds of fear, doubt, self-will, and self-love fade out to those who are, to quote Paul again, "looking for that blessed hope, and the glorious appearing of the great God and our Saviour."

ANNIE M. KNOTT.

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Among the Churches

Current Notes

BOSTON, MASS.—The First Church of Christ, Scientist. Services: 10:45 a.m., 7:30 p.m.; Sunday school, 10:45 a.m.; Wednesday, 7:30 p.m. In the church edifice, Norway, Falmouth, and St. Paul streets. The church is open to visitors Wednesdays and Fridays from 10 a.m. to 5 p.m.

Reading-rooms: Berkeley building (suite 306-307), 420 Boylston street; open daily, except Sunday and Wednesday, from 9 a.m. to 9 p.m., and on Wednesday from 9 a.m. to 5 p.m. International Trust Company building (second

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floor), southwest corner Devonshire and Milk streets, opposite post-office; open daily, except Sunday, from 9 a.m. to 5:30 p.m. Coolidge Corner building, 1316 Beacon street, Brookline; open daily, except Sunday, from 9 a.m. to 6 p.m.

GRAND VIEW, IND.—With a small society of twelve resident members, it seemed quite an undertaking to maintain a reading-tent at the first Chautauqua held in Grand View, Ind., in July, 1912, but realizing the source of our strength, it was decided to take the step; and this was done, with creditable success. When the advisability of maintaining a tent at the second Chautauqua was discussed, each member felt the step to be a wise one. The superintendent of the grounds was a prominent doctor, who thought he did not want a Christian Science tent inside the Chautauqua fence, but when he gave us the most beautiful and prominent location on the grounds, we certainly felt grateful to divine Love for meeting our need and helping us to realize that all of God's children do love each other. We had many more visitors than during the previous Chautauqua and distributed a great many pieces of literature. The platform manager, who is a prominent Presbyterian minister, made several friendly calls at the tent.

Correspondence.

HUTCHINSON, KAN.—The Christian Science tent, maintained by our local church at the recent state fair held in this city, accommodated a large number of visitors. The thoughtful attention given and the comfort afforded by this tent were very much appreciated by all who visited it, and many departed with a kindlier and more receptive attitude toward Christian Science. A special effort was made to acquaint all with *The Christian Science Monitor* as an exponent of clean journalism, and its message of newspaper cleanliness and wholesome thought was found to be a welcome one. We also took advantage of this opportunity to give out announcement cards of our lecture. During the week, 770 *Monitors*, 570 *Sentinels*, 149 *Journals*, and 328 pamphlets were distributed.

Correspondence.

INDIANA.—The Christian Science churches and societies of Indiana again maintained their reading-tent and exhibit at the state fair this year. Free literature, including copies of the International Edition of *The Christian Science Monitor*, was dispensed. The exhibit contained a copy of each kind of literature issued and sold by The Christian Science Publishing Society, including the Bible (King James version) and the Christian Science text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy. A particularly interesting feature of the exhibit this year was a copy of the German translation of Science and Health.

Indianapolis Star.

BALTIMORE, MD.—Three services, all of which were largely attended, marked the formal opening yesterday [Oct. 5] of the beautiful new First Church of Christ, Scientist, which adorns University parkway, near Roland park. The structure is seventy feet square, and the main auditorium has a seating capacity of at least seven hundred, with room for at least three hundred more in the galleries that hang over the large vestibule.—*Baltimore American.*

BUFFALO, N. Y.—The new edifice of First Church of Christ, Scientist, at North street and Elmwood avenue, was opened Sept. 28. Work on the building was started in November, 1911, the corner-stone being laid on May 7, 1912. The auditorium will seat twelve hundred persons, and the whole building represents an investment of about two hundred and fifteen thousand dollars.—*Buffalo Commercial.*

The Lectures

Baltimore, Md.

In introducing William R. Rathvon, who lectured on Christian Science under the auspices of First and Second Churches, Frederick D. Hall said in part:—

Christian Science is a religion of love; it is a demonstrable religion, to which the lives of thousands and tens of thousands of its adherents are daily testifying. It heals, it binds up the broken-hearted, it sets the captive free—free from the bondage of sin, disease, and death. Jesus said, "Ye shall know the truth, and the truth shall make you free." There is no time limitation, no indefinite waiting for the fulfilment of this promise, it follows as a natural consequence upon our realization of the truth; and I take pleasure in announcing the presence of one in our midst who will expound this great truth as taught by the Galilean Prophet over nineteen hundred years ago, and revealed to this age by Mary Baker Eddy, the Discoverer and Founder of Christian Science.—*Correspondence.*

Scranton, Pa.

When Virgil O. Strickler lectured here on Christian Science he was introduced by Laurence H. Watres, an attorney, and first reader of the local church, who said:—

It is not necessary to cite particular instances of the many problems confronting the world in national and international affairs, in civic and social class questions,—not to mention those which perplex us as individuals,—to bring out the fact that there is involved in the solution of each problem the working out of a law higher and more far-reaching than any merely human rule or enactment. The solving of all problems on a right basis depends on the working out of God's laws. It is not an entirely new proposition, that we are justified in searching for and expecting to learn the truth today as to what God's laws are,—the working of those laws and the actual extent to which we can apply them to practical affairs. The teachings of Christ Jesus are full of promise and full of the possibility of immediate fulfilment in this respect.

With a view of bringing light to bear on this search for Truth, rather than for the mere purpose of increasing the strength or membership of the Christian Science church, this lecture is being given.—*Correspondence.*

Toronto, Canada

What was probably one of the best attended lectures on Christian Science ever held in Massey Music Hall was given by Judge Clifford P. Smith. He was introduced by Jack M. Jackson, first reader, who said:—

What a world this would be if we could all, forthwith, lay down our burdens, the load of trouble and distress, mental and physical, which so many appear to be carrying! What a difference it would make if we could approach our daily tasks free from the load of care, rejoicing each day in the harmony and freedom from burdens of all sorts which is man's normal state of being, his divine and everlasting heritage, a freedom which is possible of attainment here and now by each one of us, in proportion to our spiritual understanding of the Bible promises; for did not Jesus the Christ say, "Come unto me, all ye that labor and are heavy laden, and I will give you rest"?

Too long have most of us regarded these Biblical invitations and injunctions as intended only for a remote age, and impos-

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sible of being complied with in the present day. Christian Scientists the world over, however, are proving daily that the invitation and promise just quoted are capable of being fulfilled literally today. Daily they are parting company with their ancient enemies, sin, disease, and burdens of all sorts, through the light which Christian Science throws upon the Scriptures, and which enables the Christian Scientist to say to these enemies, with the voice of authority, "Loose him, and let him go." There is nothing mysterious about the way in which these results are being accomplished, and the gospel of salvation and healing is free to all.—*Correspondence.*

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Sandusky, Ohio

A lecture on Christian Science was delivered by the Rev. *William P. McKenzie* in Carnegie hall. He was introduced by Thomas H. Savery, Jr., who said:—

We are living in a wonderful age in which truth is being sought. We chiefly desire to know the truth regarding God and our relation to Him,—to God who is Life, Truth, and Love as taught by Christ Jesus,—and more of the true, practical Christian religion which our Master taught and which brings joy, peace, health, and harmony into our lives, our homes, our business, and into every relation and experience in life.

William Penn once wrote, "Truth is worthy of inquiry; for it of all things is most reasonable;" and Jesus said, "Ye shall know the truth, and the truth shall make you free." Through Christian Science this truth is being taught to the world, and today hundreds of thousands have come to know it and have found the practical religion of Jesus, which he taught and demonstrated. It is being proved today throughout the world and the command of Jesus is being fulfilled, "Go ye into all the world, and preach the gospel," "Heal the sick, cleanse the lepers, raise the dead."—*Correspondence.*

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Lectures to be Delivered

Abilene, Kan.—Hon. Clarence A. Buskirk, Seelye theater, 8 p.m., Nov. 13.

Amesbury, Mass.—Bliss Knapp, Washington hall, 7:45 p.m., Nov. 11.

Augusta, Maine.—Virgil O. Strickler, City Hall, 8 p.m., Nov. 10.

Bangor, Maine.—Bicknell Young, City Hall, 8 p.m., Nov. 14.

Belfast, Maine.—Bicknell Young, Memorial Hall, 8 p.m., Nov. 13.

Blackpool, Lancashire, England.—Col. William E. Fell, Grand Theater, 8 p.m., Nov. 21.

Bournemouth, Hampshire, England.—Prof. Hermann S. Hering, Westover Skating Rink, Westover Road, 8 p.m., Nov. 21.

Bromley, Kent, England.—Col. William E. Fell, Drill Hall, East street, 8 p.m., Nov. 18.

Camden, Maine.—Bicknell Young, church edifice, 8 p.m., Nov. 11.

Champaign, Ill. (First Church).—Francis J. Fluno, M.D., church edifice, 8 p.m., Nov. 10.

Chelsea, Mass.—Willis F. Gross, Williams school, 8 p.m., Nov. 10.

Chicago, Ill. (Seventh Church).—Clarence W. Chadwick, church edifice, 5318 Kenmore avenue, 3 p.m., Nov. 9, and 8 p.m., Nov. 10.

Dublin, Ireland.—Prof. Hermann S. Hering, Antient Concert Rooms, Brunswick street, 8 p.m., Nov. 11.

East St. Louis, Ill.—Clarence W. Chadwick, church edifice, Washington place and Summit avenue, 8 p.m., Nov. 13.

Fayetteville, N. C.—Judge Clifford P. Smith, County Courthouse, 8 p.m., Nov. 7.

Flushing, N. Y.—Virgil O. Strickler, League building, Sanford avenue and Union street, 8:15 p.m., Nov. 11.

Grand Island, Neb.—Clarence C. Eaton, Leiderkranz hall, 8 p.m., Nov. 10.

Greeley, Col.—Rev. William P. McKenzie, The Sterling opera house, 8 p.m., Nov. 2.

Hamilton, Mont.—Rev. William P. McKenzie, Lucas opera house, 8:30 p.m., Nov. 11.

Hartford, Conn. (First Church).—Bicknell Young, Parsons theater, 3:30 p.m., Nov. 9.

Helena, Mont. — Rev. William P. McKenzie, Unitarian church, 8 p.m., Nov. 10.

Holdrege, Neb.—Clarence C. Eaton, Holdrege opera house, 3 p.m., Nov. 9.

Honolulu, Hawaii.—William R. Rathvon, Royal Hawaiian opera house, 8 p.m., Dec. 7.

Houston, Texas.—Judge Clifford P. Smith, church edifice, 8 p.m., Nov. 13 and 14.

Kingston-on-Thames, Surrey, England.—Prof. Hermann S. Hering, Surbiton Assembly Rooms, 8:30 p.m., Nov. 17.

Kirksville, Mo.—Clarence W. Chadwick, Elks Home, 8 p.m., Nov. 7.

Lansing, Mich.—Willis F. Gross, church edifice, 8 p.m., Nov. 14.

London, England (First Church).—Prof. Hermann S. Hering, Queen's Hall, Langham Place, 8:30 p.m., Nov. 18.

Lynn, Mass.—Bliss Knapp, Auditorium theater, 3:30 p.m., Nov. 9.

Manchester, England (First Church).—Prof. Hermann S. Hering, Town Hall, 7:30 p.m., Nov. 25.

Meriden, Conn.—Bicknell Young, church edifice, corner Liberty and Norwood streets, 8 p.m., Nov. 9.

Minneapolis, Minn. (Sixth Church).—Clarence W. Chadwick, Auditorium, Eleventh street and Nicollet avenue, 8 p.m., Nov. 11.

Morris, Ill.—Francis J. Fluno, M.D., Fraternity Hall, Washington street, 8 p.m., Nov. 6.

New Albany, Ind.—Clarence C. Eaton, K. of P. Armoury, Jeffersonville, 8 p.m., Nov. 13.

New Orleans, La. (First Church).—Judge Clifford P. Smith, Athenæum, corner St. Charles avenue and Clio street, 8 p.m., Nov. 11.

Ottumwa, Iowa.—Clarence C. Eaton, Grand Opera house, 8 p.m., Nov. 11.

Pittsfield, Mass.—Willis F. Gross, Colonial theater, 3:30 p.m., Nov. 9.

Portsmouth, Hampshire, England.—Prof. Hermann S. Hering, Albert Hall, Commercial Road, 8 p.m., Nov. 20.

Portsmouth, N. H.—Bliss Knapp, Freeman's hall, 7:45 p.m., Nov. 13.

Rockland, Maine.—Bicknell Young, church edifice, 8 p.m., Nov. 10.

Rome, Ga.—Virgil O. Strickler, Carnegie library, 8 p.m. Nov. 14.

Savannah, Ga. (First Church).—Judge Clifford P. Smith, Lawton Memorial, 4 p.m., Nov. 9.

Springfield, Mo.—Clarence W. Chadwick, Landers theater building, 8 p.m., Nov. 14.

St. John, New Brunswick.—Virgil O. Strickler, Opera house, 8 p.m., Nov. 9.

Washington, Ga.—Virgil O. Strickler, Courthouse, 8 p.m, Nov. 13.

Wilmington, Del.—Judge Clifford P. Smith, Odd Fellows Hall, 10th and King streets, 8 p.m., Nov. 4.

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Testimonies of Healing

I am a traveling salesman, on the road almost constantly, and tonight while reading the Bible in my room, I was deeply impressed with these words of Christ Jesus: "For I tell you, that many prophets and kings have desired to see those things which ye see, and have not seen them." I feel that I no longer have any reason or right to withhold my testimony of healing; certainly no one in all the world should be more truly grateful than I, for after years of wrong living and thinking, a wreck financially, greatly impaired mentally, and tortured night and day in a veritable hell of mind and body, I lay in the last ditch, at the parting of the ways, and, as two St. Louis doctors decreed, with only two more hours to live.

In this extremity my wife was asked by a kind-hearted friend why we did not try Christian Science, since all else had failed. I had to mortal sense typhoid in its worst form. For days, in order to reduce my temperature to normal, three expert nurses had been engaged in packing my fevered, unconscious body in ice every few hours. I had what the doctors pronounced eight distinct hemorrhages in a few hours. In this condition an absent treatment was given me by a Christian Science practitioner in his home, some five miles away, with the result that in twenty minutes I rallied; in two hours the doctors said a miracle had been performed, for my temperature had gone down to normal, and I slept quietly and peacefully without fever or delirium. My recovery to perfect health was rapid, and wonderful to tell, not only did several chronic physical complaints leave me at the same time, but I was also permanently cured of the tobacco habit of years' standing, gambling, swearing, and drinking. In short, I was absolutely made new,—spiritually, mentally, morally, physically. I soon procured a splendid position as a traveling salesman with a good salary attached, so that my family and I have everything in reason that money can buy.

I am indeed grateful to that noble woman, Mrs. Eddy. Her teachings have made my life a heaven where it was once a hell! My one great desire is to learn more of the blessed Christ, divine Truth, and if possible to help others to a realization of that peace "which passeth all understanding."

WILBUR F. WILSON, Austin, Texas.

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For a great many years I was a hospital nurse, and I remember once asking a patient who was interested in Christian Science what it was. She said I should wait until I was in great need and I would then understand it. At the beginning of 1908 I had a severe nervous breakdown, which took the form of extreme sleeplessness, with intense neuralgia in my head. This condition lasted almost a year, and as I then began to sleep better, I thought I should get well; but the spine seemed to be affected and my ability to walk became less and less, while I suffered greatly from pain in my back. I went to a hydropathic institution and tried baths, massage, and electricity, but as time went on I grew gradually worse.

At the end of about three years, I was a complete wreck—could hardly read, write, or walk. I was in bed all the time, with the exception of sometimes getting out of doors in a spinal chair. I then heard again of Christian Science, and as a last resource decided to try it, although I did not know much about its power to heal, or that it was a religion and had churches. I could not go to a practitioner, so I had absent treatment, and on the first day I was healed of something from which I had suffered for twenty-five years. At the end of three weeks I was able to go to London alone, and a week after that I could walk a mile. I continued treatment for some months, since the understanding came to me slowly, but during that time I was able to leave off glasses. I am now absolutely healed, and with the healing has come a clearer understanding of God. My gratitude for Christian Science is very great.—EDITH M. SMITH, London, England.

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Although it is only four years since I came into Christian Science, I know that I have found the straight and narrow way and I am trying to walk therein. I came for healing and have been wonderfully helped of chronic trouble. I have had many demonstrations, one in a case of severe burning. A large piece of meat slipped into a kettle of hot fat, which splashed over my face and eyes. For a moment I suffered intensely, but instantly I declared the truth of being, and in a moment the pain had gone never to return. For a few minutes my sight was blurred, but it soon cleared, and I have had no trouble with my eyes since. The water ran from my face all day, but I went about my work just as if nothing had happened, and had no trouble whatever. I have not even a scar to show how badly I was burned.

For this healing and many other blessings I give God the glory, and I know He raised up Mrs. Eddy to make the way plain for us. The desire of my heart is that I may understand more and more of this truth, the truth that brings us out of bondage, and that my life may be so true that I can help others who are weary and heavy laden to understand it. I thank God every day for our helpful literature.

MRS. ANNIE C. HAMLIN, Brooklyn, N. Y.

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It is with a heart overflowing with love and thankfulness to God, and gratitude to our dear Leader, Mrs. Eddy, for her unselfish life and her devotion to the cause which has been and is such a help to mankind, that I send this testimony. I have been healed of severe nervous conditions and throat trouble of long standing; also of two diseases pronounced incurable by one of the best physicians in Los Angeles, namely, abnormal growths and a disease of the bladder in its worst stage. I was healed of the latter in one treatment. I have also witnessed many other wonderful cures in our own family as well as among those we know.

My husband was healed of the drink habit, to which he had been a victim for nearly twenty years. This had caused his family and himself untold suffering, loss of self-respect, and business trouble. His healing was most remarkable, not only because of the depth to which he had sunk, but because so many of his old associates turned about and followed his example. This healing took place three years ago, and since that time he has had no desire, whatsoever, for alcoholic drink, and is healthy, happy, and prosperous. A little child in our family would surely have passed on had it not been for Christian Science; also a woman in our employ was healed of a severe attack of apoplexy after her doctor had told her he could do no more—that she was beyond his help.

Mere words cannot express what this truth means to us, and I can only say daily, Thanks be to God, whose dominion is an everlasting dominion over sin, sickness, and death.

JEANICE S. BLACK, Chicago, Ill.

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In March, 1905, I was taken with a severe attack of acute lung trouble. I called a doctor, and in examining me he said that one of my lungs was badly affected, that I would have to do certain things, and that if I refused he would not treat me. This was the fourth day after I had been taken ill. I dismissed him, and as there was no other doctor in

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town I began to prescribe for myself. In two days my fever had become very high, and I felt that if I did not receive relief from some source I could not live long. The fall before this, my wife had taken up Christian Science, and I had been healed of a severe stomach trouble. She naturally wanted me to try Christian Science again, and while I thought it was all right for her, I cared nothing about it myself, not understanding the truth. I told my wife to go for a notary public to attend to my business, for I would have to die, but her particular friend, a Christian Science practitioner, called about this time, and she said I need not die if I did not want to. When I asked her if she could heal pneumonia, she said she could not, but that God could. I then asked her if she would give me treatment; she said she would if I would give up medicine and the taking of my temperature. I consented to do as she requested.

This conversation took place about three o'clock in the afternoon, and in a short time I became unconscious, so that my wife thought I was dead. I realized nothing until about seven o'clock, when everything became clear to me again and I was free from the illness, excepting that I was very weak. The next morning, however, I was up at the breakfast table, eating breakfast, when the practitioner came in at half past six. An obstructed condition of the bowels was overcome almost at once, and on the following morning I was out taking care of my team. When the doctor was told that I was out he said it was impossible! I was back at my work, well-drilling, inside of two weeks, however, and out in all kinds of weather, with no bad effect.

I will mention another experience with instantaneous healing. A tooth was paining me, my face was badly swollen, and my wife called in the same practitioner. This was late in the evening, so I went to bed, slept well all night, and in the morning my tooth was all right and gave me no further trouble. I am grateful for the quick relief experienced on both occasions, and it is my desire to understand more of this truth and to practise it in my daily life, for only in this way can we prove our deep-felt gratitude to God, and our thankfulness to Mrs. Eddy for her labor for humanity.

J. W. Ask, Kirkwood, Cal.

I gladly certify to the truth of the above testimony. I was an eye-witness to this demonstration in the case of so-called pneumonia. My husband seemed to have passed away, and the practitioner called him three times before he showed any signs of life. He then revived, and in a short time threw off the accumulation from his lungs, became conscious, and was free from fever and pain. He perspired freely that night, and in the morning he changed his clothes and went back to bed, but in a short time he said he was hungry, got up, dressed, and for the first time in more than a week, ate normally. I was at that time young in Science, and it seemed wonderful to me to see one raised from the dead, as it were. We have had many proofs of God's healing power since then.

While I am thankful for this physical healing, I am yet more so for the spiritual uplift and the knowledge of man's relation to God. I cannot express my deep gratitude to God, and my thankfulness to Mrs. Eddy, the Discoverer and Founder of Christian Science.

Mrs. Laura B. Ask, Kirkwood, Cal.

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Up to the time my little boy was six years old I believed in *materia medica*. The child was considered very delicate. He was pale and lifeless and very irritable. We were unable to make him eat properly, and often for days he took nothing but water. When he was six years old the crisis came,—he had convulsions one after the other. We had three doctors, one staying night and day, but for about a week the child steadily failed. A Christian Science friend heard of this and called to inquire for him. I told her the doctors had given him up and I felt all hope was gone. She then asked me if I would be willing to try any other treatment, and I told her I would try anything. She called at half past two, and at that time the child lay helpless on the bed. After she had been treating him but a short time the child brightened, and soon asked to have me wash and dress him. Then he asked for something to eat. We gave him milk and he drank it, although he had never liked it before. By half past four he was walking around and playing with his toys. Since that time he has eaten well, and is now a happy, healthy boy.

I should also like to tell how Christian Science helped me personally. Ever since the birth of my first child, I had suffered constantly from pain in my side. The same practitioner treated me, and now the trouble has entirely disappeared. I cannot be too thankful to God for leading me to Christian Science.—Mrs. Selina Ellen C. Sowdon, Roslindale, Mass.

✦

I wish to express my gratitude for the great blessings which Christian Science has brought to me and mine. My ailments were seemingly legion, but the truth has been my only remedy for a number of years. Rheumatism in different forms, dropsical swelling, and later a bad leg which would be considered serious, were all perfectly healed by the power of Truth. In July, 1912, while about my work in extreme heat, I was suddenly overcome with what seemed to be paralysis of the right side. I could not control myself, and when my daughter came to me I could only speak a few words, and those not very distinctly. I tried to realize the truth for myself during the day, but as the trouble did not yield, I followed the advice given in our text-book (p. 420), "If students do not readily heal themselves, they should early call an experienced Christian Scientist to aid them." When the practitioner arrived I could with difficulty tell my trouble, and when I tried to get up I was unable to do so. The following morning (Sunday), although I could not use my hands very well, my speech was improved, and I walked to church both morning and evening. Friday of that week I was able to take part in cleaning our church for the Sunday service. At the end of the second week I dismissed the practitioner, feeling even brighter and better than before this experience.

Although we have had many wonderful proofs of the power of divine Truth, I think this last the greatest demonstration of Christian Science in this locality, showing us as it does that "the Lord's hand is not shortened, that it cannot save; neither his ear heavy, that it cannot hear." I am truly thankful to God, and grateful to Mrs. Eddy, who so bravely held the light of this glorious gospel of healing before mankind.

Mrs. Ellen J. Young, Peterboro, Ontario, Canada.

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For more than five years I have been studying Christian Science, and have found it to be truly the promised Comforter. I was healed of liver trouble, from which I had suffered for six years, and could not find any relief in *materia medica*. This disease seemed to have depleted the system greatly, and I was fast becoming a nervous wreck. It was impossible for me to perform my daily tasks; but now it is quite different, for my work is accomplished easily and with little or no fatigue. Members of our family have also been healed. Scarlet fever, kidney and lung trouble, heart disease, chronic bronchitis, and some minor ills have all been overcome.

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Our blessings have been manifold under the ministrations of Christian Science, and we feel greatly indebted to Mrs. Eddy for this wonderful discovery which she has given to the world.—Mrs. William J. Schroer, Hartwell, Ohio.

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Four years ago my misunderstanding of Christian Science yielded to the truth regarding it, and I found what I had long sought, namely, the truth about God and man's relation to Him. Since then not a day has passed in which we have not proved the power of divine Love to overcome discordant conditions. I am very thankful to God for Christian Science, and grateful to Mrs. Eddy for making it known to us "as the law of God, the law of good, interpreting and demonstrating the divine Principle and rule of universal harmony" (Rudimental Divine Science, p. 1). I am also grateful for the healing which has been experienced by my family and myself; but beyond the physical healing is the happiness and peace which come with the unfolding of spiritual understanding. I know that a greater realization of God's presence and power is revealed to us as we express our willingness to fulfil our "promise to watch, and pray for that Mind to be in us which was also in Christ Jesus; to do unto others as we would have them do unto us; and to be merciful, just, and pure" (Science and Health, p. 497).

Kate Chaffee Hamilton, Fort Riley, Kan.

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I was healed of nasal catarrh in a serious form and of many years' standing by reading the Christian Science textbook. This trouble had come upon me almost unawares, through a long period of years, until it had assumed a chronic form. I will not enter into details as to the many different ways I was affected and seemingly hindered in my work as a teacher, but I was nervous and irritable, and growths had formed in my nose which affected my breathing. The doctor informed me that unless I had these growths removed, they would endanger the bones of my nose.

At this time I became interested in Christian Science, but not from any thought of physical benefit. I never thought of my physical condition when I began to read Science and Health, but I had not read very many weeks before I became suddenly aware one night, as the book dropped in my lap, that the catarrh was gone. That was over six years ago, and the healing has been complete. My nose is perfectly clear, and I have no difficulty whatever in breathing. I also wish to bear testimony to the spiritualization of thought realized through the study of Christian Science.

Leila Ada Cooper, Pittsburgh, Pa.

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[Translated from the German]

My brother, who lives in Oberreichenbach, not far from Frankfort-on-the-Main, was healed of a very serious lung trouble through reading *Der Herold der Christian Science* and having a few explanations given him on the subject of Christian Science. In the winter of 1910 he became very ill and was unable to attend to his work. He had been bedridden for several months when Christian Science was brought to his attention. Of the two physicians consulted, the second one, a Frankfort man, had diagnosed the case as pulmonary disease, while the village physician said that my brother would die within a few months unless he were taken to a sanitarium; but after hearing of Christian Science my brother asked for the *Herold*. A few explanations were given him on the subject, and he then began to read and look up the Bible passages indicated in the Lesson-Sermons and ponder over them. After a few months he was healed, and in the autumn had recovered the strength necessary to do labor in the fields. When examined by his former physician, the latter declared that his lungs were in a perfectly sound condition.

My mother was greatly rejoiced over my brother's recovery, and consequently looked into Christian Science. She laid aside a truss which she had worn for twenty-eight years, and was able to do very heavy work without experiencing any inconvenience. Our whole family has been blessed, and we are all indeed thankful for the many benefits received through this great truth.

Luise Gröll, Oberreichenbach i. Vogelsberg, Post Birstein, Germany.

✦

I desire heartily to recommend Christian Science to any one needing help, as the work done for our child and myself has been entirely satisfactory. Though not a Scientist myself, I am thankful for and appreciate the help received. I fully realize that it was God's truth which benefited us. The first treatment given was for our boy in the summer of 1911, when he had a severe fall, bruising himself and injuring the skin. After a few hours he complained of his head, and thinking he might have received some internal injury, I called the practitioner, who treated him about a half hour, when he fell asleep and slept over three hours. He then got up and played as though nothing had happened. After two or three treatments he improved so rapidly that it was marvelous to me. At the end of the third day all the broken skin peeled off and the scars were entirely gone. I know that under material treatment it would have taken about two weeks for similar results. Another time a fever, from which he had suffered all night, was overcome with one treatment. Besides this, a pain across the forehead which had affected my eyes, was also overcome with one treatment. I trust this may prove of benefit to some other sufferer.

Mrs. C. Wieland, Kirksville, Mo.

✦

I have been a student of Christian Science for more than ten years. Before taking up the study I was a veritable slave to the use of drugs, believing that my existence was dependent upon them; but upon hearing of Christian Science I was at once healed of this form of idolatry. I have found that a demonstrable knowledge of Christian Science is of inestimable value to the business man, and inasmuch as Christian Science is the science of right thinking and acting, all problems may be readily and accurately solved by its Principle.

I am appreciative of the privilege of association with other Scientists in the Sunday school and church work, and I am grateful to God, the giver of every good and perfect gift, as well as thankful to Mrs. Eddy, through whose spirituality this understanding of Truth which heals disease and overcomes sin was brought forth.—Charles F. Cox, Watts, Cal.

✦

I wish to testify to my mother's healing, also to the way that I have been helped to understand God through Christian Science. When a practitioner was called to my mother, she was suffering from liver complaint to such an extent that she could keep nothing on her stomach, not even water. She was relieved of all pain in a very short time, and could eat anything. The practitioner found me in a fainting condition, in which I had been for two hours or more, but I was brought back to grasp the truth that God is Life, and after that I gained a normal state of health. I cannot tell any one how thankful I am to God for what Christian Science has done for my mother and myself.

Margaret Seeley, Providence, R. I.

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It is with pleasure and gratitude that I testify to the splendid healing work done in Christian Science for my little daughter, who was suffering under a very serious attack of stomach and bowel trouble. I treated her myself until fear seemed to take possession of me. I then asked a practitioner for assistance, and through her faithful and effective work the help came in a day or two. The healing was most beautiful, the little girl being quite restored before the week was over.—Mrs. Anna R. Weikert, Highwood, Minn.

✦

[Translated from the German]

I am desirous of expressing my gratitude and telling of the good which has come to me through Christian Science. About four years ago I first heard of its teachings through a friend from America, and I feel all the more indebted to this friend since she showed such patience in answering all my objections. My health had been very poor during the last ten years, and at times I would have as many as two nervous attacks within a day. This weakened me to such an extent that I was confined to the bed the greater part of the time, or at least I had to lie on a couch. I consulted many physicians, every one of whom said and prescribed something different, but all proved a failure. Besides this I suffered from great mental distress, which would come over me as soon as darkness set in, and was so intense that I could never stay alone in the evening.

I have been freed of these sad conditions solely through the study of Science and Health and the endeavor to put into practise what I have grasped, for I never applied to a practitioner for help. After securing a copy of the text-book, I carried it home like a treasure, for many were the beautiful citations from it which I had read in *Der Herold der Christian Science*. When, however, I started reading (we did not have the advantage of a German translation at that time), I discovered that my knowledge of English was so small that the study was not possible without the aid of a dictionary; but I soon saw that Christian Science helps us as much to overcome difficulties in the study of a language as in solving any other problem.

I could tell of other benefits which I have received, not only physically, but also in a business way, for which I am most thankful to God. I am also grateful to our revered Leader, Mrs. Eddy, for the spiritual freedom which I have received through Christian Science. I have experienced in my own case the truth of the Master's words: "Ye shall know the truth, and the truth shall make you free."

Martha Naumann, Paris, France.

✦

For three years, from 1905 to 1908, I was under treatment with four of the ablest physicians of this county for a most distressing disease of the stomach, with frequent attacks of vomiting, also pain in the eyes and head. I was in fact disabled from working on my ranch and had to employ laborers, until one day, when much discouraged by the expense which brought me no benefit under medical treatment, I met an insurance agent, who gave me his experience with doctors and Christian Science. By the latter he had been cured of rheumatism, from which he had suffered for many years and during that time had spent thousands of dollars without relief. I was willing to try the experiment, and took absent treatment from a practitioner in Santa Barbara. After two weeks I was entirely cured, and I am now, at sixty-one years of age, hardy and strong, and attend to my own work. I wish to express my gratitude for Christian Science by making this statement.—Lucien Beal, Santa Barbara, Cal.

From Our Exchanges

[*The Christian Register*]

The modern minister in a large parish cannot be what the old parson was to a small group. We must respect that sturdy ideal which has disappeared, though we have rejected many of his doctrines and are unconvinced by his logic. In our mind's eye we can see him in the plenitude of his power, thundering from the pulpit with a voice of authority that is now seldom heard in our modern churches. Then the church was the great binding influence of the community; now it is only one of the many enticements and interests and opportunities life presents, and oftentimes the weakest. The sermon that once was the great motive power is now only one of the attractions that cause people to enter the door of the sanctuary.

A great tenderness has grown up toward the listener and the pewholder. He must never be bored by long, dull discourses, but always considered and pampered, whereas in the old days he was made to endure hardness to the point of suffering. He often sat for hours in a cold meeting-house, and if perchance he fell into a gentle doze, he was rudely awakened by the beadle. Non-church attendance was severely punished in the early days, even to the point of imprisonment and fine. When we consider our luxurious modern churches, so perfectly warmed and lighted, and the difficulty there often is in inducing people to enter them in large numbers, we can appreciate what the church really meant to the devout souls of early colonial times.

[*The Universalist Leader*]

The great trouble with the age is that it does not understand its own values. It does not know what is worth while. It inflates the prices of cheap goods, thinking thereby to make the goods good! We are making mighty appeals for certain things of the earth, thinking when we get them we shall have all; but there must be an entire readjustment of values before we can know what we as immortal souls are worth. Dr. Jowett has touched upon this in one of his studies of the deeper things of human life, and considers the question in the concrete when he says: "When a man has drunk the blood of the Lord Jesus, what cares he for the blood of caste? When he has become akin to 'the Lion of the tribe of Judah,' what cares he for 'the tribe of Benjamin'? When he has 'received access into grace,' and 'sits in heavenly places in Jesus Christ,' what cares he for the status of lofty social class and distinction? When he is endowed with 'the unsearchable riches of Christ,' what cares he for the station granted to wealth? What cares he for coveted places and powers when he has received 'the power of the Holy Ghost'? 'What things were gain to me, these have I counted loss for Christ.' Now when a man has made the great find, 'the pearl of great price,' all his old price-lists will be torn into shreds. He accepts the Master's valuation of things, and he will put the price upon them as appointed by the Lord. And we may be perfectly sure that mighty changes will take place in the contour of his life. 'Every valley shall be exalted and every mountain and hill shall be made low.'"

[*The Congregationalist and Christian World*]

Christ would not emphasize any single method of administering his church. He evidently expected it to be an abiding power among men, but he said little about its framework and constitution. He left such matters to the common sense of his disciples, believing that they would be wise and skilful enough, as the centuries went on, to adapt the outward form

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to the immediate situation. The world will never be saved by ecclesiastical machinery. We doubt if Christ would lay much emphasis on formulations of truth. He expects his disciples to think fearlessly and patiently on the great things of God and to state their conclusions in positive, definite language, always to keep their minds open to the new light that shall break forth from God's Word, never to deride the foundations upon which other generations have built. But Christ knows that men are not clamoring for a new statement of faith.

The world will never be saved and its problems solved by a creed. Nor would any single practical issue comprise the substance of our Lord's message to us today. He is interested in them all,—rural evangelism, religious education, city missions, rural problems, the boy scouts, Christian unity, and all the rest. But it is not by exalting one device or pushing one of the many "movements" that the church can fulfil its obligations to mankind. The world will not be saved by any single propaganda.

What, then, would Christ say? What does he by his spirit in our hearts say? He puts cardinal emphasis on his own person and the contents of his gospel. He summons all his followers of every denominational name to renew their loyalty to him and to the great ideals for which he lived and died. He yearns to see his spirit actuating them in their homes, their business, and all their relationships. The world will be saved and its problems solved through multiplying Christlike lives.

[Rev. R. J. Campbell, M.A., in *The Christian Commonwealth*]

If there was one thing upon which our Master laid stress more than another during his earthly ministry, it was the insufficiency of intellect to attain to the highest knowledge. "I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes." He insisted that there was a higher wisdom than the wisdom of this world, and a higher type of man than the merely rational man, and he assured his followers that to seek to become what they had seen in himself was to find the way to that wisdom, that knowledge, which was eternal life. "The time cometh, when I shall no more speak unto you in proverbs, but I shall show you plainly of the Father." The New Testament is full of this thought. Thus the apostle Paul says: "We speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world unto our glory." And again: "Now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known." Instead of groping about in the darkness of materiality, as a blind man gropes his way about the world he lives in and does not really know, we shall open our eyes in God's marvelous light, see as He sees, know as He knows, and become partakers in our Saviour's everlasting glory.

[Rev. J. H. Jowett in *The Christian World*]

Suppose every word we spoke were to become incarnate and move about in our midst, a visible presence reflecting its own nature! With what kind of beings should we be populating the world, angelic or fiendish, gracious or repellent? Should we care to see our words if they were suddenly to visualize themselves in their appropriate flesh? Words do not become incarnate in this way; nevertheless they are mighty unseen ministers, ever at work, weaving nets of wickedness or robes of righteousness. There is a very striking phrase in the book of Isaiah: "The fruit of the lips." The figure suggests that everything in life finds its supreme expression at the lips; as a tree culminates in the fruit, so life and character culminate in our speech.

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This monthly magazine is the official organ of The First Church of Christ, Scientist, in Boston, Mass. In addition to articles, lectures, and testimonies not published elsewhere, it contains a complete list of Christian Science practitioners, and a directory of Christian Science Churches, Societies, and Reading Rooms.

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CHRISTIAN SCIENCE SENTINEL

"What I say unto you I say unto all-WATCH" Jesus

Vol. XVI No. 10

Boston, November 8, 1913

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Christian Science Sentinel

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Items of Interest

NATIONAL

Government ownership of railroads as a remedy for high finance, low wages, and high rates, was brought forward in the discussion of railway physical valuation at the twenty-fifth annual convention of the National Association of Railway Commissioners at Washington, by Clifford Thorne of the Iowa commission. "Private ownership of American railroads," he said, "is costing us more than four hundred million dollars a year. The northeastern railroads are today asking for a 5 per cent increase in freight rates, amounting to approximately forty million dollars annually. This percentage applied to all railroads would total about one hundred million dollars. If it were possible to purchase the outstanding securities at market prices or at par, and issue 3 per cent bonds to get the money with which to do it, we would save enough money yearly to allow all this increase asked by the eastern roads, and to extend the same advance to all the other railroads, and then double that amount again, putting three times as much as they are asking for into better property, and then have one hundred million dollars to distribute in wages to labor every year. We could do this and not raise freight rates one penny. More than four fifths of the civilized nations of the world own and operate their railroads."

At the National Pan-Hellenic Congress, which has just closed in Chicago, and which was attended by nearly five hundred women representing many college sororities, the following important resolution in regard to high school societies was adopted: That no fraternity represented in the National Pan-Hellenic Congress bid a girl who has been a member of a so-called sorority or other secret or Greek-letter society of similar nature existing in a high school or other school of equivalent standing, whether such society exist openly or secretly. This ruling is to apply to a person who shall either accept or retain membership in such society after September, 1915. This action was the direct outcome of a paper read before the congress last year by John Calvin Hanna, principal of the high school at Oak Park, Ill., and is in line with the policy of Mrs. Ella Flagg Young. The congress, which was organized in 1902, by seven of the oldest national women's fraternities, now represents eighteen nationals, with an aggregate membership of nearly fifty thousand women, whose chapters are located in eighty-seven colleges and universities.

The railway commission of California took decisive action recently on its long-projected scheme to compel every interurban electric road in the state to institute the block system in the interest of public safety. The Pacific Electric Railway Company, which operates about nine hundred and fifty miles of rapid-transit lines in southern California, was called upon to furnish the necessary data for the equipment of its entire system. A few of its lines now operate under the block system, but it is calculated that a perfect compliance with the commission's desires in the premises will entail an expenditure of about one million two hundred thousand dollars.

The first policies in a state life insurance fund in America were issued last week by the insurance department of Wisconsin. The Legislature enacted in 1911 the law establishing a "life fund to be administered by the state without liability on the part of the state beyond the amount of the fund, for the purpose of granting life insurance and annuities to persons who at the time of the granting of such insurance and annuities are within the state or residents thereof." At present five plans of insurance are offered. These policies represent standard forms issued by legal reserve companies.

Officials of West Virginia have signed an agreement with the federal government to divide the expense of guarding the state's thickly wooded hills and valleys from destruction by flames. Elaborate precautions will at once be taken to prevent the outbreak of forest fires in the West Virginia mountains that in the past have been so disastrous and costly. Lookout stations, connected by telephone, will be erected, and a regular patrol, both mounted and afoot, will be constantly on the watch.

A contract has been entered into by the Boston port directors and the Cunard Steamship Company, International Mercantile Marine Company, and the Hamburg-American Steamship Company, guaranteeing fifty thousand dollars a year for twenty years, to be paid by the steamship companies to the directors in return for certain preferences in the use of the proposed three million-dollar dry-dock to be built at South Boston.

Secretary Bryan has sent a formal note to all the European governments asking them to suspend the formulation of a policy toward Mexico until the United States has defined its attitude. England, France, and Germany have already been heard from, and it is expected that the other governments will follow the three great powers in awaiting the decision of the United States as to the next step in bringing about peace in Mexico.

With the gift of one hundred thousand dollars from an anonymous donor already in hand, and the promise of two hundred thousand dollars more from the general education board, Wellesley College is about to inaugurate a vigorous campaign which has for its object the addition of a million dollars to the productive funds of the college. The fund itself will remain intact and the income only will be used.

The fish and game commission of Massachusetts, according to a recent statement, have placed in the rivers and lakes of the state during the year nearly twenty-two million fish, including white perch, trout, wall-eyed pike, yellow perch, and Chinook salmon.

At thousands of post-offices throughout the country there will soon be put on sale a combination postage-stamp book. It will contain twenty-four two-cent stamps and an equal number of one-cent stamps, and the price will be seventy-three cents.

Thousands of men and hundreds of women in all parts of Kentucky took part in the recent "good roads day" of the state. Schools were closed in the majority of the cities and hamlets.

INTERNATIONAL

Mr. Burrell, the American wheat expert, who recently went to New South Wales under engagement to the government of that state, has concluded his investigations and recommended the government to adopt the bulk handling system of wheat throughout the state. He estimates that the complete scheme, including one thousand box cars for the railways, will cost eight hundred and fifty-four thousand five hundred pounds, and he fixes the saving to the country under the bulk handling of wheat at four hundred and thirty-seven thousand pounds on every thirty million bushels dealt with. Another consideration is the enhanced value that will result from the grading of the grain. His opinion is that New South Wales wheat is superior to that grown in either the United States or Canada, and when graded, will bring the highest prices in markets abroad.

Some harsh measures for the restriction of emigration have just been taken by the German government, who have forcibly transported back to Berlin from the Dutch frontier two parties of would-be emigrants, numbering over one hundred persons in all. A law exists in Germany which gives the authorities power forcibly to prevent emigration, especially when an "assisted passage" is provided by the country for which the emigrant is bound. Hitherto this law has never been applied.

The Calcutta jute mills show a total profit for the past half-year of one hundred and twenty-seven lakhs of rupees (nearly eight hundred and fifty thousand pounds) as compared with sixty-four lakhs (nearly four hundred and twenty-seven thousand pounds) during the corresponding half-year in 1912.

Hidcomi Takahashi, the author of "The Wealth of the Japanese Empire" and other kindred works, has spent some time in endeavoring to arrive at an estimate of the wealth of China. In total wealth, Mr. Takahashi declares, China proper ranks fifth in the list of the different nations of the world.

INDUSTRIAL AND COMMERCIAL

It is reported that a product made by a new patented process from paper yarn, and which is said to have advantages over other similar products as a substitute for jute, will shortly be put on the market under the name of "stranfa."

The three thousand apple trees in the orchard of McClay Brothers, near White Hall, Ill., have yielded sixty thousand barrels of apples. It will require about four hundred cars to move the crop to storage quarters.

The three thousand and seventy car-loads of vegetables will bring an estimated return to southern California gardeners this fall of one million two hundred and twenty-eight thousand dollars.

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Christian Science Sentinel

"What I say unto you, I say unto all—WATCH" Jesus

Vol. XVI November 8, 1913 No. 10

[From *The Christian Science Monitor*]

Thanksgiving Proclamation

PRESIDENT WILSON, on Thursday, Oct. 23, issued his first proclamation as President of the United States, as follows:—

"The season is at hand in which it has been our long respected custom as a people to turn in praise and thanksgiving to Almighty God for His manifold mercies and blessings to us as a nation. The year that has just passed has been marked in a peculiar degree by manifestations of His gracious and beneficent providence. We have not only had peace throughout our own borders and with the nations of the world, but that peace has been brightened by constantly multiplying evidence of genuine friendship, of mutual sympathy and understanding and of the happy operation of many elevating influences both of ideal and of practise.

"The nation has been not only prosperous, but has proved its capacity to take calm council amid the rapid movement of affairs and deal with its own life in a spirit of candor, righteousness and comity. We have seen the practical completion of a great work at the isthmus of Panama which not only exemplifies the nation's abundant resources to accomplish what it will and the distinguished skill and capacity of its public servants, but also promises the beginning of a new age of new contrasts, new neighborhoods, new sympathies, new bonds and new achievements of cooperation and peace.

"'Righteousness exalteth the nation' and 'Peace on earth, good will toward men' furnish the only foundations upon which can be built the lasting achievements of the human spirit. The year has brought us the satisfaction of work well done and fresh visions of our duty which will make the work of the future better still.

"Now, therefore, I, Woodrow Wilson, President of the United States of America, do hereby designate Thursday, the 27th of November next, as a day of thanksgiving and prayer, and invite the people throughout the land to cease from their wonted occupations and in their several homes and places of worship render thanks to Almighty God.

"In witness whereof I have hereunto set my hand and caused the seal of the United States to be affixed.

"Done at the city of Washington, this twenty-third day of October, in the year of our Lord 1913, and of the independence of the United States of America the one hundred and thirty-eighth.

"By the President:

(Signed) WOODROW WILSON.

"W. J. BRYAN, *Secretary of State.*"

'Coercive legislation"

WILLARD S. MATTOX

ON page 80 of "Miscellaneous Writings," Mrs. Eddy says: "Unconstitutional and unjust coercive legislation and laws, infringing individual rights, must be 'of few days, and full of trouble.' . . . Tyranny can thrive but feebly under our government. God reigns, and will 'turn and overturn' until right is found supreme." This utterance has never had greater significance than it has today, when citizens are confronted by an unusual activity on behalf of many medical laws, some of which easily fall under our Leader's designation of "unconstitutional and unjust."

In approaching civic or political questions, the Christian Scientist is not likely to be biased by purely partizan considerations, because he is learning to solve all problems, whether individual or communistic, by reference to Principle, and by the application of a fixed scientific rule. This attitude toward all public questions of the day is calculated to give to the Christian Scientist a poise, a calm and judicial outlook which enables him to view a situation impersonally and which greatly enhances the value of his work of reform. It is in this impersonal manner that the followers of Mrs. Eddy will work to restrain the mad ambition which is seeking to enact "unconstitutional and unjust coercive legislation," and since it is one of the fundamental teachings of Christian Science that error is never to be personalized, the Christian Scientist will not treat the evidences of medical aggression as anything but a phase of what Paul so aptly called "the carnal mind," which "is enmity against God."

Mrs. Eddy must have foreseen the present-day attempt to enthrone the drugging system and cloak it with the authority of civil law, when she wrote, "Certain elements in human nature would undermine the civic, social, and religious rights and laws of nations and peoples, striking at liberty, human rights, and self-government—and this, too, in the name of God, justice, and humanity!" (Message to The Mother Church for 1900, p. 10.) In the name of humanity and the public health, attempts are constantly being made to infringe the rights of citizens, and to establish a medical despotism which would equal the most unhappy days of religious tyranny the world has ever known. On the plea that the public health and the public welfare must be conserved, plans are being laid to fetter not only the bodies but the minds of men in a bondage more oppressive than that of human servitude. The mortal mind sets up its idols of material medicine, and the command issues, by way of legislative enactment, that all must bow to this strange god or suffer the legal penalty. The purpose is the same now as it was in the days of Daniel and Shadrach, Meshach, and Abed-nego. The only difference is in the form of the penalty for disobedience to mortal mind's mandates. Civilization has simply exchanged wild beasts and superheated furnaces for more polite, but none the less unjust, punishments.

We need only to examine the medical literature of today, and glance at the laws proposed or enacted, which are meant to put the citizen, his business, his home, and his entire family under the undisputed control of the medical hierarchy, to realize that the situation bids fair to be almost as serious, in its way, to the faithful of today as it was to those sturdy pioneers of Christian Science in bygone centuries who chose to worship God and to depend upon Mind rather than upon matter. Men have taken their stand for Principle, for religious rights, in every age. When Daniel refused to accept the dietetic régime ordered by the civil authorities, he came into conflict with the primitive hygienic theories and medical system of that day. The results were convincing! It was

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demonstrated beyond peradventure in the court of King Nebuchadnezzar that a state of health is not conditioned on rules of hygiene or on material laws of health.

Students of history recognize that certain elemental traits of human nature prevail throughout the centuries, with the necessary modifications and changes to fit new conditions. Exhibitions of autocratic domination, in the name of the law, have persisted through every phase of the progress of the human race. There is no great difference between the attempt a few thousand years ago to prescribe a mode of living for Daniel and his fellow religionists, and the present-day attempt to examine and control the physical condition of our school children. Medical examination in the public schools today is merely a modern development of the carnal mind which was enmity against the good that Daniel knew and practised, which sought then and seeks now to dethrone the government of God and substitute the government of material medicine.

The evolution of the idea of forcible physical examination of school children is quite simple. At first, there was instituted compulsory education, which was all very good and proper and justifiable. Then it was urged that if the state had the right to compel education, it had an equal right to compel physical examination of the children. The very natural sequence is compulsory treatment, which must inevitably follow, in the opinion of the exponents of school inspection. If one doubts the probability of such "unconstitutional and unjust coercive legislation," he need only note the following passage from the statutes of one of the Eastern states: "If the parents or guardians are unable or unwilling to provide the necessary relief and treatment for such pupils (as are declared to be defective or diseased), such fact shall be reported by the principal or teacher to the medical inspector, whose duty it shall be to provide relief for such pupils." Here we have the accomplished fact,—compulsory treatment provided for by law; for, mark this, that it shall be the duty of the medical officer to treat children whose parents do not care for them as the state deems necessary to their health. There is no choice, no option.

In the logical progression of this element of despotism in mortal mind, is it inconceivable that further attempts will be made to control the citizen in the domain of morals and religion? Is it too much to believe that the effrontery of the false claim of evil will not stop with its present demands? Already the state has been given the authority to care for the bodies of the children, to prescribe for their physical well-being and dictate the form of treatment. It is but a short step to the claim that the state has the right to care for the moral and religious development of the child. That this step is about to be taken, is evident from the appearance during the last year of proposals to teach sex hygiene in the schools, and the attempt to pass eugenic laws, all of which forcibly brings to mind the words of Mrs. Eddy: "If, as is indisputably true, 'God is Spirit,' and Spirit is our Father and Mother, and that which it includes is all that is real and eternal, when evil seems to predominate and divine light to be obscured, free moral agency is lost; and the Revelator's vision, that 'no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name,' is imminent" (Miscellaneous Writings, p. 113).

In the days of Daniel, the dominant materialism demanded "children in whom was no blemish," and then proceeded to build up a purely physical sense of perfection and to enforce its demands by process of law, just as it does today. The king's edict was equivalent in all respects to the modern medical inspection laws, which provide for compulsory treatment after compulsory diagnosis. The theory of state medicine says today, as it said in Nebuchadnezzar's time, in language which is reminiscent of the Scriptural account: "Bring us the children, and we will inspect and examine them, with the idea of making them physically fit. There will be no blemish in them, for we will look at their teeth and cut out their tonsils and diagnose all their ills, and then treat them according to our theory of health, 'nourishing them three years, that at the end thereof they might stand before the king,'" or in more modern language, that they may be "efficient social units."

Daniel was the prototype for all succeeding centuries of those who have protested against whatever attempted to abrogate man's divine right to be governed and controlled solely and absolutely by God. Daniel protested then, and there are many who protest today, against medical dictation in the guise of legal edicts. Daniel claimed his inalienable right to worship God according to the dictates of his conscience, and when those dictates included a demand for exemption from something closely akin to present-day compulsory medical treatment, Daniel did not hesitate to take his stand. The results of this resolute reliance on Mind to care for his well-being are recorded in the first chapter of the book of Daniel, and constitute a splendid demonstration of the superiority of metaphysical over medical treatment. When put to the test, Daniel's spiritual treatment proved to be efficacious, reliable, and even better than the materialistic theories held by the government and enacted into law, for the record says of Daniel and his companions, that "at the end of ten days their countenances appeared fairer and fatter in flesh than all the children which did eat the portion of the king's meat," and when compared with those who had been subjected to compulsory inspection and treatment, "among them all was found none like Daniel."

The parallel is obvious. It is no vain boast to say that Christian Science children, if left to the wise care of loving parents, if exempted from forcible treatment by materialistic methods, will be no menace to the public welfare, and will be at least as "efficient social units" as their fellows who trust to medical theories to keep them well. For over forty years, thousands of children and adults have chosen to let their loving Father-Mother God guide their steps and guard and preserve their health. They have chosen what they think is the better way, and their daily experiences, in many homes, have proved that God is indeed a "present help in trouble," and that His grace is sufficient for them in sickness no less than in health. They do not obtrude their religious or medical views on others, but they claim a freedom of thought and religious action which governments accord all classes of citizens, and they point with confidence to the verdict of the king in the case of Daniel and his friends, for it was said that "he found them ten times better than all the magicians and astrologers that were in his realm."

Victory

NETTYE NACHMAN

THE significance of victory in the light of Christian Science is diametrically opposed to the general acceptance of the term. The carnal mind with its self-will and mad ambition can never achieve true victory, but must needs give place to the meekness and might taught and demonstrated by Christ Jesus. In Paul's letter to the Corinthians we read, "Thanks be to God, which giveth us the victory through our Lord Jesus Christ;" and on page 571 of the Christian Science text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, are these words: "At all times and under all circumstances, overcome evil with good. Know thyself, and God will supply the wisdom and the occasion for a victory over

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evil." "The weapons of our warfare" are indeed not carnal, but are, as the apostle says, "mighty through God to the pulling down of strong holds." Every illusion of this so-called carnal or mortal mind must be brought low, that human thought may come into subjection to Truth and Love.

Christian Science, the word of God, is engaged in extirpating from human consciousness all wrong thoughts, malice, lust, hate, anger, indifference, fear, etc. Thus the entire human consciousness is reached, and the beneficent effect of the truth is universally felt in all the affairs of life. The glorious work which Christian Science is accomplishing has been promised since the beginning, as when the prophet wrote, "And the Lord alone shall be exalted in that day." This is the day of salvation, the time when the light of ever-present Love is outshining the darkness of ignorance, superstition, and persecution. The law of God is casting down the imaginations of *materia medica*, its laws of disease and hygiene, and "bringing into captivity every thought to the obedience of Christ." That belief of the carnal mind which Paul says is "enmity against God;" that belief of mind in matter, like the stone which was rolled away from the sepulcher of Jesus by the power of infinite Love, is overcome today in Christian Science. Truth brought Daniel safely out of the den of lions, and is always the victor, never the vanquished.

Today Christian Scientists are gaining the victory over self, sin, sickness, and death by the same method that Jesus used in his healing and saving ministry. "The law of the Spirit of life in Christ Jesus" has in these days made thousands "free from the law of sin and death." Jesus used this rule of divine Science to work out every problem which confronted him. The victory invites us forward now. Our loyalty to Principle, our brotherly love, our pure, unselfish lives as "doers of the word," will enable us to achieve the victory in the way of Truth's appointing.

Referring again to our inspired text-book, we read on page 45, "Jesus vanquished every material obstacle, overcame every law of matter, and stepped forth from his gloomy resting-place, crowned with the glory of a sublime success, an everlasting victory."

✧

Truth's High Behest

LEWIS PRESCOTT

In Science and Health we read that "the epoch approaches when the understanding of the truth of being will be the basis of true religion" (p. 67). Christian Science is unfolding a new sense of existence, namely, the spiritual, the truth which Jesus demonstrated. Every one seeking an understanding of Christ, Truth, is encouraged by seeing in this Science the divine nature so clearly and definitely reflected that he is naturally drawn to God, the divine Principle of being. The sufferer, the sinner, or the unbeliever in Truth's absolute supremacy is destined to awaken from the dream of life in matter, into a spiritual consciousness of Life as God, Life expressed in universal goodness and harmony. In this better consciousness, hope, courage, and faith lead on to spiritual understanding. We read: "And the Lord shall be king over all the earth: in that day shall there be one Lord, and his name one."

Through the study of Christian Science spiritual ideas appear like the dawn of a beautiful day, and glow into meaning, blessedness, and fruition. No more profound event in the life of Jesus, previous to his resurrection, is recorded than the transfiguration. To transfigure means, according to Webster, "to change to something exalted and glorious; to give an ideal form to." In his account of this event, St. Mark adds, "After six days Jesus taketh with him Peter, and James, and John, and leadeth them up into an high mountain apart by themselves: . . . And his raiment became shining, exceeding white as snow; . . . And there appeared unto them Elias with Moses: and they were talking with Jesus."

In Christian Science, Spirit is God, and man reflects God spiritually, hence spirituality is the similitude of God. Science and Health gives the Christianly scientific definition of Moses as "a type of moral law and the demonstration thereof;" and of Elias as "prophecy; spiritual evidence opposed to material sense" (pp. 592, 585). To these three disciples, therefore, the transfiguration must have unveiled the far-reaching spiritual fact that in Christ Jesus law and prophecy were fulfilled. "For," as Paul has said, "it pleased the Father that in him should all fulness dwell." The Master's life was ideal and practical. Returning from the mount of transfiguration, Jesus' attention was immediately drawn to the case of a boy whom the disciples remaining at the foot of the mount had failed to cure. Reproving them for their lack of faith, their failure to heal him, Jesus said, "Bring him unto me," and he reassured the father of the boy with the words, "All things are possible to him that believeth."

Christian Science is "the light which heralds Christ's eternal dawn" (Science and Health, p. 95). It reveals Christ as the spiritual ideal, the man who dwelt in Mind from the beginning; and of such the Scripture saith, "Let them have dominion." Our thankfulness for Christian Science is in proportion to our recognition of its spiritual excellence and naturalness, its conformity to Truth. To all in need of the health God bestows, the encouragement, the solace of divine Love, divine Science, the spirit of Truth, reiterates today the Master's command, "Bring him unto me."

✧

"We would see a sign from thee"

ANNIE V. C. DODGSHUN

When the scribes and Pharisees came to Jesus, asking that a sign be given to them in proof of his God-bestowed power, he answered them in these words: "An evil and adulterous generation seeketh after a sign; and there shall no sign be given to it, but the sign of the prophet Jonas." One may ask, What was "the sign of the prophet Jonas"? Surely no outward manifestation of power in the so-called realm of matter. Coming to see the loving-kindness of God through varied experiences, Jonas listened to and obeyed the voice of Truth and received the blessing. Therefore, "the sign of the prophet Jonas" is surely that of obedience to the law of God, the law of Love. And this sign of obedience the Master gave to his immediate followers and those around him throughout his earthly life. His mission was to establish the kingdom of God, the reign of righteousness, or right ideas, in the human consciousness, and as a sign or proof of the establishment of this kingdom within, he demanded willing obedience to that Mind which was in Christ Jesus, to the Son of God, for he said, "If ye love me, keep my commandments."

The mortal, or carnal mind, with its manifold forms of belief, is ever demanding of the workers in Christian Science that an outward material sign be given as proof of the power of spiritual law to heal. To the dishonest and impure thought, to the thought manifesting dis-ease in mind, body, or environment, and also to the honest thought, which is hungering and thirsting after righteousness, or right thinking concerning God and man, there is only one answer to be given, and this is implied in the words of the Master, "There shall no sign be given . . . but the sign of the prophet Jonas," the sign of obedience to the spiritual demands of Truth and willingness to meet its requirements.

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The proof of healing is in the mental sign which is manifested in changed thought, the desire for a higher understanding of God and a growing recognition of man as spiritual and perfect; and if the Christian Scientist is obedient to his high calling of God, and is convinced of the infinite power of divine Truth, and recognizes at all times the completeness and wholeness of God's idea, the sign of true healing will appear in the consciousness of the patient, and with it will be manifested an improved belief of body. The honest worker in Christian Science desires to see quick and permanent healing. He is learning that only as he casts the beam out of his own eye can he see clearly to cast the mote out of his brother's eye. There is less need of lengthy mental argument and more of abiding in the healing consciousness of Truth and Love, less talking about love and more of loving. If we are holding thoughts of condemnation, resentment, hatred, pride, if we are exalting human personality and permitting human opinion to govern our thought, thus failing to acknowledge the one omniscient Mind, we are allowing this unlikeness to God to reign in our consciousness, and we shall thus be separated from God.

Absolute obedience, in its scientific sense is the quick and unremitting response of the human mind to righteousness, it is the activity of right thinking, by which mortal concepts are exchanged for divine ideas and we come into unity with the Father. The Christian Scientist is learning that only as he holds thought steadfastly to the absolute perfection of God and man and willingly takes each step as it comes in the line of self-effacement, can the belief in mortal selfhood be lost and the understanding of the divine nature more and more illumine consciousness. Mrs. Eddy says (Miscellaneous Writings, p. 117), "Obedience is the offspring of Love; and Love is the Principle of unity, the basis of all right thinking and acting; it fulfils the law."

Reflection versus Belief

CHARLES K. MILLER

THE words "reflection" and "belief" are used so often by our Leader in her endeavor to elucidate the subject of Christian Science, the study of which is enabling its students to enjoy an ever-increasing understanding of God and man, that a consideration of these words may throw added light upon our path. Let us take the words of St. John, "Now are we the sons of God," and their correlative in Science and Health, "Man is His image and likeness" (p. 468), and we have statements of truth which conflict with the evidence accepted by the material senses. We have had such unbounded confidence in the seeing of the eye and the hearing of the ear that it is not always easy to comprehend how man can be perfect now, when it seems so evident that he is subject to sin, sickness, and death.

Now the reflection of any object on the surface of a body of water, being a material concept, does not express in a satisfying way the conditions of spiritual reflection, but it offers some helpful lessons which tend to turn thought into channels leading to a better understanding of the true reflection. Suppose we approach a lake on the opposite side of which is a high promontory, which we observe as we advance toward it. Arriving at the edge of the lake, we find a man peering absorbedly into the waters, which are somewhat disturbed by the intermittent breezes. He perhaps has approached the lake without observing the promontory, and has been so intent upon the changing appearance of the mountain, which seems to him to be under the water, that he has not looked up to see the object which is being reflected. How much this is like the mortal state referred to by Mrs. Eddy in Science and Health (p. 91), where she says, "Absorbed in material selfhood we discern and reflect but faintly the substance of Life or Mind"! In his ignorance, or in his absorption in the testimony of the physical eye, the picture presented to him by mortal sense, one may accept the inverted mountain in the lake, undergoing changes of contour and color, as the actual object of vision. It may be said that no one could be thus deceived, that every one knows a reflection when he sees it, but if so, is it not because of what he knows, apart from what his eye sees?

Suppose, for the sake of our illustration, that the gazer believes the mountain to be in the lake, and that it is changing its shape and contour, and he calls our attention to the mysterious appearance. If we were no more enlightened than he, we would coincide with his belief. "But," we would say to him, "this is only an inverted and imperfect reflection of the mountain; look up if you would see it in all its glory." No harm is done by the distorted reflection, except in so far as one believes it to be real, and suffers by confused thought in consequence. When the delusion is dispelled, the truth having been disclosed to him by one knowing better, his false sense is cast out and forgotten.

Let us note what has happened during this time. The mountain has remained the same; it has always been there, ready to be reflected whenever the surface of the water was ready. It was never in, never contaminated by or mixed with the disturbed water, and when the mirroring surface is faultless its perfect image appears.

May we not apply this assumed experience to the problem of life, of exchanging "the objects of sense for the ideas of Soul"? (Science and Health, p. 269.) On page 467 we read, "Science reveals Spirit, Soul, as not in the body, and God as not in man but as reflected by man." If for the purpose of analogy we think of Soul, God, as the mountain, and man as the eternal reflection of God, we have this fact symbolized by the reflection from the surface of the water. Let us see if the field of human thought will not fit in here. Suppose a person is believed to be sick. He is said to look sick, and physical examination has convinced those making the examination that he is sick. Have they not been like the man on the edge of the lake, watching the distorted concept caused by the disturbance of false belief in human thought? To reveal the real man, the image of God, it is only necessary to lift perception by the transformation of human sense.

Each one of us can be a reflector of all that divine Mind includes,—intelligence, health, purity, etc.; and like the one approaching the lake we can, if we will keep God before us, lift those in bondage to false belief, sin, sickness, and death, to the true consciousness of purity, health, and life eternal.

After presenting a long list of trials and afflictions, Paul says: "In all these things we are more than conquerors through him that loved us." In times of doubt and despair, when material thought crowds thick upon us, and the way seems blocked in every direction, one should pause and ask the question mentally: What was Christ's mission? was it not to demonstrate the power of Truth over conditions far worse than these, and has he not promised that the victory of the cross shall be ours also? We know that we shall not be tempted more than we can stand, and through every difficulty, every care, every sorrow, divine Love will show us a way of escape. "He that keepeth Israel shall neither slumber nor sleep." Amid seeming turmoil and strife, it is our privilege to express infinite rest,—God's calm restfulness which waits unchanging to be reflected by us.—ZAIDEE DOUGLAS ADAMS.

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Selected Articles

[Frederick Dixon in *Eastern Daily Press*, Norwich, England]

To a vast number of people, probably to the great majority of the citizens of the world, Christian Science healing still stands for a purely medical process. This fact, if the world could only realize it, is a severe reflection on the orthodox creeds. It shows how great a gulf has been allowed to widen since the time of the healer of Gennesaret, between the healing of sickness and the healing of sorrow and sin, and how completely the churches have surrendered one half of their duty to a profession, many of the members of which are avowed agnostics and materialists. Yet Jesus said, "Preach the gospel" and "Heal the sick;" and himself healed the sick in demonstration of the truth of the gospel he preached.

It is very difficult to understand how anybody can persuade himself to believe that the mere temporary removal of disease can be dignified by the name of healing. To contend that the victory over one microbe, which leaves the patient at the mercy of the next microbe, in a microbe-laden world, can be described as healing, even from the world's point of view of science or Christianity, is preposterous. Healing, to be worthy of the name, must destroy the mental germs which produce sin, disease, and death, and which were catalogued by Paul in the appalling list of the works of the flesh; and it must do this by substituting for them in the human consciousness the fruits of the Spirit. It must lead a man away from the fears that surround the belief of life in matter, into an understanding of life eternal, and it must do this by showing him that the understanding of eternal life is dependent, as Christ Jesus declared, on a true knowledge of God and His Christ. Then the patient will not get well only to fall sick again, but will be able to stand in front of the legions of disease and sin, clad in "the whole armor of God," the strength which enabled the psalmist to write: "Because thou hast made the Lord, which is my refuge, even the most High, thy habitation; there shall no evil befall thee, neither shall any plague come nigh thy dwelling."

Mrs. Eddy has defined heaven on page 587 of Science and Health as "government by divine Principle," and this consequently is why, as she explains on page 47, "leaning no longer on matter, but on the divine Principle of their work," the disciples became better healers. One does not, however, succeed in exchanging the government of matter for the government of Principle in a day. It is the result of a long and weary struggle with the carnal mind. The Christian Science treatment, therefore, which heals the sick, is not comprised in a few minutes' realization of Truth by a sick man's bedside, but is the result of months and years of consecration, which brings the healer to the sick with something, however faint, of that knowledge of the power of Truth which raised Jairus' daughter with the words "*Talitha cumi.*"

To the ordinary man this may seem a great claim to put forward. It must, however, be remembered that it is put forward not in the name of an individual, but in the name of divine Truth. The healing power of Truth is illimitable, however limited the understanding which endeavors to avail itself of it. It is possible for every mathematician to calculate an eclipse, but it by no means follows that every mathematician can. So, though Christian Scientists may be unable to repeat all the miracles of Jesus, it does not make those miracles supernatural. To argue that it does, would simply be to repudiate Jesus' own words, when, speaking not of a particular age or to a particular audience, but of the whole world, in all ages to come, he declared, "Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also." In those words Jesus made the power to work what the world terms miracles the test not of his own divinity, but of the Christianity of those who professed to believe in him. And any one who is inclined to cavil at this had better remember that he also said: "Heaven and earth shall pass away, but my words shall not pass away."

There has never been a moment since those words were spoken when they did not bring hope to the sick to whom they were whispered; but today they are bringing something more than hope, they are bringing fulfilment. There is more sickness in sin than in disease, more anguish in sorrow than in pain, more hopelessness in despair than in death, and it is to those who suffer from all of these alike that Christian Science speaks, in the words of Christ Jesus: "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light."

[Henry Deutsch in *News-Tribune*, Duluth, Minn.]

Permit me to write a word in answer to the reference to Christian Science that appeared in the report of a sermon preached in a local church. With so much redemptive work necessary in the world, and so many still so far from the desired goal described by the Master as "the kingdom of God . . . within you," it is surprising that a professed follower of the Christ can find time for attacks on and abuse of other members of the Christian faith, who are not only earnestly striving to exemplify the teachings and works of the Master, but are actually proving their work and fulfilling the demands of the test which he instituted, "By their fruits ye shall know them."

Christian Scientists are enemies of no one, preferring to heed the injunction of the Master, "Love your enemies," rather than to waste their energy in seeking occasion to condemn those who have differing opinions. Jesus prescribed certain rules by which his followers might be judged: "If ye love me, keep my commandments;" "He that believeth on me, the works that I do shall he do also;" "These signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover;" "Preach the gospel;" "Heal the sick."

Inasmuch as it is conceded that Christian Scientists, to a degree not deemed possible in this world, are obeying and demonstrating their loyalty to these precepts, it cannot be possible that they are enemies of the cross which symbolizes the life and work of the Master. In the symbolism of his blood shed upon the cross they find the incentive and the need for proving their baptism in his blood by following in his footsteps and doing the works which he did and commanded his followers to emulate. In this respect, at least, they are one step in advance of those who are satisfied to let words instead of actions, professions instead of practise, manifest their allegiance and loyalty to the Master. As James said, "Faith without works is dead."

There is no relation between Christian Science and the teachings of new thought, spiritualism, and theosophy, and it has nothing in common with these teachings. We do, however, concede to the devotees of these teachings the right of their own opinions and their own practise without judgment or condemnation from us. They have in their ranks men and women who are earnest and sincere in their faith and in their actions, and while we cannot agree with their views and doctrines, we do not arrogate to ourselves the right to judge

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or condemn them. Our reverend friend might well heed the time-worn lesson that it is the men who construct and build up, who by example as well as precept prove that faith which is within them, who succeed and by their works test the validity of their professions. Such men have so much to do in their own fields that they have not the time or the inclination to step aside for the purpose of attacking or condemning those who disagree with them, and the history of Christian Science illustrates the well-known fact that persecution and attack but serve to promote advancement and growth. If our friend could prove by his works what he claims to believe, he would have neither occasion nor necessity to be disturbed by those who happen to disagree with him, and a little study of his Bible might incline him to heed that excellent advice of Gamaliel, "Refrain from these men, and let them alone: for if this counsel or this work be of men, it will come to nought: but if it be of God, ye cannot overthrow it; lest haply ye be found even to fight against God."

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[Charles K. Skinner in *Detroit* (Mich.) *Free Press*]

A recent sermon by one of the good brethren of an orthodox church tells us that "if the church of today were more spiritually alive, Christian Science would decline; when faith in prayer is rekindled, and the Sermon on the Mount is applied to business and politics, the bottom will fall out of these side issues and the church will return to its own." The speaker paid a tribute to Christian Science which is appreciated, but it is well to remember that all down the ages, when a pressing need came for reform on any particular line, the supply was forthcoming. In the present instance, Christian Science has come not to glorify any individual or any sect of followers, but to teach all people that the Sermon on the Mount is just as applicable in our relations with our fellow men today as it was nineteen hundred years ago. Christian Science proves that the wretched and cowardly assertions of some men that "it is impossible to succeed and do an honest business today," are without foundation in fact.

The sincere and honest study of Christian Science has but one result, namely, a greater and more earnest desire for a spiritual understanding of the Scriptures and their application to daily life as exemplified by the Master. His words were clear-cut and to the point: "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you," and this he said from pure demonstration in his own beautiful life. Of this life Mrs. Eddy speaks as follows, in Science and Health (p. 18): "He [Jesus] did life's work aright not only in justice to himself, but in mercy to mortals,—to show them how to do theirs, but not to do it for them nor to relieve them of a single responsibility." No religious teaching has proved a greater power as an instrument for reformation from sin and its awful results than has Christian Science in the brief period since its teaching was first given to the world.

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[Editorial in *X-Ray Bulletin*, Fort Smith, Ark.]

The editor of the *X-Ray Bulletin*, while not a Christian Scientist, is not wholly uninformed as to the teachings of Christian Science, and well knows that among the considerable number of Christian Scientists whom it has been his pleasure to know, are only those who are considerate of one another and of their neighbors, kind, generous, public-spirited, progressive, and patriotic. To our mind, one thing alone hallows Christian Science and gives it a full right to the kindly consideration of all good people. That one thing is, that the Christian Science movement was conceived and launched by a woman, already well into the second half of life, who had been without health, money, or friends of great prominence or influence, who at the close of forty years of ceaseless trial and triumph, passed the portals of mortal ken, leaving the living seed of a life of higher purpose growing in every social and civic center in all the world, and perhaps a million of devout followers whom she bade follow her only so far as she followed Christ.

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[John W. Doorly in *The Middleton Guardian*, Manchester, England]

In a recent issue I notice an excerpt from a criticism stating that "we make our own worries, and then repeat the error by resorting to Christian Science for relief." This doctrine of "don't worry" is all very well as far as it goes, but unfortunately these negative remedies accomplish very little for the ills of humanity. Christian Science teaches the positive practical gospel of Christ Jesus, which enables mankind to meet and destroy every discord of mortal sense with the "law of the Spirit of life in Christ Jesus" which makes "free from the law of sin and death." The Christian Scientist, through the understanding of the ever-present law of good, is enabled to utilize this law just as he would utilize the multiplication-table, and to banish sin, disease, and worry just as he would banish a mistake in mathematics, because he understands that every evil is, in its final analysis, not a material effect but a mental delusion born of the ignorance of God's law, and must give place to a right mental condition, that is, to the understanding of that law. In fact, he knows that truth, or the will of God, must destroy error, or the delusions of mortal sense, just as light destroys darkness, because one is real and the other is unreal.

Christian Science is in no way allied to mental science, for Christian Science teaches the actuality of one infinite Mind, in whom we all "live, and move, and have our being," while mental science believes in minds many; they are therefore direct opposites.

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[R. Stanhope Easterday in *New Castle* (Ind.) *Courier*]

Christian Scientists contend that all God's children are "called to be saints," and they strive to comply with the further Scripture, "Be ye therefore perfect, even as your Father which is in heaven is perfect," but reasonably base all effort to this end upon the sublime logic of Paul in the words, "Brethren, I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus." They find, furthermore, in such legitimate striving for the perfect, that satisfying "communion of saints" which includes among other graces of the spirit a compliance with the divine command, "Take no thought for your life," either before or after the transitional experience called death.

Such legitimate exercise of Christian faith is reasonably devoid of the numerous superstitions, rites, and customs that have characterized religious enthusiasm in the past, and that have ever proven a barrier to that wholesome, spiritual growth "in grace, and in the knowledge of our Lord and Saviour Jesus Christ," which should characterize every true Christian and render him a "saint" in the true significance of the term.

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[Thomas F. Watson in *Daily Review*, Pacific Grove, Cal.]

Christian Science does not teach that there "is no sin," in the sense our clerical critic seems to believe, but it does teach us how the Christ overcame, and still overcomes the belief in the reality of sin, sickness, and death. In "Science and Health

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with Key to the Scriptures" by Mrs. Eddy (p. 460) we read: "Sickness is neither imaginary nor unreal,—that is, to the frightened, false sense of the patient. Sickness is more than fancy; it is solid conviction. It is therefore to be dealt with through right apprehension of the truth of being;" and on page 405, "The good man finally can overcome his fear of sin. This is sin's necessity,—to destroy itself. Immortal man demonstrates the government of God, good, in which is no power to sin. . . . If sin is not regretted and is not lessening, then it is hastening on to physical and moral doom."

The gentleman says that "the church has not been putting *its emphasis upon bodily healing*, but upon the saving from *sin*." *Jesus commanded his* followers to "preach the gospel," and *also to* "heal the sick." The Bible says, "Show me thy faith without thy works, and I will show thee my faith by my works;" and Science and Health states, "The best sermon ever preached is Truth practised and demonstrated by the destruction of sin, sickness, and death" (p. 201).

We agree with the critic when he says, "The church must come back to the whole gospel, the healing of the body as well as the soul." This is just what Christian Science is doing. The world needs a demonstrable religion, and Christian Science is meeting that need by healing the sick, comforting the sorrowful, and destroying sin in the manner taught by Jesus and the apostles. Our friend the minister will find that Christian Scientists are endeavoring to obey all of Jesus' commands.

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[H. Farmer Hall in *The Brighton* (England) *Herald*]

Those who know something of the teachings of Christian Science, who have seen the sick and the dying restored to health and the characters of men reformed through its ministrations, cannot but wonder why a clergyman of the Church of England should feel called upon to refer to Christian Science as a "modern folly, which is neither Christian nor scientific." Nevertheless, such are the words attributed to the Rev. Canon Wakeford in the report of his sermon before the members of the Medical Conference gathered in St. Peter's church.

Christian Science is successfully demonstrating to the world that the teachings of Jesus the Christ are applicable to every need of humanity today, just as they were in the days when he was upon the earth. Millions gratefully testify that through the teachings of Christian Science the Christ has become to them a living reality and presence, bringing joy and healing into their lives, making them healthier, happier, and better men and women. Jesus said, "By their fruits ye shall know them." Some would claim the right to be called Christian on the basis of dogma, and would deny this right to those who claim it on any other basis. Christian Science must, however, adhere to the standard of the Master.

If, then, Christian Scientists in the healing of the morally and physically sick are emulating the works of the great Physician, such procedure is undoubtedly scientific. On page 313 of "Science and Health with Key to the Scriptures," Mrs. Eddy says that "Jesus of Nazareth was the most scientific man that ever trod the globe." His followers will accept this statement in proportion to their discernment of the science of Christianity.

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[Willis D. McKinstry in *The Wichita* (Kan.) *Eagle*]

A recent issue reports a local minister as saying, "The only effective way to answer Christian Science is to offer the people a Christ able to heal the body in sorrow and sickness." We heartily agree with him upon this point. It is the healing Christ that satisfieth a hungering heart. Christian Science teaches the fulness of God and the Christ as recorded in the Holy Bible, beginning with the first chapter of Genesis and concluding with the last chapter of Revelation. The teachings of Christian Science do not ask the world to worship a new God; its only appeal is that the human misapprehension or wrong belief relating to Him be given up and He be known as omnipotent and omnipresent Life, Truth, and Love. This understanding of God enables mortals to go to Him at all times with the assurance of His willingness and ability to meet their needs, mentally, morally, and physically.

He also says: "One does not have to go off on the vagaries of Christian Science for physical help from the Lord." "Vagaries" can bring help to no one, neither can a blind faith avail much; but a scientific right understanding of God will heal all our afflictions and save us from our destructions. That this right understanding of Him has come to the world through Christian Science is proven by its healing results, and the healing is not solely physical, but with it has come a great moral and spiritual awakening.

At an Episcopal church congress in Cincinnati, one of its speakers in referring to Christian Science healing said, "The church threw away a jewel and a woman picked it up."

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[*Los Angeles* (Cal.) *Times*]

"Why, God loves me as much as He does any one else, and if I am in trouble He is surely going to help me out."

Such was the remark made to the writer recently by one who would be called a hard-headed business man. So expert is he in his line, indeed, that he has been called to push the interests of a very important business in a large city. A simple statement like this, accompanied by such childlike trust, was a clear indication that he had come into touch with the Christ spirit, and it developed later that his confidence had been brought about by reading the text-book of Christian Science, "Science and Health with Key to the Scriptures" by Mrs. Eddy; not that such teaching is confined to this book, for it is simply the teaching of the Bible. Nevertheless here is another evidence that Christian Science is awakening its students to a more vital and practical interest in the Book of books, which has guided and comforted so many noble men and women down through the ages.

It is this practical sense of the ever-presence of God that the business man needs. When he grasps the fact that the God of a perfect universe is supreme in the counting-house, that the God of heaven is the God of his home, that there is indeed but one God, and He omnipotent, then he has a sense of a God with whom he wishes to be associated. In fact, it would be to every man's advantage if he would consider himself in partnership with God. "O for a closer walk with God," should be the aspiration of each heart, but the walking with God should be continuous.

That man can hardly expect to be led aright who refers only certain questions to God and tries to carry others along by himself. One cannot say "Thy will be done" in that and mine in this, or even leave the so-called minor or unimportant matters to take care of themselves. What did Jesus mean when he said, "But even the very hairs of your head are all numbered," unless it was that the smallest details of daily living are governed and directed by our Father, and that we should commit ourselves entirely to His guidance and protection? As we read on page 70 of Science and Health, "The divine Mind maintains all identities, from a blade of grass to a star, as distinct and eternal."

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Only he who lives a life of his own can help the lives of other men.—PHILLIPS BROOKS.

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Editorial

Love's Omnipotence

In the ninth chapter of Luke is recorded the sending forth of the twelve disciples whom Jesus had selected, and although his instructions to them are given in some detail in this and other chapters of the gospels, it is noticeable that the real purpose of their going forth is stated in a single terse sentence, namely, "And he sent them to preach the kingdom of God, and to heal the sick"—truly a momentous mission succinctly stated.

That the work which the Master himself was doing did not differ from that which he had sent these disciples to do, is very evident, for we read in the eleventh verse of the same chapter that when the people had followed him to "a desert place belonging to the city called Bethsaida, . . . he received them and spake unto them of the kingdom of God, and healed them that had need of healing." These few words epitomize Christian ministry, and although Christian Scientists have been and are today assailed for endeavoring to continue this ministry, the fact remains that nothing short of the healing work which Jesus did and commended to his followers offers irrefutable proof that his teachings are understood.

Mrs. Eddy found that the preaching of the kingdom of God, and the healing of them that have need of healing, are just as inseparable now as they were in Jesus' time, and that it is as essential to Christianity today as it was then that we should have in us that Mind "which was also in Christ Jesus," in order to do this or any other work for the benefit of humanity. The fact that at the present time mortal thought is greatly stirred on all questions affecting human liberty, possibly more stirred than ever before, makes necessary an understanding of God, and of our Master's great ministry, which will hold in check the marked unrest of this time and restrain it from seeking license instead of liberty. The proof of this understanding must necessarily come through the same proofs which Jesus gave, otherwise there is no means of knowing that the gospel in its purity—the gospel of the kingdom of God—is being preached; and if it is not preached and practised with signs following, but little is to be expected in turning human unrest into that "glorious liberty of the children of God" which the apostle Paul declares is the natural heritage of "the sons of God."

The world is slowly learning the lesson that neither brute force nor dominant will-power is the right factor to bring about a solution of or a doing away with the social and industrial evils that today are holding the interest and attention of the more thoughtful. No merely arbitrary ruling can effect the accomplishment of what are generally conceded to be needed reforms, but when we have attained to such a degree of understanding that we are able to bring to bear the omnipotence of divine Love as each problem presents itself, we shall prove for ourselves, as Mrs. Eddy points out on page 201 of Science and Health, that "the way to extract error from mortal mind is to pour in truth through flood-tides of Love." We shall look upon all these phases of error not with bitterness and angry resistance, but with that same tender compassion, that yearning to cast off the shackles of sin and disease, as did the Master when the multitudes thronged him; and in proportion as we are endued with his vision of the spiritual man, perfect in the image and likeness of God, it will be said of each one of us, He "healed them all,"—healed them of their poverty, their sicknesses, their unrest, with the realization and understanding of that Love which must ultimately settle all human questions.

In considering this subject it is impossible to ignore the significant bearing on it of the First Commandment, that supreme summing up of the law and the gospel of which Mrs. Eddy writes on page 340 of Science and Health: "The divine Principle of the First Commandment bases the Science of being, by which man demonstrates health, holiness, and life eternal. One infinite God, good, unifies men and nations; constitutes the brotherhood of man; ends wars; fulfils the Scripture, 'Love thy neighbor as thyself;' annihilates pagan and Christian idolatry,—whatever is wrong in social, civil, criminal, political, and religious codes; equalizes the sexes; annuls the curse on man, and leaves nothing that can sin, suffer, be punished or destroyed." It all comes back to the primary rule, that the constant exercise of love for God and for our fellow men is our individual part in the final annihilation of evil, the solution of every vexed problem.

Archibald McLellan.

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Spirituality

We occasionally hear the remark from outsiders that Christian Science is not a spiritual religion, because from their point of view the emphasis is largely laid upon physical healing. Impressions of this sort are often gathered from the testimonies of healing given at the Wednesday evening meetings, or published in our periodicals, and we must not overlook the fact that a good deal is said about the body and its ailments, up to the point of emancipation in Christian Science from this bondage. The non-Scientist would most likely fail to see that the tendency to talk about bodily conditions is due to early associations and habits, also the generally prevailing belief in physical law and the diseases attached thereto. It is true that this tendency is to a large extent overcome when people accept Christian Science, but in the recalling of past experiences, when people are giving testimonies, it is apt to crop out. Then there is a desire, on the part of many listeners who need healing, to know if those who testify had ailments and symptoms similar to their own, and to this the one testifying often responds, it may be unconsciously, although to his own sense the emphasis is all placed upon the fact that he was healed by divine power after material means had failed.

Here some one is likely to say that non-Scientists do not talk about their ailments in discussing their religion, and this may be granted; but such people do not believe that religion can heal, while the Christian Scientist does, which is an important difference. Even so spiritual a man as John the Baptist became confused over this question, and doubted the Messiahship of Christ Jesus because of the prominence given in his ministry to healing. Moreover, John sent from his prison a sort of protest to the great Teacher; but the answer was, "Go and show John again those things which ye do hear and see;" then the Master enumerated the healing works which were being done by himself and his students, and added a blessing to those who should not be "offended" or antagonized by his work. On another occasion the Pharisees charged Jesus with casting out devils "by Beelzebub," and he asked them, "By whom do your children cast them out?" They did not even attempt to heal by spiritual means, as did the Master, but relied upon faith in matter as a curative agent, as the multitudes do today; and now, as then, the demand of a spiritual religion which heals the sick arouses the bitterest opposition on the part of mortal mind, until sufferers begin to see that as man is a spiritual being the human need of healing must be met by a spiritual remedy.

Our brethren in the other churches do not perhaps see what it means to us to apply the word of God with perfect assur-

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ance in every hour of need, or know that our confidence is strengthened in every experience, whether the healing come slow or fast, because in either case the whole result is far beyond what we ever experienced when we relied upon drugs. Even on the physical side there is renewed energy, greater than ever before,—the more abundant life promised by Christ Jesus; and this includes the quickening of the spiritual nature and the consequent disappearance of the evil passions of the carnal mind, as darkness is swallowed up by light. This is explained by Mrs. Eddy as a spiritually scientific process, the full understanding of God and man bringing the perfect *healing* which means the realization of sinless and deathless *life*. (See Science and Health, pp. 115, 116.)

Christian Scientists rejoice at every indication of advancing spirituality the world over, knowing as they do that this means health, harmony, and happiness for all mankind. Our revered Leader says (Pulpit and Press, p. 22): "When the doctrinal barriers between the churches are broken, and the bonds of peace are cemented by spiritual understanding and Love, there will be unity of spirit, and the healing power of Christ will prevail." This assuredly means God's kingdom come, and His will done, on earth as in heaven.

ANNIE M. KNOTT.

"And forget not"

THE history of the children of Israel is in large part the story of God's remembrance and of their forgetfulness of His covenant with them. With a frequency of reiteration which speaks for the tenacity of their indifference, the stupidity of their stumbling, they were reminded by patriarchs and prophets of God's faithfulness and compassion, and of their solemn obligations to remember His precepts to do them; nevertheless, their resistance to these appeals is chronicled again and again in these words: "And the children of Israel remembered not the Lord their God, who had delivered them."

That forgetfulness still remained a marked characteristic of the chosen race, is seen in the fact that our Lord's address to his brother Hebrews might be epitomized as a reminder of the spiritual content of their faith, from which they had turned away until it was quite forgotten; and he defined the office of the "Comforter" that was to continue his work, when he said, "He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you."

All this gives added significance to the statements on page 55 of Science and Health, in which Mrs. Eddy identifies the "Comforter" as "divine Science," that appearing of "Truth's immortal idea" in human consciousness by which we are enabled to "realize God's omnipotence and the healing power of divine Love in what it has done and is doing for mankind." The ministry of Christian Science to the church today was well expressed by St. Peter when he said to the early Christians that he sought to "stir up [their] pure minds by way of remembrance." Its spirit, and the message to all, is embodied in the one hundred and third psalm. It teaches that mortal birth and experience is as the poet says "but a sleep and a forgetting," the mesmeric stupor of false belief from which we are awakened in the coming of Christ, Truth, and it brings quickening assurance in its declaration of man's safety in that embrace of the divine consciousness to which Isaiah referred when he wrote: "Zion said, . . . my Lord hath forgotten me. Can a woman forget her sucking child, . . . yea, they may forget, yet will I not forget thee."

This is still the offense of all mankind, especially of those who have accepted St. John's great affirmation, "Now are we the sons of God," but who do not even try to demonstrate the eternal sovereignty of this sonship. And how constantly one comes upon illustrations of this pitiful fact. Ian Maclaren never penned a more touching chapter than that which tells of the passing of Georgie Howe. It is the story of the eclipse of a rarely endowed and rarely consecrated young man who is given up by "Marget," his gentle Scotch mother, and by "Domsie," his great-hearted teacher, in the spirit with which Abraham bore his son to the altar of sacrifice. The pathetic picture is etched in a masterly way, but that its hopelessness could have been consented to by a minister of Christ indicates an astonishing forgetfulness of the fact that God did not consent to the tragedy which the patriarch's imperfect sense had premeditated, and of the yet nearer fact that the Master healed the sick and required of all believers that they do likewise. Though the simple people of Drumtochty were devoted Christians, the healing Christ was quite unknown to them, and he is correspondingly unsought if not unknown in the instance of unnumbered millions of professed Christians today, and for the reason that their spiritual leaders have been educated to ignore Love's eternal mandate, "Heal the sick." This is one of the most startling aspects of twentieth-century Christianity, that faith in the present power of Christ, Truth, to heal, has become such a thing of the past that its declaration as a practical possibility is looked upon as an innovation if not a heresy!

Christian Science is again reminding the Christian world of its sin of forgetfulness. It is pointing to the bow in the cloud, to the constancy and reliability of light, as a symbol of the abiding power of Truth to dispel false sense, and thus destroy resulting sickness, sorrow, and death. To Israel the word is being spoken, as of yore, Thou shalt not forget the Lord thy God who healeth thee.

JOHN B. WILLIS.

Among the Churches

Current Notes

SALAMANCA, N. Y.—The Christian Science "clean journalism" booth and rest room at the recent Cattaraugus county fair was a wonderful demonstration of God's allness, there being a bountiful supply of everything, from the time the first move was made to the last. The Christian Scientists throughout the county responded in every way, in time, money, and with their presence at the booth for work, and we had a plentiful supply of people from all parts of the county who were willing, some glad, and others anxious, to get the literature. We distributed 1600 *Monitors*, 800 *Journals* and *Sentinels*, and 142 pamphlets.—*Correspondence.*

VINALHAVEN, MAINE.—At the annual fair given by the Pleasant River grange of this place, the Christian Science church of Vinalhaven had a rest tent on the fair-ground. Over a hundred *Monitors*, fifty *Sentinels*, and a dozen *Journals*, together with various pamphlets, were distributed, and received with evident appreciation. The members of the grange were very kind to the Scientists attending, and cooperated with them so far as to have the tent brought there, set up, and returned without any trouble or expense to the church.—*Correspondence.*

LIMA, OHIO.—First Church of Christ, Scientist, inaugurated a new feature at the fair this year, and one that was much appreciated. A rest room was maintained under a commodious tent, and it was one of the most cozy places on the grounds. It was taken advantage of by many women and children. The free distribution of Christian Science literature, and the many little acts of kindness, made every one happier.—*Lima Times-Democrat.*

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The Lectures

London, England

The remarks of Maj. L. N. H. D'Aeth in introducing Prof. Hermann S. Hering, who lectured on Christian Science for Third Church of Christ, Scientist, were in part as follows:—

The old-time prejudice against anything new, especially in religion, the unreasoning, intolerant attitude adopted in former days by many, is fast disappearing and now lectures on Christian Science attract vast crowds of earnest, intelligent people, who are genuinely interested and anxious to learn more of that religion which even those who once came to criticize are bound to admit is bringing day by day health, happiness, and peace to thousands of their fellow creatures.

It is less than fifty years since this new-old religion which was preached to the Jews on the shores of the sea of Galilee nearly two thousand years ago, was rediscovered and reintroduced to mankind as the one and only healing religion of all time, thus confirming the prophecy of our Master when he said, "Heaven and earth shall pass away, but my words shall not pass away." Christian Scientists have proved that through the better understanding of the meaning of the Bible which is gained by the help of their text-book, "Science and Health with Key to the Scriptures," the sick are healed of every disease known to man; but it goes far beyond this, for hand in hand and step by step with the healing of the body proceeds the greater work of reformation and regeneration of our moral natures in the destruction of all sin, of hatred, sensuality, drunkenness, dishonesty, and vice of every kind; and the healing of the body is the divinely natural outcome of this regeneration.—*Correspondence.*

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Waterloo, Iowa

"Christian Science: A Present Redemption," was the subject of the lecture delivered at the Waterloo theater by the Rev. William P. McKenzie. The lecturer was introduced by the first reader of the local church, Arthur G. Outhouse, who said:—

We are assembled here this evening to hear a correct and authentic presentation of Christian Science. This Science, discovered less than half a century ago, has attracted the attention of millions of people. The assertion that a method had been uncovered whereby sickness could be cured today as it was by Jesus and his followers over nineteen hundred years ago, to some seemed ridiculous, to others sacrilegious. Nevertheless many have accepted the glad tidings and rejoice in the proof of healing. This Science was submitted to the broadest practical test before it was given to humanity. There are many in this city with whom we are acquainted, who can testify to the healing efficacy of these teachings, since they have been healed of so-called incurable diseases.

Evening Courier.

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La Fayette, Ind.

Virgil O. Strickler, who lectured on Christian Science at the Victoria theater, was introduced by Thomas W. Heyland as follows:—

During the last quarter of the nineteenth century and the first decade of the twentieth, one of the most remarkable religious movements in the history of the world has been in progress. Under the name of Christian Science a new tree of righteousness has grown on the earth. Its roots have struck deep to the rock of ages. Its branches have gone out to the ends of the earth, and the leaves of the tree are for the healing of the nations. This tree is known by its fruit, that standard given by Christ Jesus when he said, "Every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit." The lives and words of a great multitude, out of almost every nation on the face of the earth, gratefully bear testimony that the tree is good.

Undoubtedly there are many here in this audience who, if the opportunity were given, would gladly testify that they have been healed of their diseases, saved from their sins, and freed from their burdens through Christian Science.

Correspondence.

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Watsonville, Cal.

The Hon. Clarence A. Buskirk, who delivered a lecture on Christian Science, was introduced by Frank L. Proctor, who spoke in part as follows:—

There has been no movement in the history of Christianity which has so occupied the thought of thinking people as has Christian Science. We know it has brought peace, comfort, and lasting joy to countless thousands. Those who are familiar with its teachings know that it influences our thoughts for good more than anything else in our lives. Jesus was sent as an example for us to follow, and he gave to all the world for all time a rich promise when he said: "He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father."

If we are seeking the good and the true, we are sure to find it. We can all readily understand and appreciate the fact that the world looks brighter, happier, and better when we can see and enjoy its beauties and blessings through healthy eyes and strong bodies. Is it any wonder that we love our Leader, Mrs. Eddy, the one who has made the teachings of the Bible so clear and practical to us? As Paul the apostle was anxious to tell others how his blind eyes had been opened to the truth, so we who have been benefited by Mrs. Eddy's teachings are eager to tell others of the good we have received thereby, that all may share in the truth.

Correspondence.

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St. Anthony, Idaho

Bliss Knapp delivered a lecture on Christian Science in the opera house. He was introduced by the Rev. H. W. Burger, pastor of the Presbyterian church, who said:—

I have the honor of introducing to you a gentleman from Boston who represents that type of religion known as Christian Science. All of us have a tender spot in our hearts for that city, because of past historical events, and naturally we open our hearts to the good things which come from there. Our brother, however, has outgrown Boston and has traveled around the world in the interests of Christian Science.

Although I am not a Christian Scientist, I share the lot of many others who welcome truth from every source. The age in which we live demands that all people stand upon a plane where we may see truth above mere form, love above personal beliefs, Christ above "isms." The need of undivided loyalty and service to our one Lord and Master, Christ Jesus,

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is imperative. We are all brothers and sisters, bound by the one tie of humanity, answerable alike to the same God, and hopeful of the same happy reward. We must receive the truth from every source, bind it about our hearts, and practise it in our lives.—*Correspondence.*

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Wilmington, Del.

Virgil O. Strickler lectured at Turn hall on Christian Science. He was introduced by G. Harold Pim, first reader, who spoke in part as follows:—

When Jesus called his disciples together, as is recorded in the ninth chapter of Luke's gospel, and "gave them power and authority over all devils, and to cure diseases," he not only charged them to "preach the kingdom of God," but he commanded them to "heal the sick." Again we read, in the sixteenth chapter of Mark, that Jesus "appeared unto the eleven as they sat at meat, and upbraided them with their unbelief and hardness of heart;" after which he commanded them, saying, "Go ye into all the world, and preach the gospel to every creature," adding that "these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover." Our Master was speaking to his disciples, but he did not say, "These signs shall follow you," but "them," "them that believe." Does not his wonderful declaration apply to this age and generation? For centuries this healing element in Christianity lay dormant, unused, until about forty-seven years ago, it was rediscovered and presented to this age by Mrs. Eddy. Christian Science teaches and demonstrates that the healing power of the Christ is ever operative, and is today healing the sick and reforming the sinner as it did over nineteen centuries ago.

Jesus once said "to those Jews which believed on him, If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free." Mankind the world over is searching and praying for freedom, —freedom from sickness and sin, freedom from self-imposed bondage to fear, poverty, false appetites, and discouragement. Christian Science is offering a sure salvation to poor suffering humanity. It says, "Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat." It is the coming anew of the gospel of "on earth peace, good will toward men."

Christian Science is a demonstrable religion. It is a practical, logical statement of that fundamental law upon which Jesus' teachings were based, the law of God. That the power of God does heal is evidenced by thousands of happy human beings who have been healed of almost every ailment known to mankind through the ministrations of Christian Science. The dissemination of this good news is therefore a benefit to all humanity, and we are privileged this evening in having one with us who is well qualified to speak on this subject.

Every Evening.

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Cornell University, Ithaca, N. Y.

Judge Clifford P. Smith delivered a lecture on Christian Science under the auspices of the Christian Science Society of Cornell University, at which the attendance was very good indeed. In introducing the lecturer, Professor Karapetoff said that he took great pleasure in his task, because it afforded him an opportunity publicly to express his gratitude for the teachings of Christian Science.—*Correspondence.*

Lectures to be Delivered

Albuquerque, N. Mex.—Francis J. Fluno, M.D., Elks opera house, 8 p.m., Nov. 20.

Atlanta, Ga.—Virgil O. Strickler, Lyric theater, 3:30 p.m., Nov. 16.

Brockton, Mass.—Bicknell Young, Hathaway theater, Main street, 4 p.m., Nov. 16.

Cairo, Ill.—Francis J. Fluno, M.D., Jewish Synagogue, 8 p.m., Nov. 11.

Centralia, Ill.—Clarence W. Chadwick, Pittenger opera house, 2:30 p.m., Nov. 16.

Cranford, N. J.—Clarence C. Eaton, church edifice, 8:15 p.m., Nov. 18.

Edinburgh, Scotland.—Prof. Hermann S. Hering, Synod Hall, Castle Terrace, 8 p.m., Nov. 27.

Evanston, Ill.—Hon. Clarence A. Buskirk, church edifice, corner Chicago avenue and Grove street, 8 p.m., Nov. 18.

Fort Scott, Kan.—Hon. Clarence A. Buskirk, Pictureland theater, 7 North Main street, 3 p.m., Nov. 16.

Jackson, Miss.—Clarence W. Chadwick, Century theater, 8 p.m., Nov. 18.

Joplin, Mo. (First and Second churches).—Willis F. Gross, New Joplin theater, 8 p.m., Nov. 21.

Kansas City, Mo. (First Church).—Willis F. Gross, church edifice, Ninth street and Forest avenue, 8 p.m., Nov. 17 and 18.

Kirkwood, Mo.—Willis F. Gross, church building, Washington and Clay avenues, 3 p.m., Nov. 16.

Macon, Ga.—Virgil O. Strickler, City auditorium, 8 p.m., Nov. 18.

Malone, N. Y.—Bliss Knapp, Malone opera house, 8 p.m., Nov. 18.

Memphis, Tenn.—Clarence W. Chadwick, church edifice, 8 p.m., Nov. 20 and 21.

Mobile, Ala.—Virgil O. Strickler, Battle House auditorium, 8 p.m., Nov. 21.

Montgomery, Ala.—Virgil O. Strickler, church edifice, 16 High street, 8 p.m., Nov. 20.

Mt. Vernon, N. Y.—Bliss Knapp, Westchester theater, 3:30 p.m., Nov. 16.

Needham, Mass.—Bicknell Young, Town Hall, 8 p.m., Nov. 18.

Oneida, N. Y.—Clarence C. Eaton, Madison theater, 8 p.m., Nov. 16.

Providence, R. I. (First Church).—Bicknell Young, church edifice, corner Prospect and Meeting streets, 8 p.m., Nov. 17.

Reno, Nev.—Rev. William P. McKenzie, Grand theater, 8 p.m., Nov. 20.

Seattle, Wash. (Fourth Church).—Rev. William P. McKenzie, Hippodrome, Fifth avenue and University street, 2:30 p.m., Nov. 16.

Shellman, Ga.—Virgil O. Strickler, High School auditorium, 7:30 p.m., Nov. 17.

St. Louis, Mo. (First Church).—Francis J. Fluno, M.D., church edifice, Kingshighway and Westminster place, 8 p.m., Nov. 17.

Temple, Texas.—Judge Clifford P. Smith, Gem theater, 8 p.m., Nov. 16.

The Hague, Holland.—Prof. Hermann S. Hering, Pulchri Studio, Lange Voorhout, 8 p.m., Dec. 1.

Troy, N. Y.—Bliss Knapp, Music hall, 8:15 p.m., Nov. 17.

Utica, N. Y.—Clarence C. Eaton, Majestic theater, 8 p.m., Nov. 16.

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Testimonies of Healing

[Translated from the German]

It is almost a year since I became acquainted with Christian Science. I have every reason to be grateful for this truth, as I owe to it my restoration to health and happiness. For fifteen years I had been suffering with an abdominal complaint, to which new troubles were added every year, such as asthma, a cough, a diseased kidney, rheumatism, swollen feet, and a stomach trouble which caused me the most suffering. Since 1908 I had dreadful cramps in the stomach at intervals of from three to four weeks. Finally they were of daily occurrence, so that it became impossible for me to eat solid food. Several physicians whom I had consulted were unable to help me, and as I was not benefited by the use of drugs, my condition became so wretched that restful sleep at night was gradually denied me. I then consulted a specialist, who told me that I would have to submit to an operation if I wanted to recover my health, for the trouble would eventually affect my mind; but fear kept me from having the operation performed. Another physician, who was also unable to help me, thought that a sea voyage was the only thing he could suggest that might benefit me.

A friend advised me to try Christian Science, and gave me two copies of *Der Herold der Christian Science*. After I had read them, I thought that if the statements therein partook of the nature of truth, there was a possibility of regaining my health, and after reading these copies several times I knew that the Almighty would restore me. I put my case into the hands of a Christian Science practitioner, who lovingly took up treatment and gave me all the explanations desired on the subject. Every free moment was applied to the reading of Christian Science literature and to prayer for right understanding, and all material remedies were discarded at once. When after three weeks I told my practitioner that I would try to work on for myself, she was delighted at the idea. A severe relapse occurred twice, but this was due solely to a sense of fear which had not yet been eliminated. I then called upon the practitioner, and in both instances the trouble was met within two or three days. We must gain an increasing knowledge of God, and the more we read and ponder, the more will our understanding of the truth grow, which makes us free from all fear and evil.

Since then I have been a much happier and more hopeful woman, taking no gloomy view of things as formerly, for I know that God is always with us and does not forsake His children. I thank God daily from the depths of my heart for all these proofs of His love and for the blessings which I am privileged to experience personally and in my home. I am also grateful to Mrs. Eddy, the Discoverer and Founder of Christian Science.—Mrs. Mary Waechter, Paterson, N. J.

I am a traveling auditor for a railroad company, and as such am obliged to be away from home and among strangers much of the time. Intoxicants and tobacco, which formerly found room in my grip, have for many years been displaced by the Bible, "Science and Health with Key to the Scriptures," and the Christian Science literature. When *The Christian Science Monitor* was first issued, I was puzzled to know how to get the good out of it, but hit upon the following plan. Every Monday morning, on leaving home for the week, I take with me the last six numbers of the *Monitor*. I am always called at six o'clock, and before leaving my room I read over the Lesson-Sermon; then I take a copy of the *Monitor* to the dining-room, and while waiting for and eating my breakfast read the Christian Science article, and others if I have time. When starting for my work I leave the paper on the hotel reading-room table. In this way I know that many are seeing the *Monitor* for the first time. The *Sentinel* and *Journal* are also regular traveling companions.

When I left a hotel in Tennessee, where I had spent some months, the proprietor, in saying good-by, made the remark: "I sure am sorry to see you go; if every guest of this hotel gave me as little trouble as you do, hotel-keeping would be a pleasure." I was once greatly given to finding fault with hotel service, thinking this was necessary, but I received a valuable lesson in that respect from a Christian Science lecturer who came to our town. On talking with him about the hotel and making excuses for the unsatisfactory service I assumed he had received, I was surprised when he replied that the service was quite satisfactory and that he did not find hotel life a hardship. Ever since this gentle rebuke—now almost two years ago—hotel experiences in small towns have been pleasanter and the service more satisfactory. I find that the reading of the Lesson-Sermon is most helpful, as I am thus enabled to overcome hate with love, fear with trust, discord with harmony, error with Truth.

John J. Hesler, Carbondale, Ill.

It is with a heart filled with gratitude that I give this testimony of what Christian Science has done for me and mine, trusting that it will bring hope to some one who is struggling along as I was sixteen years ago. For several years my husband suffered from stomach trouble, though under the care of many physicians, the last one telling him that he could live only about three months longer. He then turned to Christian Science for help and was healed instantaneously. He bought a copy of "Science and Health with Key to the Scriptures" by Mrs. Eddy, and asked me to read it, as some one in Chicago had told him that people were sometimes healed in this way.

I had been sick for nearly eight years with the same diseases from which my mother and grandfather died, and had been under the care of many physicians, but had grown worse all the time. Desiring to be true to the faith in which I had been educated from childhood, I began the study of Christian Science with fear, but after reading the Lord's Prayer and its spiritual interpretation, as given on page 16 of Science and Health, I realized that I had nothing good to give up, but a great deal to gain. When I learned that God is our Father-Mother, it dawned on me that I could not inherit disease or anything unlike God, good. After studying for about eight weeks, I was completely healed of what the doctors called heart trouble, dropsy, a paralytic affection, and nervous exhaustion. At that time a large basketful of medicine was thrown away, and we have not used any since then.

We had one child, seven years old, who had taken medicine all his life for a weak stomach, and he was healed through the little knowledge we gained in two months' study. One year later another boy was added to our family. He is now fifteen years old and has never taken any medicine. The diseases which other children usually experience, such as measles, chicken-pox, whooping-cough, etc., have not come near him.

I am thankful for these physical healings, but the peace, contentment, and assurance that "my redeemer liveth," mean much more to me. I also know that the best way to prove that I am grateful to God, and thankful to our dear Leader, Mrs. Eddy, for Christian Science, is to live it every day to the best of my understanding.

Mrs. Antonie M. Curran, Marion, Ind.

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Christian Science has been a great help to us in the past year. In a case of typhoid fever, our daughter was not able to be out of bed and had been sick for several days before I called for help. The Scientist came to the house and worked for about an hour. At first, we felt that we had a very sick child, but after the treatment the Scientist decided to take her home, and while waiting for her to dress, played several hymns on the piano and sang, the little girl joining in the singing, so that one would not believe that she was the same child of an hour before. When she returned in the evening, she was much better. A short time afterward, she ran a rusty nail into her foot; and this caused a great deal of suffering. The foot was badly swollen and the bone seemed to be displaced. It was several hours after this that I called for help, because the child did not speak of it till she got ready for bed; but in the night she woke up and asked me to call the practitioner, which I did, and in two hours the pain was gone and she was asleep, although she needed some further treatment; but it was all overcome.

Another case was about the same. The child suffered so that her cries woke the neighbors, and I again had to call for help in the night. In the morning the Scientist called up and asked that the patient come to the telephone, but she could not do so. Again the lady came to the house and treated her, and then took her home. A neighbor who saw this said she believed that there was something in Christian Science after all. We hardly knew a time that this child was free from headaches, but now she is much better.

Christian Science has helped me mentally, as well as in time of sorrow and other troubles. Further, it has helped us out of financial difficulties. Our oldest child suffered very much from a stomach disturbance and for several days was very sick, but it was all overcome with Christian Science. Our little boy was run over by a bicycle and his neck and shoulder were hurt. I at once called for help, and in a few days all trace of the injury was gone, and he has never had any trouble since. Christian Science has also helped my husband's mother. For all this I am very grateful.

Mrs. M. C. Bliss, Kansas City, Kan.

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Through the teachings of Christian Science I have been released from a great bondage of fear,—fear of weather, of colds and climate. As a child I was taught to be afraid of weather, as I was sick every winter with fever and colds. While in high school I was taken out and sent South, with the verdict that I could not live until spring in a northern climate, my lungs being so delicate. At another time I had an attack which was pronounced by the physician an abscess of the lungs, and the following winter I was kept in the South eight months for fear of coming in contact with the cold and dampness of the North. The next winter it was six months, and this attack required four years of strenuous effort with physical culture, baths, tonics, special foods, etc., to restore me to what was considered a normal condition. I was taught to be afraid of bad or damp air as well as night air, and so my problems were many in trying to breathe fresh air at night.

Is it any wonder that my heart overflows with gratitude to the Discoverer of Christian Science, when through a study of her teachings I have been liberated from such bondage and am set free to enjoy the weather, no difference what the conditions may be? Since taking up this study, an attack like the last one referred to presented itself in all its aggravated forms, but a Christian Science practitioner was appealed to, and in three weeks I was restored to a normal condition, a vast improvement, however, over what was considered my normal condition prior to having learned that God is Life, and that a weak, delicate physical condition is not the manifestation of Life.

It is now six years since I began the study of the Bible in the light of "Science and Health with Key to the Scriptures," and to learn from it that the truth it contains is "our sufficient guide to eternal Life" (Science and Health, p. 497). I have enjoyed the freedom of health and strength ever since, and during this time the Bible has been my daily companion, enabling me to make practical Paul's admonition to the Galatians, "Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage."—Lenore Coe, Cleveland, Ohio.

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[Translated from the German]

Rarely in my life have I given a testimony with more gratitude and sincere joy than on the present occasion, which calls for the following statement from my pen. The fact is, that my debt of gratitude to God for Christian Science, and my thankfulness to its noble and high-minded herald, Mrs. Eddy, is so great that it seems as if I could not feel at ease until I had relieved my overflowing heart through a public acknowledgment of the benefits received.

Until a few months ago I had no knowledge whatever of Christian Science and was living the life of an embittered atheist. This sad view of things had urged itself upon me through years of observation and experiences of all kinds, particularly through the crying injustice and the cruelties perpetrated on dumb creatures in the name of science, and the indifference of the official church with regard to this evil; but divine Providence and mercy have led me back and made of me a believing and happy man. Christian Science was the means by which this was accomplished, and I thank God daily, from the depths of my heart, for the love which He has bestowed upon me in showing me the way to the church home which I have found with my dear wife in the local Christian Science society.

In the earlier part of last February I was taken with a very severe attack of illness, the lungs and heart being especially affected. Owing to previous strenuous work, and day and night study extending over a considerable period, my condition was such as might have made the trouble terminate fatally. I then gladly followed my wife's advice and secured the services of a Christian Science practitioner who lived not far from us. We were not members of the society at that time, but had read some literature on the subject which had impressed me. We had also made the acquaintance of the aforesaid practitioner some time before, and as we felt entire confidence in her and a sense of perfect trust with regard to Christian Science, we applied to her for help in this serious case, as we had done before in minor instances, carefully avoiding any other means and keeping away from material associations.

We were not deceived in our trust, for on the second day there was a slight decrease of the alarming symptoms, especially with regard to the disturbed heart action and the lungs; and about noon on the third day, which was Sunday, I suddenly experienced distinct relief. From that time on the improvement was so marked that I was able on the next day to leave bed temporarily, and two or three days later to go out again and attend to my work. This wonderfully quick and complete healing, as well as a further instance of cure of severe catarrh attended by dreadful pain, did not fail to impress me greatly, and so has the Christian Science literature which I have since read.

While on my sick-bed I devoted myself to this unique, beau-

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tiful, truly edifying and convincing reading, and I did so with ever-increasing joy. Moreover, I had time to revert in thought to things past, and I was led to acknowledge the many blessings God had bestowed upon me, and how often He had held His protecting hand over me in times of severe illness and in cases of threatening danger. Then all my human stubbornness, my bitterness and unbelief, melted away, and the healing, the mental transformation of the infidel, was accomplished. I have recovered my happiness and inward peace. This I owe to Christian Science, and herewith I wish to give expression to my deep gratitude to the dispenser of all things, and next to Him to the faithful and loving Founder of the Church of Christ, Scientist.

TH. PEZOLT, Kirchenfeld, Bern, Switzerland.

✧

In gratitude for the many benefits I have received from Christian Science treatment, I desire to add my own to the long list of testimonials from all over the world, with the hope that I may disabuse any person of my age (eighty-four years) of the notion that Christian Science treatment is only efficacious for diseases of the young and middle-aged.

In September, 1911, I had an attack of illness so severe that I could neither eat nor sleep, and the change in my appearance and condition was so marked that acquaintances and relatives were engaged in bidding me good-by. It seemed to them that my age was sufficient cause for my demise without the added attack of severe illness, but the Christian Science practitioner thought differently. He looked away from the mortal body and saw only God's child, whose condition cannot be changed by age or illness, and the resulting restoration to health after eight treatments justified his statements.

Previous to the foregoing demonstration I had tripped over a wire hidden in the grass, and landed on my right arm, injuring the bones and ligaments so severely that I could not change its position without using my left hand. I applied to a surgeon, who pronounced it a very bad case, bandaged my arm, placed it in a sling, and instructed me to call in three days. I deferred the call eight days, meanwhile relying upon Christian Science. When I went to see the surgeon, the improvement was so marked that he called the attention of a visiting surgeon to it. They took turns at twisting my arm in different positions, asking if it hurt. They believed it a wonderful case of surgery.

Now in view of Mrs. Eddy's great persistency in compelling the world's acceptance of this marvelous Christ-method of healing, would it not be strange, if for thus availing myself of a method so thoroughly demonstrated all over the world, I should be liable to arrest and punishment?

DAVID PUTNAM, San Jose, Cal.

✧

Two years ago I learned of Christian Science, and so many have been my blessings that now I pray God to make me grateful for them all. Before that time I had suffered intensely, but now I am quite happy, with no fear, pain, or doubt.

A year ago I moved to a small country town, when malarial fever presented itself. I was a stranger and sixty-eight miles from a Christian Science practitioner, but I knew that God fills all space and I tried to realize that He would help me. After thirty-six hours I felt compelled to go to bed, but I took the Bible, Science and Health, and the *Quarterly*, and I tried to read the Bible, but both books seemed too heavy for me to hold. I then took up the *Quarterly* and turned to the Lesson on "Love." I read the golden text from the Psalms, "Show thy marvelous lovingkindness, O thou that savest by thy right hand them which put their trust in thee." After reading and pondering this I fell asleep, and in one hour I awoke refreshed and perfectly well.

A few days after this my arm was severely burned, but after a few hours I heard the hymn sung which begins, "How firm a foundation" (Christian Science Hymnal, p. 198), and in thinking of this hymn and the verse from the Bible, it occurred to me that God's right hand was outstretched to help me, and the pain left and the inflammation subsided in a few minutes. The next day the arm was entirely well. I have also been healed of stricture, rheumatism, and headaches of thirty-five years' standing.

With my slight understanding of Christian Science I have been able to help others out of the bondage of sin and disease, and the joy of it all leads me daily to express my gratitude to God for our revered Leader, who gave her time, knowledge, and love to help humanity.

MARY E. BODONG, Alexandria, La.

✧

I wish to give thanks to God for Christian Science. I was healed of a large abdominal growth after a well-known surgeon had said that my condition called for a dangerous operation; but instead I had Christian Science treatment, and the healing resulted. Six months after this, the growth appeared in another place; and though I had some treatments, it continued to grow larger for a year, when suddenly I became very ill from it. The physician of the family in which I was nursing at the time, was called in. He said that I was in a most precarious condition, and that I should waste no time in getting to a hospital and having the growth removed. I did not tell him that I was interested in Science, but went to my own home and sent word to the same practitioner who had helped me before, asking for treatment, and within three weeks I was perfectly well. The growth had entirely disappeared, and I had become normal in size. With the second healing I felt that the fear of the disease was gone forever.

Since I first became interested in Christian Science I have been healed of a stomach affection of four years' standing, acute throat trouble, and a tendency to take cold; indeed, I have been helped in many, many ways by this truth. For all this I am most thankful to God, and grateful to Mrs. Eddy.

MRS. AGNES BAMBERG, New York, N. Y.

✧

I give this testimony trusting that it may help some one who has hoped against hope for relief from suffering. In going up the stairs one night, before the gas was lighted, I lost my balance and fell heavily on my right knee. It did not pain me very much then, but as the months went by I found that I could not bend the knee and that walking was very difficult, and I was not able to attend church during the winter. My friends (who are not Christian Scientists) thought I was foolish not to put myself under a surgeon's care, but I surely believed that God was the only physician. One night I could not sleep for the pain, so I got up, and by holding to a chair I managed to reach the gas. From habit I took up the Bible, and it opened to these words: "They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint." It was as though a voice had spoken to me in my great need. Then the thought came, Who are they that shall receive these great blessings? The answer came, "They that wait upon the Lord." I thought I had always trusted in God's help, yet I was very lame. Now, why was it? Then a voice seemed to say, Have you not had it in thought that you ought to have gone to a surgeon?

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I could not deny it, but then and there I determined to stay up the rest of the night and prove that God was my refuge and strength. As day was breaking, I got up without realizing that I was not holding to a chair for support, but I walked across the floor holding to God's right hand. I was healed! I thanked God, and I have been thanking Him ever since.—ANNIE L. WALTERS, Chicago, Ill.

✧

My thought is full of gratitude as I recall the many ways in which I have been benefited through Christian Science. One morning while walking on the street, I fell, wrenching my ankle badly, and later on I found that a varicose vein in my leg had broken. The pain was so severe that I called a practitioner, and in about three weeks the limb was entirely healed, and the ailment has never returned. In all this time I was not obliged to be in bed an hour. A large lump under one knee also disappeared with a few days' treatment. Through vaccination in youth, I had been troubled all my life with terrible itching and eruptions, which would appear and disappear on my limbs. This also was sent into its native nothingness. Once again it appeared, but quickly vanished as the light of Truth was turned on it. Many minor ailments have also been overcome by the application of the truth.—MRS. HARRIET B. BALL, Pasadena, Cal.

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I cannot express in words my gratitude for what Christian Science has done for me and my family. Deafness has been overcome, also dizziness, from which I had been a sufferer since childhood. Not long ago a baby girl was born to us, no physician being present, whereas with the other children a doctor as well as a nurse were in attendance. I was up in a few days, feeling fine, and have been well ever since.

Many ills have been overcome through the understanding of this truth. Jesus said, "Ye shall know the truth, and the truth shall make you free;" and it certainly has done so in my experience. I thank God, also our dear Leader, Mrs. Eddy, for showing us the way.

MRS. GEORGE GILMER, Ingot, Cal.

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[Written for the *Sentinel*]

The Hills of God

GERTRUDE RING HOMANS

A CHILD in the valley village,
I gazed with rapture awed
On the mountains' crown near the little town,
And fancied they brought some blessing down
To those below who must toil and plod,
So I called them the hills of God.

And moon-blessed nights from my window
I viewed, o'er meadows broad,
The summits agleam in the silver stream,
And always to me it would surely seem
That angels walked there, glory shod,
In the light on the hills of God.

How oft in the vale of error,
When the senses would defraud,
Must we lift our thought, ere success be wrought,
To the spiritual heights where is ever caught,
Through inward eye, a space that is trod
By the hosts on the hills of God.

From Our Exchanges

[*The Universalist Leader*]

One of the facts which come to the surface in the gospel is the incapacity of most of the disciples for true friendship with Jesus. They did not share his ideals. They could not comprehend his spirit. They blundered whenever they tried to tell him what to do. They followed him, but they never developed into real comrades, for they never really shared in his divine hope. He called them friends. He was ready to make them his equals. But the response was not in them. There were moments when John or Peter may have had a glimpse of his soul, but they never lived in the spiritual world where he dwelt constantly. To be friends of Jesus requires such high and unselfish purposes, such sacred and holy experiences, such splendid and prophetic faith, that few of us ever win that prize. But such friendship is the ideal. It is nobler than belief in him. It is more satisfying than any form of salvation by his power. Just to walk with him, know him, understand him, feel the joy of his presence, and carry with us every day the conviction that we are worthy to go through life with him, that is the highest and most gracious form of that experience, which is religion and life at its best. The friends of Christ must be worthy to be his friends. They must be like him.

[*The Christian Work and Evangelist*]

There are many virtues in the eager, practical utilitarian spirit of our age, and it carries much hope for all of us in its bosom, hope for an ultimate social condition juster than any hitherto reached; but this need not blind us to the dangers and faults of our prevailing type of life. We have to learn that the world will not be saved by machinery and electrical appliances; that these can be developed to an undreamt-of degree and yet leave man essentially where he is, lower indeed in the scale of life instead of higher. We have to learn that there may be moral degeneracy alongside of the splendors of material prosperity. We have to learn to judge things by a higher standard than even the standard of utility; that, in Victor Hugo's phrase, the beautiful is as useful as the useful. We have to learn that the end of civilization is not money, but men, and that the true wealth of nations is more than having our ships in every sea and our commerce in every market. We have to learn the limitations of our common standards and to see that what sometimes passes for idleness is the truest work, and the busiest practicality is often, from the standpoint of eternity, the idlest trifling. Life needs a sanctuary to save it from perishing of cold.

[*The Continent*]

"No scheme for reorganizing society by legislation induces in me any serious faith. I see no hope for the ultimate cure of the world's social ills elsewhere than in the increasing development of such individual character as shall be able and willing by free personal choice to limit personal action within social bounds. Only Christianity, I believe, is capable of producing that character. Therefore, I maintain that Christianity alone can solve the social problems of the age."

"My dear sir, Christianity has had two thousand years to produce that type of character and bring about that social revolution. It has not done it yet. I do not believe it ever will. We must also have human law to compel the individual to act, as you say, within social bounds."

The respondent in this wholly unimaginary conversation was not an infidel. He was not a non-churchgoer. Instead, he was an outspoken Christian of the evangelical sort. In

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fact, to tell all the truth, he was a minister of the gospel whose record of successful service testified to his consecration in the preaching of Christ. The stumbling-block that lies big in the path of this argument is the sickening, staggering truth of what this minister said; Christianity has indeed had two thousand years to prove itself able to cleanse human society, and it has not done it yet. The very church itself, accepting Christianity, is a society still honeycombed with the gangrene of the selfishness Jesus came to cure. The world sees the ugliness of unbrotherhood sticking out of the "body of Christ" at every pore. No wonder some say the life in the body is impotent.

But honest Christendom knows in its soul that its putrefying sores are the sores of its unfaithfulness, not of its Lord's life. These hated spots fester where it has rejected its Lord's blood. Christendom knows Christ never had a real chance yet in its own church, say nothing of the rest of the world. The power of the living Master does work with thousands, does make them new creatures,—heroic missionaries, self-forgetful comrades of the poor, unresting mothers, steadfast fathers, dependable sons, tender daughters, sacrificial ministers of salvation, and consecrated almoners of many another godly grace for men.

Even the veriest cynic knows some real Christians. Fill the world with such real Christians, and injustice and oppression would flee forever, laws and devices of men being needless to hasten their exit. A craven church might doubt God and say so many real Christians could never be. But a church worthy of Jesus will vow that at least the power of his spirit to make men right-living brothers of men in this world, shall not be discounted until for one generation at least he has been given free way to prove it.

[*The Christian Intelligencer*]

Faith and love are the chief factors of an earnest life. One's visible life is but the outward expression of his invisible modes of thought and feeling, of his convictions and affections; in other words, of his faith and love. As a man loves, he lives; as he believes, he behaves. If he loves God, he is godly; if he loves the world, he is worldly. So, too, if his faith be dim, his life will be dark; if his faith be bright, his life will be radiant. These two constitute the highest and holiest elements of his religious nature. They embrace the sovereign power of the regenerated soul. They make heroes and martyrs and reformers. They constitute the warp and woof of men and women of noble consecration and zeal, who assail error, reform abuses, plant missions, organize forces, found colleges, invent instrumentalities, set resources in order, make onslaughts against sin,—who run risks for Christ and humanity, espouse a good cause while yet unpopular, work where they are needed, even with the weak and despised, where loaves and fishes are few and small and hardships many and great.

[*The Christian World*]

The secret chamber holding the unrealized assets of life has nothing divine about it, and sends no divine influence forth, if its door be flung carelessly open for all and sundry to come in and ejaculate, How wonderful it is! but those who accept the situation in quietude, subduing rebellion even though they cannot wholly subdue regret, and above all, not seeking to repay themselves for their self-repression by calling loudly on the world to admire and weep,—these will find that their unrealized assets, though seemingly lying waste, have been sending forth from their hiding-place a subtle alchemy which has turned much of life's poorer metal (so unwillingly accepted for life's current coin) into fine gold.

Special Announcements

From the Publisher of Mrs. Eddy's Works

THE CHRISTIAN SCIENCE TEXT-BOOK, "SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES."

"THE FIRST CHURCH OF CHRIST, SCIENTIST, AND MISCELLANY." —A volume of the later writings of Mrs. Eddy, compiled from the files of *The Christian Science Journal* and *Sentinel*, together with historical matter pertaining thereto, as selected by her, is now in press, and orders will be received by the publisher. Prices as follows: Cloth, single copy $2.25, six or more copies to one address $2.00 each; morocco or pocket edition, single copy $4.00, six or more copies to one address $3.75 each. Orders for six or more copies to one address may include the two styles of bindings at the quantity prices.

Orders for the books named above and the other works by Mrs. Eddy should be addressed to ALLISON V. STEWART, Falmouth and St. Paul Streets, Boston, Mass.

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From the Editor

All manuscripts submitted for publication in the *Sentinel*, *Journal*, and *Herold*, whether articles, poems, or testimonies, and all correspondence relating thereto, should be addressed to the EDITOR, and not to individuals.

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From the Society

When a change of address is desired, subscribers, instead of asking their local postmaster to notify us, should write the Publishing Society direct and at least two weeks in advance, giving name and address exactly as it appears on the wrapper of the periodical, and the new address to which it is to be sent. It is necessary that each periodical for which the change is desired should be specified.

Translations into Dutch, German, Norwegian, and Swedish have been made of a number of pamphlets. These are ready for distribution and are listed as follows:—

Dutch: "De Goddelijke Natuur" ("The Divine Nature"). Thirty-six pages.

German: "Die Christliche Wissenschaft: Die Wiedergeburt" ("Christian Science: The New Birth"). A lecture by Bicknell Young. Thirty-six pages.

Norwegian: "Den guddommelige natur" ("The Divine Nature"). Thirty-six pages.

Swedish: "Det Godas Försyn" ("The Providence of Good"). Seven articles, thirty-six pages.

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From the Clerk of The Mother Church

CHURCH TENETS.—The tenets of The First Church of Christ, Scientist,—The Mother Church,—printed on folded sheet for use of the branch Churches of Christ, Scientist, with space for the names of the churches and their by-laws, can be had at seventy-five cents a hundred. Orders will not be taken for less than one hundred, and postage stamps should not be sent in payment.

Correspondence relative to the tenets or to membership with The Mother Church, should be sent to J. V. DITTEMORE, Clerk, 105 Falmouth Street, Boston, Mass.

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From the Church Treasurer

Per capita taxes and contributions to The Mother Church, The First Church of Christ, Scientist, in Boston, Mass., should be sent to ADAM H. DICKEY, Treasurer, 103 Falmouth Street, Boston, Mass.

The per capita tax, of not less than one dollar, is due June 1 of each year. Unless otherwise directed by the sender, the full amount of the remittance will be credited for the currnt year.

Please remit by postal money order payable at Boston post-office, bank draft or express order. Send currency only by registered letter. Advise promptly of change of name or address.

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The Christian Science Journal

Published Monthly

Founded April, 1883, by Mary Baker Eddy, Discoverer and Founder of Christian Science, and author of the Christian Science Text-book, "Science and Health with Key to the Scriptures."

This monthly magazine is the official organ of The First Church of Christ, Scientist, in Boston, Mass. In addition to articles, lectures, and testimonies not published elsewhere, it contains a complete list of Christian Science practitioners, and a directory of Christian Science Churches, Societies, and Reading Rooms.

SUBSCRIPTION PRICE, PAYABLE IN ADVANCE, POSTPAID: For the United States, Mexico, and Cuba, single copy, one year, $2; six months, $1.20. For Canada add 25 cents for postage. SALE PRICE: Single copy, 20 cents. In all other countries add 65 cents postage for each annual subscription. SALE PRICE: Single copy, 25 cents.

BOUND VOLUMES: Current and past year, cloth, $2.50; half calf or half morocco, $3. On earlier volumes write for prices.

The Christian Science Monitor

Published Every Day, Except Sunday

A daily newspaper for the home. Adequate news service. The various departments of a modern newspaper. Unique home forum page. Entire page of editorials dealing with the vital topics of the day. Contributions for the columns of the MONITOR should be addressed, Managing Editor, THE CHRISTIAN SCIENCE MONITOR.

SUBSCRIPTION PRICE, PAYABLE IN ADVANCE, POSTPAID: For the United States (except in the Boston Postal District), Canada, Mexico, and Cuba, $5 a year, $3 for six months. In all other countries additional postage at the rate of $3 yearly is required. When delivered by carrier through a local news-dealer, 12 cents a week, payable to the news-dealer. In the Boston Postal District, by mail, $7.25 a year. Quantity rates will be furnished on application.

The Christian Science Quarterly

Published January, April, July, and October

Contains the Lesson-Sermons which are read at the Sunday services throughout the year in all the Christian Science churches. These Lessons, which present citations from the Bible and "Science and Health with Key to the Scriptures," are valuable for daily study.

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Der Herold der Christian Science

Published Monthly

A magazine printed in German. It contains original and translated articles bearing upon Christian Science, testimonies of healing, also the Lesson-Sermons which are read at the Sunday services in all the Christian Science churches. Improved and enlarged in 1910.

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Pamphlets

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For table: English, German, Swiss, and French money equivalents, see inside front cover page.

Miscellaneous

BIBLES. Clarendon Brevier (01488 x), heavy faced, very distinct type, Turkey morocco, size, 6½ x 4⅝ inches, corresponding in size and binding to pocket edition of Science and Health. Price, $3.75.

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CHRISTIAN SCIENCE SENTINEL

"What I say unto you I say unto all-WATCH" Jesus

Vol. XVI No. 11

Boston, November 15, 1913

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A·LADY·WITH·A·LAMP·SHALL·STAND·IN·THE·GREAT·HISTORY·OF·THE·LAND·

A·NOBLE·TYPE·OF·GOOD·HEROIC·WOMANHOOD·
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Christian Science Sentinel

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Items of Interest

NATIONAL

The beginning of a new, scientific investigation of the industrial situation, under the direction of President Wilson, which will contribute to the administration's trust legislation program at the session of Congress beginning Dec. 1, has been announced by Commissioner Joseph E. Davies of the bureau of corporations, in an address before the National Association of Hardware Dealers. Said Commissioner Davies: "There is now no governmental or other agencies engaged in attempting to get scientific information on this fact. The problem bristles with difficulty. It will demand an increased appropriation from Congress. The results may not coincide with all we hope to produce, but we can obtain facts that will contribute toward correct interpretation of industrial conditions as they exist."

Attorney-General James McReynolds, concluding final arguments for dissolution of the International Harvester Company before the United States district court, asked that an interlocutory decree be entered by the court, declaring the Harvester concern a monopoly in restraint of trade. He requested that the defendants have a reasonable time to submit to the court a proper plan of reorganization. "It is the view of the government that this company must be cut up into separate and distinct units," the attorney-general said. "This must be done in such a way that the stockholders of the different parts will be distinct. We insist that it is an economic impossibility for companies owned by the same people to furnish *bona fide* competition."

The German ambassador to Washington announces that in all probability ground will be broken for the new embassy building in Washington in April. The German government several years ago bought the building site on S street, between Twenty-first and Twenty-second, northwest, and during the coming winter it will appropriate five hundred thousand dollars for the building. Counting the cost of the site and of furnishing, the total expenditure for this new building will be about one million dollars.

The chief electrical engineer of the aqueduct power bureau of Los Angeles, Cal., has proposed that the city council consider a proposition to employ three electrical engineers to make a report on the questions of investment cost, annual expenditures, and annual earnings in connection with the construction of a municipal power-distributing system. The council is also asked to prepare a statement concerning the power project, its character, the work to be done and proposed to be done.

For the fiscal year ending Aug. 31, 1913, total receipts for automobile licenses in New Hampshire amounted to $152,833.81, while the expenses of operating the department aggregated $11,682.17, leaving a balance available for state highway maintenance of $141,151.64.

Interstate Commerce Commissioner Prouty has sent to the President his resignation as a member of the commission. Mr. Prouty will take charge of the work of ascertaining the physical value of the interstate railroad properties of the country.

Three representatives of the Chinese government, just arrived at New York, are on a tour of inspection of United States mints. They will go first to Washington, then to Philadelphia, New Orleans, San Francisco, and other cities.

INTERNATIONAL

The preparations by Peru toward taking part in the Panama-Pacific exposition at San Francisco are proceeding with the assurance that the structure, as well as the exhibits, will be worthy the occasion and the republic of Peru, and will be finished in time. It has been decided to build the edifice in the pre-Incaic style. On the first floor will be an exhibit of Peruvian antiquities, of which there are a great many. In recent years explorations have borne rich fruit in Peru, and as a result historians have been more active in delving into the past of the nation and the people of the long ago. Agricultural exhibits will also be located on the ground floor, while on the second floor will be found the mining and manufacturing exhibits.

By moving a mountain torrent and tunneling for five miles through Mt. McDonald, at a cost of many million dollars, the Canadian Pacific will reduce its grade through the Rocky mountains by five hundred and forty feet, and at the same time shorten its main line by four and a half miles. In the movement of traffic both east and west, the cost of operation will be so greatly reduced as to show a handsome profit on the millions which will be invested to make the change. Fuel bills will be cut and the speed increased, while the reduction of curvature by over twenty-four hundred degrees means nearly as much in economies as the change of grade.

A Russo-Chinese agreement, by which China recognizes the autonomy of Outer Mongolia, has been signed at Peking. Russia continues to acknowledge Chinese suzerainty and undertakes to refrain from civil or military occupation of the country, with the exception of consular guards. The agreement provides that autonomous Outer Mongolia shall comprise those regions formerly under the jurisdiction of the Chinese governor at Urga, the Tartar general at Uliascutai, and the Chinese governor at Kobdo; but since no detailed maps of the country exist, the exact future frontier will be the subject of negotiations.

According to an official bulletin, published in Rome, showing the results of the Italian elections, the Socialists have gained thirty-nine, while the Republicans have lost seven seats, the standing of the Clerical party remaining unchanged.

Germany still holds to her previous attitude of not taking part officially in the San Francisco exhibition.

INDUSTRIAL AND COMMERCIAL

In addressing the southern commercial congress a few days ago, Clarence Ousley of Fort Worth, Texas, said: "Reckoning this year's American cotton crop at fourteen million bales, the waste in marketing under present methods will amount to at least seventy million dollars. For lack of accurate information, at least as much more is lost in failure to obtain a fair price under the law of supply and demand. It is easily demonstrated that the producers of the South are suffering a preventable waste of one hundred and twenty-five to one hundred and fifty million dollars a year in the net returns from their cotton crop. It is as if we wilfully or carelessly destroyed each year the entire crop of a state like Alabama or Georgia. The waste begins at the gin, and the reform must start there. The bale, which is only partly covered, is damaged by exposure, tolled by sampling, taxed for patching, discounted for tare, depleted and battered at every turn from the farm to the factory, where it arrives ragged, filthy, unsightly, and depreciated, to proclaim the carelessness and the prodigality of the American people."

A corporation for the sale of foodstuffs at small profits, to be known as the Retail Butchers Exchange, has been organized in Philadelphia at a meeting of the Retail Butchers Association. The capital stock is two hundred and fifty thousand dollars, membership being restricted to retailers of meat who control no more than three stores. Officers of the Butchers Association promise a reduction of at least 10 per cent on goods bought from their stores, which number over a hundred. The Housekeepers League, which has a membership of fifteen hundred, played an important part in the organization of the enterprise, and as a guarantee of first-quality goods a label of the league will go with each package.

After five weeks spent in the eastern part of Washington and northern Idaho, G. L. Parker, district engineer of the water resources branch of the United States geological survey, has returned to Tacoma. Speaking of his work, Mr. Parker said: "Our district embraces Washington and Idaho. Washington has the greatest amount of water power of any state in the Union. Oregon follows Washington in this respect, and California is third. The water power represented in Washington is estimated at four million nine hundred and three thousand horse-power. The three states mentioned total 43 per cent of the water power of the United States."

Figures compiled by the bureau of foreign and domestic commerce at Washington, D. C., show that during the fiscal year of 1913 more than one hundred and eighteen million pounds of prunes, valued at six million six hundred thousand dollars, were shipped across the seas. In 1898 the exports amounted to only sixteen million pounds. During the same period, raisin exports increased from three million pounds in 1898 to twenty-eight millions pounds, valued at one million five hundred thousand dollars, in 1913.

Work on the Northern Pacific Grand Forks-Drayton cut-off between St. Paul and Winnipeg will begin early next summer if financial conditions warrant. The cut will reduce the running time from St. Paul to Winnipeg about an hour.

There are in Wisconsin over seven million acres in need of better drainage.

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Christian Science Sentinel

"What I say unto you, I say unto all—WATCH" Jesus

Vol. XVI November 15, 1913 No. 11

Only One Law

M. G. KAINS, M.S.

CONTRARY to much popular opinion, students of Christian Science are deeply interested in the subject of law as related to human progress. A recent article entitled "Some of Nature's Abstruse Laws," by a celebrated natural scientist, instantly recalls several passages in Mrs. Eddy's article, "Spirit and Law," in "Miscellaneous Writings" (p. 256). For instance, this writer says: "The entire sidereal universe and all that it contains is managed by rigid and set laws. Every law of motion of bodies in space, as suns, planets, moons, comets, and meteors, is known to very high mathematicians with a minute degree of accuracy." After enumerating a few of these laws, of which he remarks, "Perhaps there are as many as five hundred demonstrated laws in the mathematical physical sciences," he calls attention to the general ignorance about them and their workings, and then goes on to say: "Here are the mentological facts: One living in this beautiful world fifty, sixty, seventy, eighty years without being conversant with these . . . fixed laws has scarcely glimpsed *anything*. The case is comparable to that of a person passing hurriedly through a gallery of fine paintings looking at the floor, or going to a theater where all words spoken by the actors were in, to him, an unknown language."

In perusing the article in its entirety, the reader must have been struck with the thought that the author evidently felt for the person who, "not knowing a law of nature, . . . misses at least three fourths of the satisfaction and genuine, not imaginary, happiness" that should be his; for "these supremal laws, . . . equal in transcendent beauty and loveliness, are so much higher than all things human, that they even cannot be compared,—they are in a realm supreme—a world all by themselves." From a knowledge of some of these natural laws and their workings the present writer can understand the feeling which the scientist expresses, but can truly say that whereas the knowledge of the working of a natural law is one of the keenest pleasures that a human being can experience, there is a still higher happiness which just as far transcends it as knowledge transcends ignorance. This is the appreciation of the working of what can be demonstrated only as God's law. For though some of the laws now designated as physical are undoubtedly divine in their origin and working, yet human beings have not so far been able to cast aside their prejudices sufficiently to perceive the line of demarcation and separate the spiritual from the material.

"A falling apple," Mrs. Eddy writes on page 22 of "Miscellaneous Writings," "suggested to Newton more than the simple fact cognized by the senses, to which it seemed to fall by reason of its own ponderosity; but the primal cause, or Mind-force, invisible to material sense, lay concealed in the treasure-troves of Science. True, Newton named it gravitation, having learned that much; but Science, demanding more, pushes the question: Whence or what is the power back of gravitation,—the intelligence that manifests power?"

Whatever may be the feeling with respect to the classification of such laws as that of gravitation, certain it is that there are other laws which have never been claimed as belonging to the physical realm. Perhaps it might be even more properly remarked that there is only one law, namely, the law of God, the law of Life, of Love, of harmony, of perfection, the supreme law which is one with God, and which includes all the so-called lesser laws that may be classed only as manifesting it in diverse directions, but all of these manifestations in strictest harmony with one another. Such is the conception of a universe ruled by the omniscient, omnipotent, omnipresent, and omniactive Being whom we call God. Such a universe must necessarily be governed in harmony, for no being, human or divine, could be conceived of as deliberately governing his creation by laws which would be at variance with one another.

Is it not far more deplorable that human beings should go through their earthly experience in total ignorance of this law and its infinite workings, than that they should be ignorant of the so-called "abstruse laws of nature" about which the celebrated natural scientist referred to has written so eloquently? Is it not far more to the point that every human being should become conversant with the divine laws referred to in order to avoid "passing hurriedly through a gallery of fine paintings"? Is it not far more important to each and every one to place himself in an attitude of receptivity, so that he may experience the practical application of this high law to his daily life by the manifestation of perfect health, peace, joy, and all the other results that characterize its working? Paul gives a wonderfully clear statement of the distinction between divine law and that which arrogates to itself the authority of law, when he says in his epistle to the Romans, "The law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death."

Again Mrs. Eddy says (Miscellaneous Writings, p. 22): "That Christian Science is Christian, those who have demonstrated it, according to the rules of its divine Principle,—together with the sick, the lame, the deaf, and the blind, healed by it,—have proven to a waiting world. He who has not tested it, is incompetent to condemn it; and he who is a willing sinner, cannot demonstrate it." Many people still shut themselves from such experiences by prejudicially condemning what they believe to be the statements and the import of this supreme law. No one so much as they themselves suffers the penalty for such folly. They are, however, generally too blind to perceive that it is folly to take the attitude they do.

There is one thing, nevertheless, in which to rejoice; namely, that they must all ultimately know the truth, for it is inherent in every one sooner or later to accede to Truth's demands. The higher nature or better self demands it, and will not be quelled in its insistent demands. When that happy time arrives, the prophecy of Jeremiah will have been fulfilled, namely: "After those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people. And they shall teach no more every man his neighbor, and every man his brother, saying, Know the Lord: for they shall all know me, from the least of them unto the greatest of them."

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The most important point of difference between so-called natural laws and spiritual law is, that whereas the former may be considered abstruse, the latter is simple to the person who will be honest with himself and be satisfied with nothing but the truth; for great truths are always simple. Children, and equally pure-hearted adults, readily grasp their significance. Of old, the psalmist said: "Blessed are the undefiled in the way, who walk in the law of the Lord."

It is not necessary to puzzle over a multiplicity of laws; "but one thing is needful," namely, to order one's thoughts in accordance with the supreme law of Love, so that a belief in no other lesser or so-called law can gain a foothold or becloud the spiritual horizon.

Serving Continually

LOUISE KNIGHT WHEATLEY

WHEN Daniel, at the command of Darius the king, had been cast into the den of lions, we are told that the king, after a night of anxiety and fasting, went very early in the morning to see what had taken place. The outlook was not promising. Without was the great stone, sealed with the royal signet and laid before the mouth of the den, while within were the hungry lions; yet there must have been in the thought of the king some faint shadow of hope that somehow his friend would yet be alive. The day before, when he had reluctantly pronounced sentence upon his trusted counselor, he had said, "Thy God whom thou servest continually, he will deliver thee." Now his first words show that his thought is still upon some higher power than any which he himself has ever known. "O Daniel," he cries, "servant of the living God, is thy God, whom thou servest continually, able to deliver thee from the lions?" We remember the brave, sweet answer: "O king, live forever. My God hath sent his angel, and hath shut the lions' mouths, that they have not hurt me."

It is a significant fact that in addressing Daniel the king had twice referred to him as one who served his God "continually." This fidelity and steadfastness on Daniel's part, in the midst of persecution, intolerance, ignorance, and superstition, had evidently impressed Darius, just as it will impress us when we begin to see that this very thing was an important factor in securing Daniel's speedy release from his most trying situation. We are always interested in learning more of how Daniel, as the saying is, "made his demonstration," for this Hebrew captive of centuries ago is not the only person who has ever believed himself thrown into a den of lions, and some have not gotten out so quickly as did he. We may recall that for what appeared to be an endless length of time we beat upon the stone walls of our dungeon without response. We cried aloud for succor, but nobody seemed to hear. Surely, we thought, God is able to save us! He who is "the same yesterday, and today, and forever," will not fail us!

Just at this point we stopped beating upon the walls and began to think. God is indeed "the same yesterday, and today, and forever," but what were we doing yesterday, and the day before that, and the week before that, and the month before that? Were we acknowledging God's allness, reflecting His goodness, rejoicing in His presence and power, gratefully recognizing ourselves as the expression of this infinite All, this supreme I AM of Spirit, or were we idly amusing ourselves in a satisfied sense of ease in matter? It is not an easy thing to readjust one's thinking in an instant. Christian Science teaches that "to understand God is the work of eternity, and demands absolute consecration of thought, energy, and desire" (Science and Health, p. 3). As Christian Scientists we have undertaken a great and holy task, even the amelioration of sin, sickness, and death; shall we therefore be less earnest, less devoted, less steadfast than was this Hebrew captive of old, who went into his chamber thrice daily, opened his windows "toward Jerusalem," and "prayed, and gave thanks before his God"?

It seems so easy to forget! Sense testimony whispers that we live, not in "the atmosphere of Spirit, where Soul is supreme" (Science and Health, p. 590), but in a material world, amid all sorts of material surroundings. It tells us that this is an age of luxury and ease, of many and diversified interests, of countless interruptions, of increasing demands, of feverish unrest. It tells us that one cannot afford to be thought "queer;" that the easiest way is to drift along with the current of popular opinion, to do what everybody else does, to go where everybody else goes, to say what everybody else says, to think what everybody else thinks. There are so many things to be done before we can settle down to do our studying and reading, and our quiet mental work. We would like to serve continually, and we will, after a while; but in the mean time,—and then down we suddenly go into the den of lions, and straightway call loudly upon God to get us out.

He can, He will, He does, for such is the all-inclusive compassion of Love's infinite plan; but if the getting out process is sometimes accomplished only after many strange delays and discouragements, shall we not be honest enough to place the responsibility where it really belongs? It was easy for Daniel to turn quickly to God in his trouble, for his mental processes required but little readjustment. With other Hebrew youths he had been brought, a prisoner, into one of the most corrupt and demoralized courts on earth; but he had not eaten the king's meat, neither had he partaken of wine at the king's table. He had been in the world, but not of it, like the disciples for whom Jesus prayed, "Not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil." Surely it was no hard thing for him who had been in the habit of opening his windows thrice daily "toward Jerusalem," to look up through the little window of his prison and realize the omnipotence of good, of infinite Truth and Love.

Type of the true Christian Scientist is this intrepid Daniel, mingling quietly with his fellows, making the best of a bad situation, living in peace even among a race of aliens and idolaters, but never allowing anything to interfere with the serving of his God continually; for to serve as he did is to think right always. He who "shall abide under the shadow of the Almighty" is he who "dwelleth in the secret place of the most High," not he who goes there only when he is in trouble. The true Christian Scientist dwells so constantly in Mind's abiding presence that his thoughts spontaneously go out in unconscious healing. He does not always need to speak; he lives in an atmosphere of right thinking, which speaks for itself, like the fragrance of a summer garden, silently abloom. Jesus on one occasion had only to turn and look upon Peter to send that weak disciple forth, healed of his fault, and weeping bitterly.

The true Christian Scientist is one who often blesses without knowing it. No one can even casually meet him without feeling better, or take his hand without realizing the sincerity of its clasp, or look into his eyes without remembering that the pure in heart see God. He does not have his moments of rapturous exaltation, followed by the swing of the pendulum to the other extreme, but is ever poised, alert, awake, listening for the Father's voice, ready to go, to come, to wait, to speak or to keep silent, as the Father wills. He is the Daniel of the twentieth century; and when he is cast into the den of lions,—as he sometimes is,—we know that after his night of vigil the

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quiet hour of dawn will come, when he will serenely look up into the anxious face of his would-be persecutor and say, as did that other one who served continually: "O king, live forever. My God hath sent his angel, and hath shut the lions' mouths, that they have not hurt me."

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Individual Work

JOHN D. FRANCE

Mrs. Eddy says that "success in life depends upon persistent effort, upon the improvement of moments more than upon any other one thing" (Miscellaneous Writings, p. 230). Among the first problems which confront the beginner in Christian Science is that of mental work. Sometimes error appears to us with the intimation that we do not want to work, or that all work is for the regular practitioners to do. That this is error becomes evident if we remember the Scriptural admonition that we are to work out our own salvation. Paul does not leave us suspended in mid-air with this statement, but supplements it with the assurance that divine Love furthers our every effort in this direction.

When we comprehend that to think of Truth is to think of God, spiritual thought no longer seems narrowing. As we perceive that our concept of home, of humanity, and of all things is objectified in experience, just as our face is reflected in a mirror, we see the necessity of having our thought established on such a basis as to make experience harmonious, and know how impossible it is for others to do our work for us, or even to render us much assistance, unless we keep our own thought receptive by constant effort toward Christianly scientific thinking. How can Christians walk in an orderly way unless they are striving to bring every thought and act into harmony with divine Principle?

We are also tempted sometimes to believe that others are ignorantly or purposely trying to hinder us in our demonstrations; and how often, instead of dispelling this tempting thought, we offer it as a lame excuse for not expressing the truth we know full well that we should. God is conscious of His own children. Intelligence, strength, activity, supply, and all good are reflected directly to each individual idea from the one source, omnipresent Mind. Principle is a present positive remedy for any form of error that we face at any time. There is an all-powerful law of God with which to conquer every form that error assumes, and there is no condition, circumstance, or combination of mortal belief that can prevent us from turning to God's law in our thoughts, for thought is something which matter has never been able to imprison.

If we acknowledge God's omnipotence to be true, nothing can stop or even temporarily lessen the steady flow of intelligent activity from God to His child. In truth, we are already delivered; but we must wake from the mesmerism of lethargy and realize Love's activity. Why hold to the belief that we lack for supply, opportunity, intelligence, or understanding to do the work our Master told us to do, when we have an absolute Principle to apply to every state and stage of human experience? On the other hand, if we acknowledge the reality of sense testimony, we are simply forging bands to bind us to discordant conditions. We know the way of the Lord is perfect, and we walk in this way only when our words, thoughts, and deeds conform to Principle. If at one time our thought is scientific and at others governed by material sense, our walking is crooked and intermittent. Perhaps others are uplifted and encouraged when we walk rightly, and if we continue all is well. But if we sometimes walk and sometimes stand still, we perhaps cause others to bend the knee to doubt and discouragement, and they may again wander. On the other hand, if we walk rightly we bless all concerned.

Obviously it is the thought that man can be sick, sinful, disagreeable, or sorrowful, held either in reference to ourselves or others, which makes us unhappy. If for an instant we are sensible of harmonious conditions, for that instant we are happy. It follows, then, that if our lives were continuously concordant, permanent happiness would result. When we have once proved by a single demonstration of thought based on divine Principle that such thinking results in an harmonious manifestation, we ought not to doubt or falter in any instance, even though to sense we may stand utterly alone. In our human moments we sometimes think of the difficulties the Lord Jesus encountered as an evidence of the impossibility of our conquering certain phases of error. Jesus said, "I will pray the Father, and he shall give you another Comforter, that he may abide with you forever;" and Mrs. Eddy says, "This Comforter I understand to be Divine Science" (Science and Health, p. 55). If we have even a glimpse of this Comforter, it rests with us to demonstrate its presence and power.

If God is all, then all thought and activity must be of God, and in proportion as we turn away from a false sense of self to the God consciousness, will the divine activity be manifest in us. This is done, not by trying to kill evil, but by realizing the all-presence of good. Paul says, "For we that are in this tabernacle do groan, being burdened: not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life;" not by taking off an imaginary coat, error, but by realizing that God is perfection in every attribute, and that His image and likeness, man, never was, could not be, less than perfect. Elijah said, "If the Lord be God, follow him: but if Baal, then follow him." If spiritual truth is true, let us use it to dispel every human woe. So long as we believe the control of Spirit to be in the future, so long will the kingdom be far off instead of at hand.

In the writer's early experiences in Christian Science a friend who was a Scientist moved from the city to the country. Seemingly the opportunity for any vigorous work for our cause was rendered impossible, but the writer found on repeated visits that such was not the case. The same activity, the same healing of the sick continued. From this it seems that it is not our surroundings but our own condition of thought that brings forth the fruits of the Spirit. St. James says: "If any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass: for he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was. But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed."

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Appropriation

EVELYN SYLVESTER KNOWLES

If we would be perfect, even as the Father "which is in heaven is perfect," must we not claim and appropriate all the qualities and attributes of the divine nature which belong to man as God's idea? When Jesus said, "He that believeth on me, the works that I do shall he do also," he was thoroughly in earnest. He had claimed man's birthright of spiritual dominion which enabled him to do the works of the Father, and he assures us that it is ours to do the same. A gift or a promise is of no actual value to us until we claim it. The toy given to a child affords him no enjoyment until he accepts and uses it. A promissory note may lie in one's safe for

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years, adding nothing to one's material wealth unless payment is received. A gold mine or a diamond field will yield nothing to the one who refuses to explore it and appropriate its treasures.

God has given man dominion over all the earth, and it is therefore our part to accept and appropriate this divine gift. Are we doing this, or are we letting the things which we should rule, rule us? We are prone to fear what we should govern; to cater to so-called material laws which we should control; to succumb to sorrow, disease, sin, and death as the result of our belief in the power of that which we might defy. Thus by failing to appropriate man's God-bestowed dominion, we fall a prey to material laws instead of making them subservient to the universal good.

Mrs. Eddy says that man "is the compound idea of God, including all right ideas" (Science and Health, p. 475). Possessing "all right ideas," the real universe is his by birthright. The carnal senses, however, can no more possess the spiritual, than the senses of Soul can cognize the material. At present, while overcoming the flesh and all error, while displacing material concepts by spiritual facts, we cannot ignore the manifestations of falsity, but we can and must educate ourselves out of the belief that they are real, thus ceasing to mistake the counterfeit for the genuine.

This education consists largely in a series of appropriations. To know the spiritual universe, as has been intimated, is man's birthright. The wisdom of Spirit is the rule of right thought; the love of Spirit is the beneficent activity of good; the law of Spirit is the eternal rule of right, which when honored and obeyed, brings harmony and freedom. Through the apprehension and application of spiritual law we may govern the so-called material universe. Sickness flees before God's law, sin and death are destroyed by it; indeed, every phase of wrong thinking and erroneous belief is thus annihilated. Heaven then no longer seems afar, but is found in the individual consciousness, where the reign of health, holiness, and love disseminates blessings every hour and upon all, making our heaven ever present and everywhere, and all this through the application of the truth which is already ours.

We cannot obtain ultimate spiritual results, however, until we have faithfully followed the rules which have to do with the solution of our problems. These rules are simple, the first, perhaps, being the attainment of a teachable, childlike spirit, which yields absolute obedience to governing Principle. In mathematics the basic law is the unchanging right relation of numbers, and in music, the correct relation of sounds. In Christian Science it is the righteous and unchanging relation of God and man,—God the perfect Father, man the perfect child. It is self-evident that in expressing this perfection, man reflects only that which emanates from the divine Mind, his governing Principle.

Only that obedience is acceptable to God which is spontaneous and uncompelled, and which expresses a contented mind. This does not speak for impulsiveness, but for thoughtful loyalty and gladness of spirit. Our Leader says, "Nothing but wrong intention can hinder your advancement" (Science and Health, p. 326). In the mean time, whatever our lot, we may

> Soften the upward path with a smile,
> And sweeten it with a song.

The lowly violet contentedly drinks the dew or rain, murmuring not over chill conditions, or lovingly lifts its little face to the morning's sunbeams, envying not the more exalted position of the queen of flowers. A loving, trusted Father has placed it where it will draw the nourishment best suited to the development of its perfection, and who shall declare it less beautiful than the rose? "If God so clothe the grass of the field," said the Master, "shall he not much more clothe you, O ye of little faith?"

Further, activity, mental as well as physical, is essential in our effort to attain perfection. The great Wayshower was active even when resting; he always emerged from his periods of cessation from work with renewed vigor and enlarged understanding, which proved that he had not been idle. We must be faithful and fearless in our activity. If the result appears to be coming wrong, we have but to fix our gaze upon Truth and Love, and listen for God's voice. Guided by unerring wisdom, we can afford to do what is right at the moment, trusting unchanging Principle for results.

Again, we must have the humility which is gained through the constant contemplation of the divine nature, that rare selflessness which displaces self-pity, self-condemnation, self-will, and every other manifestation of self-confidence or of self-love. Only thus is the mortal or temporal man "put off," and in his stead there appears the pure, spiritual child of God, made in His image, reflecting His perfection, and exercising the promised dominion over all the earth. As our revered Leader has truly said, "Whatever is possible to God, is possible to man *as God's reflection*" (Miscellaneous Writings, p. 183). This statement is corroborated in Revelation, where we read, "Behold, I have set before thee an open door, and no man can shut it." It is ours to enter this portal and appropriate the treasures within.

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Just Judgment

JOSEPHINE H. TAPLIN

THE writer has a deep sense of gratitude for the protection of divine Love as manifested to her through the vigilant and untiring devotion to Principle shown by those in charge of our periodicals. Through an earnest desire to be of help, she sent in an article for the *Christian Science Sentinel*, believing sincerely that the rebuke it contained was much needed among some Christian Scientists and that all she wrote was scientific and helpful. Many months passed, but the article did not appear. Questioning why in her inmost thought, she again made a careful study of the copy of the manuscript sent in, when lo, spiritual unfoldment during the waiting period at once showed her its utter worthlessness. She had simply allowed herself to enter into judgment and condemnation of her fellow Scientists and to exploit her own self-righteousness.

What presumption it now seemed, what a faint realization of the all-power of divine Love! Her first thought, upon discovering this, was a great throb of thankfulness for the clear and loving thought of those who examine the articles sent in, joy that her own contribution went no farther than the waste-basket, where it could do no harm. To feel that, after all, she was not allowed to be a channel for harm to our cause gave her a deep sense of the protection of ever-present Love. Mrs. Eddy says in Science and Health (p. 444), "Let us be faithful in pointing the way through Christ, as we understand it, but let us also be careful always to 'judge righteous judgment,' and never to condemn rashly."

The error which the writer tried to attack seems still to be in evidence, but she now knows that it can be overcome only through a deeper and more patient love. Let us be thankful for the all-round thoughtfulness of those who are editing our periodicals, sifting the chaff from the wheat, and giving us to read only that which is helpful, and, in accordance with our promise as found in the tenets of our church, let us strive to be "merciful, just, and pure" (Science and Health, p. 497).

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Selected Articles

[Frederick Dixon in *Holloway Press*, London, England]

In a recent issue there is a reference to Christian Science in which the writer says that he is going to cure himself of gout by contraries, and thinks of joining the Christian Scientists. The Christian Scientists, he goes on to say, declare that pain is all imagination, and if you can persuade yourself that you have no pain, you will not feel it. Now, in one sense, I am inclined to agree with him. I think if you can persuade yourself that you have no pain, you will not feel it, for I am quite sure you will not persuade yourself as long as you have the pain. If, however, the writer thinks that this is Christian Science, he is about as completely mistaken as he is ever likely to be.

What Christian Science does say is, that pain is mental, and that the only way in which pain can be entirely overcome is by destroying the mental cause. This is not a position confined to Christian Science; it is the position of all idealist teaching. Where the Science of Christianity differs from the science of the laboratory, is that Christian Science insists that when people say mind is causation, they should take the next inevitable step and insist that in this case pain must be mentally destroyed, and not physically. If, that is to say, a person is suffering from toothache, the pain may no doubt be stopped by the extraction of a tooth or by the application of some drug. In reality, however, all that is happening is that an exceedingly clumsy way of persuading the mind, and so altering its material or subjective condition, is being adopted. It is quite plain that pain overcome by the application of material means is only overcome in that particular instance and at that particular moment, and another pain can assert itself the next moment. What Christian Science insists on is, that when it is once realized that pain is mental, the means of avoiding pain, not only at the moment but thereafter, is acquired, and that therefore real healing has supervened, not by merely dealing with an effect, but by the destruction of the cause. This is not pretending that you have no pain, it is simply recognizing what pain is and overcoming it scientifically. "Sickness," Mrs. Eddy writes, on page 460 of Science and Health, "is neither imaginary nor unreal,—that is, to the frightened, false sense of the patient. Sickness is more than fancy; it is solid conviction. It is therefore to be dealt with through right apprehension of the truth of being."

The teaching of Christian Science, then, is undertaken with the object of giving mankind a true understanding of being. If its teaching is effective, not only is the particular case of sickness aimed at healed, but the healing can extend through the whole gamut of human inharmony, whether of sorrow, sickness, or sin. This is surely what Jesus meant when he declared, "Ye shall know the truth, and the truth shall make you free," for he showed that the freedom which was the inheritance of a knowledge of Truth gives man dominion over matter in all its myriad forms.

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[Arthur Worthen in *The Miami* (Okla.) *Enterprise*]

It is evident that Jesus knew from his experience with some of his disciples that the time would come when there would be divers sects and denominations spring up, and in order that future generations might be able to distinguish between those who believed (understood) and those who did not, he said that "these signs shall follow them that believe." The theology that Jesus taught healed sickness as well as sin, and the physical healing was to be a mark of discipleship. For upward of three hundred years after the crucifixion a man's Christianity was measured by his ability to heal sickness. The healing of sickness is not the whole of Christian Science, however, but from the amount of suffering and pain seen all around us it would seem that there was a savior needed for the body as well as for the soul. And it is being proved in numberless cases every day that God can heal the sick now just as well as He ever could; and without the use of a poisonous drug.

One of the reasons why we rely on Christian Science in case of sickness is that we get better results from it than we formerly did from medicine. Jesus said, "Ye shall know the truth, and the truth shall make you free." Science, according to Webster, is truth ascertained. Christian Science insists that we can and must know the truth about God before we can enjoy eternal life, for, as Jesus says, "this is life eternal, that they might know thee the only true God." From its very inception Christian Science has been misrepresented and ridiculed by both the pulpit and the press, and in spite of this it has grown with a rapidity that is phenomenal, and the only way to stop it is to give the world something better.

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[Paul Stark Seeley in *Malheur Enterprise*, Vale, Ore.]

An editorial in a recent issue calls attention to some statements by eminent surgeons attributing appendicitis to mental causes. Another statement by a physicist, who was quoted, avers that nothing exists but electrons, whose cause is mind. These quotations fairly illustrate a present-day tendency to assign material phenomena to a mental cause. Since the conclusions arrived at by these gentlemen were, by implication, made akin to Christian Science, I ask permission to state what Christian Science teaches regarding matter, disease, and their origin.

For many ages the world's philosophers, investigators, and natural scientists have been trying to solve the riddle of the universe by assuming the reality of material things and then reasoning backward in the hope of finding some rational cause. The story of the man who tried to lift himself by his own boot-straps may perhaps be trite, but it well serves to show the utter futility of all attempts to explain a material universe while neglecting to take into account God and His spiritual nature. Christian Science, however, has chosen the course of reasoning laid down in the Bible, and has presented to mankind a system of religious teachings which begins with the simple premise stated by John, "God is love." From this fountain-source of infinite goodness it derives in its logical conclusions a practical Christianity which is today healing, purifying, and making glad many thousands of human sufferers in the four corners of the globe.

Since God is Love, He can be only good, and His love and goodness can be expressed only by Mind, even by the divine Mind, which is but another name for God. The divine Mind is everywhere; for what can limit intelligence? God must then include in His infinite nature all intelligence, wisdom, and power. There can be no other creator or creation, for God's all-inclusiveness and self-completeness makes a second power or creator an impossibility. As there is but one creator, there can be but one creation, similar in its nature to its cause, even to God, whom Jesus said is Spirit. His creation, therefore, is the spiritual universe and spiritual man, perfect and complete. And here it is of interest to note that in the account of the spiritual creation in Genesis, man is made in God's image and likeness. More than four thousands years later John reaffirms the statement by the declaration, "Now are we the sons of God." It is therefore plain that Christian Science has ample Biblical authority for its teaching that God is Spirit, expressed only by the spiritual universe and spir-

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itual man. But because Christian Scientists realize in some measure the reality of spiritual things, they do not treat with indifference the troubles of suffering humanity. Rather are they showing by their works the truly scientific way for mankind to find release from mortal bondage.

Following the account of the spiritual creation in the first chapter and first five verses of the second chapter of Genesis, it is related that "there went up a mist from the earth," and in the succeeding verses a material creation, the opposite of the spiritual creation, is described. The mist typifies an erroneous mortal belief which conceived a supposititious material universe and man. It was to avoid the pitfall of this evil belief that the man mentioned in the same chapter was counseled not to partake of "the tree of the knowledge of good and evil." By doing so he became an idolater, for he believed a lie to be a part of the truth, and the material universe and material man, though wholly unlike Spirit, he believed to be God's creation. Material creation and all its attendant ills are, therefore, in the light of Scriptural authority, but a lie believed to be true. There is but one remedy for a lie, and that is the truth, before which it disappears as the darkness before dawn. And so through the recognition of spiritual truth the lie of material sense will disappear, bringing to mankind the fulfilment of the Master's promise: "Ye shall know the truth, and the truth shall make you free." Then will men realize more fully the import of Paul's pointed statement, that "to be carnally minded is death; but to be spiritually minded is life and peace."

The human consciousness has been so absorbed in the mysteries, ambiguities, and contradictions of the material universe that it turns with misgiving and reluctance to God, slow to acknowledge His supremacy and the negative nature of its own being. It was to the materially minded Pharisees that Jesus directed his scathing arraignment of evil thinking, and tore from it forever the mask of false assumption when he said: "Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there was no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it." And yet the world, sunk in its abyss of materialism, continues to pull at its boot-straps and wonders why it is not lifted up, though deliverance be in thought itself. Jesus marked out the way, not with material theories and mortal beliefs, but with spiritual understanding, man's God-given inheritance, which is always sure, certain, and demonstrable.

As has been pointed out, Christian Science acknowledges no cause save the one divine Mind, God. Matter, the unlikeness of God, could not be created by Him. Nor is the problem of matter made any clearer by saying that matter is due to a mental cause, for, as said in Science and Health (p. 293), "matter and mortal mind are but different strata of human belief." Indeed, to be let loose from a belief in matter as real and to accept a belief that it is a mental phenomenon, is like converting water into steam. It attenuates but does not destroy it. Both matter and its supposed mental cause must be destroyed by the same process, even by turning from mortal belief to spiritual understanding. Disease and electrons are both concepts of the carnal or mortal mind, and both will disappear when man seeks from God rather than among material phenomena for an explanation of existence. Then will be understood the apostle's declaration, that "things which are seen [spiritually] were not made of things which do appear [to material sense]." The old man, fettered by the claims of material belief, will be put off, and the new man, made in God's likeness, will be put on, whose measure is "the stature of the fulness of Christ."

[M. I. Whitcroft in *Cheltenham* (England) *Examiner*]

I notice in a recent issue, in an article entitled "A Higher Thought Pilgrimage," the writer remarks that Christian Scientists refuse "to recognize the actual existence of disease." I do not know in which of the Christian Science publications she finds this teaching, but if she had taken the trouble to read Science and Health by Mrs. Eddy before making such a statement, she would have found there (on page 460) the following passage: "Sickness is neither imaginary nor unreal, —that is, to the frightened, false sense of the patient. Sickness is more than fancy; it is solid conviction. It is therefore to be dealt with through right apprehension of the truth of being." Christian Science teaches that the only reality is God and His creation, which is perfect, spiritual, and eternal. Does the writer wish us to understand that disease has a real, actual existence? If so, neither Christian Science nor Higher Thought and *materia medica* combined need ever undertake to destroy it, because man cannot destroy that which is real, that is, true, God-created.

In the same article we are told that to the exponent of Higher Thought referred to by the writer, "disease is a real thing, for which the ordinary medical and surgical processes . . . may be immediately necessary, but which is better met and permanently overcome in the long run by mental discipline, a striving toward clearer and higher thinking, which in turn corrects and ennobles the physical processes." Mrs. Eddy says, "The procuring cause and foundation of all sickness is fear, ignorance, or sin" (Science and Health, p. 411); therefore how can the effect be permanently overcome until the cause of the disease is removed? Jesus destroyed both the cause and the effect through his knowledge that they are one and the same, an unreality, a false belief, the outcome of ignorance of God, and of man made in His image.

Jesus' knowledge of truth, his "right apprehension of the truth of being," healed "all manner of sickness and all manner of disease" without any of the "necessary medical and surgical processes" of his day. He said, "Ye shall know the truth, and the truth shall make you free." Christian Scientists are daily proving that in proportion to their assimilation of the truth which Jesus taught and demonstrated, daily and hourly striving to let more of that Mind be in them "which was also in Christ Jesus," they are able to fulfil his commands to "preach the gospel" and "heal the sick," thus gaining for themselves and others that freedom promised as a result of knowledge of the truth.

While appreciating all that is beautiful and grand, Christian Scientists do not find that, like their critic, they seem to be dependent at every turn on the apparently "material" and to need pleasant environment as a stimulus to higher thought. On the contrary, they find that those things which appeal merely to the material senses, are no more necessary to their mental vision of the real and spiritual, of all that is beautiful, pure, and true, than they were to Jesus, as he went daily about his Father's business amid the poor and lowly in the towns and villages of Judea and Galilee.

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[John M. Henderson in *The Spokesman-Review*, Spokane, Wash.]

In a recent issue, in reporting the Episcopal conference, Bishop Brewer of Montana is quoted as saying: "There is a great deal of good in Christian Science, but their theology is as false as hell. . . . Their theory of healing is all right, and healing was taught by Christ, but we have got away from it." Blunt expressions of opinion, unsupported by argument or testimony, do not satisfy the multitudes of this progressive era who are yearning for a demonstrable knowledge of the truth. The Standard dictionary defines theological science

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as "the branch of science that treats of God and the relations of God and man." Christian Science accepts the Bible declaration that an infinite and perfect God created man in His own image and likeness, and understands that the seeming separation between God and man is the result of centuries of false teaching, and the consequent seeming existence in the human consciousness of a multitude of false beliefs concerning God and man.

On page 497 of "Science and Health with Key to the Scriptures" by Mrs. Eddy, may be found the tenets of Christian Science, the first of which reads: "As adherents of Truth, we take the inspired Word of the Bible as our sufficient *guide to eternal Life.*" Would it not be a difficult matter for the bishop to explain how a theology "false as hell" could be deduced from such a foundational tenet? Mrs. Eddy says on page 145 of the same volume: "The theology of Christian Science includes healing the sick. Our Master's first article of faith propounded to his students was healing, and he proved his faith by his works." On page 138 she says further: "Our Master said to every follower: 'Go ye into all the world, and preach the gospel to every creature! . . . Heal the sick! . . . Love thy neighbor as thyself!' It was this theology of Jesus which healed the sick and the sinning. It is his theology in this book and the spiritual meaning of this theology, which heals the sick and causes the wicked to 'forsake his way, and the unrighteous man his thoughts.'" The theology of Christian Science is the theology which was taught and practised by Christ Jesus.

The bishop's syllogistic arraignment of Christian Science is a "house divided against itself," and must therefore suffer the proverbial consequences. Accepting any two of his three *statements* as premises, and reasoning *a priori*, the remaining *statement* cannot follow as a logical conclusion, for the stream cannot rise higher than its source; good cannot emanate from evil, or evil from good. If the church, as the bishop confesses, has "got away" from Christian healing, it is because of its failure to understand and obey the command of Jesus to heal the sick as well as to preach the gospel. Jesus said: "He that believeth on me, the works that I do shall he do also;" and, "These signs shall follow them that believe;" namely, the healing of sickness and sin. Manifestly the badge of discipleship is ability to do the works the Master did.

Eighteen hundred years ago a statement, almost identical with that of the bishop, was made concerning the teachings of Jesus. The Pharisees admitted his healings, but condemned his theology. They said: "He casteth out devils through the prince of the devils." Jesus cited his healing of sickness and sin as proof of the divine source of the theology he was teaching. One hundred and fifty years ago the theological forefathers of the Bishop of Montana, among them Bishop Gibson of London and Bishop Warburton of Gloucester, condemned the theology of Wesley and Whitefield because it gave "shameful disturbance to the parochial clergy," and included "doctrines big with pernicious influences." The preachers were termed "enemies to the church," "fanatics," "bigots," guilty of "vanity, vindictiveness, hypocrisy,—the natural fruits of fanaticism." Wesley's effective refutation of his critics, in proof that his theology was not false, was his reference to the fruits of his ministry, to the multitude of his fellow men reclaimed from sinful ways. (See Winchester's "Life of John Wesley.")

Today Christian Scientists are striving to teach and practise the theology of Christ Jesus,—the healing of sickness and sin through the understanding of the relation of God and man. They rejoice in some measure of progress, and point in humble gratitude to the multitudes whom the knowledge of this truth has made free.

[Editorial in *Anderson* (Ind.) *Bulletin*]

The announcement by the local Christian Science church of a public lecture seems to make pertinent some observations in regard to this world-wide religious movement. The term "world-wide" is used advisedly. It is only thirty-eight years since Mrs. Eddy first gave to the world her book, "Science and Health with Key to the Scriptures," which contains an exposition of the doctrines of Christian Science and a method of interpretation of the Scriptures in many respects widely at variance with prevailing theological creeds and dogmas.

In the brief period of less than half a century, Christian Science has girdled the earth. The first church organization was effected at Boston in 1879, and is known as The Mother Church. The first building for The Mother Church was completed in 1894, at a cost of two hundred and fifty thousand dollars, and in 1906 an extension to this building, costing two million dollars, was opened for public worship. The organization of branch churches throughout the United States and Canada has gone on with amazing rapidity, until there is scarcely a city or town in which the cult is not represented. In England, Germany, and generally throughout continental Europe, the growth of Christian Science is little short of marvelous. In South Africa, Australasia, and in the "isles of the sea" this religion has flung to the breeze its banner of healing.

The *Bulletin* holds no brief for the Christian Scientists. As a newspaper, it engages in no religious discussions; but it may note that the public attitude toward Christian Science has undergone a great change in the past few years. During the period of early development, the new doctrines were met on every hand with fierce criticism, contumely, and gross misrepresentation; and yet the cause steadily advanced. As the ranks of the Scientists increased in numbers and they were seen to be earnest and sincere in their religious belief, were good neighbors and law-abiding citizens, intolerance gave way to tolerance, and even in many instances to mild approval.

We are informed that the lecture platform is one of the most efficient agencies of the Christian Scientists in presenting their doctrines to the public, and for correcting the many errors in the popular mind regarding these doctrines. The board of lectureship is composed of sixteen men eminently fitted for this work, and their field is the world. They answer calls for their services to all parts of the civilized globe. The healing of sickness and sin, as in primitive Christian times, is a distinctive tenet of the Scientists, and they claim that a spiritual understanding of the teachings of Christ Jesus makes the way clear to the "signs following" which the Master declared should be the evidence of true discipleship.

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[John W. Harwood in *Manchester* (England) *Citizen*]

The reason for the world-wide growth of the Christian Science movement is that its teaching is fulfilling the conditions laid down by the master Christian, "He that believeth on me, the works that I do shall he do also." This does not imply any limitation as to what can be done by spiritual means. Dr. Dearmer admits that there is scientific proof that spiritual healing is not confined to neurotic and inorganic diseases, but hesitates to acknowledge that the case of a broken leg could be dealt with successfully. If he admits the healing of Jesus, he must admit that it did not take long to restore the withered arm "like as the other" by spiritual means alone.

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One truth discovered, one pang of regret at not being able to express it, is worth all the fluency and flippancy in the world.—ALEXANDER SMITH.

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Editorial

Breaking Away

On page 150 of Science and Health Mrs. Eddy writes: "The science (so-called) of physics would have one believe that both matter and mind are subject to disease, and that, too, in spite of the individual's protest and contrary to the law of divine Mind [God]. This human view infringes man's free moral agency; and it is as evidently erroneous to the author, and will be to all others at some future day, as the practically rejected doctrine of the predestination of souls to damnation or salvation." That a start, at least, has been made toward the acceptance of the truth of this statement, many who have long been numbered in the ranks of Christian Scientists bear witness, and it is proved anew by the report of a sermon which recently appeared in the *Los Angeles* (Cal.) *Tribune*, from which we quote as follows:—

"Does God Send Disease?" was answered in the negative last evening by Dr. Charles Edward Locke, pastor of the First Methodist church, in his sermon before a large congregation, in which he said in part:—

"The ministry of pain and the philosophy of suffering are themes which essentially belong to the pulpit. There are some persons who think that pain is as much an element in the divine economy as peace, and suffering as rejoicing. Some easily dismiss the whole subject of pain by making God the author of all sickness and disease. Is this just? Is it Scriptural?

"Jesus declared that he was the light and life of the world. 'I am come that they might have life, and that they might have it more abundantly,' he said. On the advent morning the angel choir sang, 'On earth peace, good will toward men,' and Jesus later said, 'Peace I leave with you. My peace I give unto you,' etc. It must be conceded that neither abundant life nor fullest peace is found where there are disease and suffering. Indeed, Jesus was a foe to disease; he rebuked it everywhere.

"It is an ignorant libel against our heavenly Father to claim that He ever sends disease; and thus produces a fracture of a law in order to teach obedience to the law."

About the same time there was preached from the pulpit of another denomination a sermon of which the *Alliance* (Ohio) *Review* said:—

In a remarkable sermon to his congregation Sunday night the Rev. Rudolph C. Stoll, pastor of the First Presbyterian church, said he believed in Christian Science to a degree. He is not a Christian Scientist or he would not be in a Presbyterian pulpit. He believed the present creeds had many things out of date with present-day surroundings. He said the Christian Science creed is one that teaches people how to live; it is a practical truth, and its followers know why they follow it. "If Christ could heal the sick and the apostles could do it for three hundred years afterward, why cannot we do it now, if we are true Christians?" was one of the pastor's questions. It is a truth the followers demonstrate by the way they live. The pastor said he was not a Christian Scientist, but was trying to be honest. He intended to preach what he believed.

From still another pulpit, at practically the same time, was read a letter of resignation from a pastor to his congregation, because he had taken the advanced step of an open stand for the truth of the teachings of Christian Science. This letter, as reported in a despatch from Peabody, Mass., to *The Christian Science Monitor*, was in part as follows:—

"Luke said of the people of Berea that they were more noble than those of Thessalonica in that they received the word with all readiness of mind and searched the Scripture daily, whether those things were so. You have manifested the same nobility in the same way. I have tried, during these years, to grow in the knowledge and practise of the truth, and am convinced that I have succeeded in some measure. I have preached that which I believed true, regardless of tradition or precedent. In so far as my teaching has seemed strange or new, it has simply reflected my conviction that the usual conception of God and man was, to that extent, inadequate and short of the truth. I cannot conceive of any church responding more nobly. You have given me freedom and have freely accepted and tried to live the principles which I sought to preach and to prove before you. For all of this you cannot fail to have your reward.

"My change of views has come very slowly and in part unconsciously. Within a year some have doubted my right to continue as your pastor, although until now I myself have felt no inconsistency in my position. More recent developments of my own belief, however, convince me that I am in honor bound now to leave you free to develop your thought as you will."

In an interview with a *Monitor* correspondent at his home, this pastor (the Rev. Leon G. Miles), in reply to the question, "What are your reasons for resigning your pulpit, and adopting Christian Science?" replied:—

"My reason is that my theological views have changed. They have changed because I have studied the conditions that confront the church of today and the methods which are being used to solve those problems; and it does not seem to me that the methods being used in the so-called orthodox denominations are as successful as they ought to be. While they are undoubtedly accomplishing good, they are not reaching the heart of the problem. The incoming tide of civilization has an element in it that the outgoing did not have, and the spiritual ideal of Christian Science is, in my opinion, the element necessary to be added to meet this need.

"My change of views has come very slowly and in part unconsciously, after some five years of study. The Christian Scientists are doing things. Not that other religions are not accomplishing good, but they are not taking the full gospel. Christ said, 'As ye go, preach;' and immediately said, 'Heal the sick.' And he did not mean with drugs, but by divine power. I have no fault to find with the Baptists. They are doing good work, better than some others in my opinion. It is simply that Christian Science presents a broader outlook to mankind."

These utterances by clergymen who have broken away from the former orthodox belief that sin and suffering are divinely authorized, are significant of the changes which have followed Mrs. Eddy's promulgation of the doctrines of Christian Science. They are indicative of an intense and constantly growing dissatisfaction with the old way of thinking about God, and that the "future day" of which Mrs. Eddy wrote with such confidence is fast approaching. In view of all this, it is pertinent to ask ourselves whether we as Christian Scientists are individually doing what we can to hasten the coming of the day when all men shall know God not as the dispenser of evil, but the giver of "every good gift."

Archibald McLellan.

Need and Its Supply

Asserted human needs are in large part not needs but wants, and to gratify a want may mean not good but ill. It may bring a passing pleasure that has an abiding aftermath of pain, so that the supply of demand shall work havoc for character and the best human interests. Witness the influence of the cheap novel, and the newspaper or magazine which is conducted simply to make money by supplying whatever mortals may want, quite regardless whether it is likely to prove a blessing or a curse in its effects.

The disease and decay brought about by the rule of ignoble wants is illustrated in the comments of Sallust upon the circumstances attending the decline of the Roman empire. Writing of "The Conspiracy of Catiline," he says: "When by perseverance and integrity the republic had increased its power . . . and sea and land lay everywhere open to her sway, fortune then began to exercise her tyranny, . . . the objects of desire became a burden and a trouble, the love of money and then the love of power began to prevail, and these became as it were the source of every evil. Avarice subverted honesty, integrity, and other honorable principles, and in their stead inculcated pride, inhumanity, contempt of religion, and general venality."

The feeding of a wolf of want which has clothed itself in the lambskin of need, and thus made moving appeal for sympathy and satisfaction, has destroyed men and nations in every age, and how manifest are both the deception and its outcome in the self-destroying insistence upon the multiplication of armaments by so-called civilized and Christian nations today!

In his letter to the Philippians, St. Paul expresses the scientific fact of being when he says, "My God shall supply all your need according to his riches in glory by Christ Jesus," and to the inculcation and demonstration of this spiritual truth Christian Science is wholly committed. It teaches that human need can include only that which directly or indirectly con-

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duces to spiritual advance, and that God and He alone is the source of all that supplies it. It begets the capacity and the habitual disposition to discriminate between mortal wants and human needs. It also begets an habitual and intelligent reliance upon divine Love for the supply of these needs. This is the sum and substance of that illumined faith or spiritual understanding which is no less efficient today than it was in Jesus' time, because it is an immutable divine order, the law of Life.

Here as everywhere the distinctive feature of Christian Science teaching is manifest: it relates every experience of every-day living to God. First of all, it centers thought upon *the discrimination between* want and need, and then upon *God, divine Love, as the* source of supply for every legitimate want, and in this it is leading Christian consciousness back to one of the best habits of the early Hebrew faith. Nothing is more beautiful or more in contrast with much modern belief and impulse than the childlike confidence in God, and the constant turning to Him which characterized the ancient prophets and sages. This is the true Christian attitude, and it effects an adjustment of supply and demand by bringing every human experience into correlation, through praise, or prayer, or both, with divine Love. It enables us to realize the truth of Mrs. Eddy's words, when she says, "Spirit duly feeds and clothes every object, as it appears in the line of spiritual creation, thus tenderly expressing the fatherhood and motherhood of God" (Science and Health, p. 507).

Nothing surely is more assertive and continuous than the sense of need, and when this invariably begets in us a thought of God, and prompts to unswerving dependence upon Him, then triumph is at hand, we can both say and prove that in *God we have* put our trust.

JOHN B. WILLIS.

Principle and Consecration

IT is very interesting to students of Christian Science to trace the working out of the spiritual idea in human consciousness through its symbolic presentation as found in the Jewish ceremonial law, and then in the more direct statements of the prophets, up to the practical presentation of divine Principle in the ministry of Christ Jesus. We are reminded in the epistle to the Hebrews that the law had only "a shadow of good things to come, and not the very image of the things." In the study of the entire Scriptures it is well to keep ever before us Mrs. Eddy's statement that "the one important interpretation of Scripture is the spiritual" (Science and Health, p. 320). This does not mean that we should accept or give out fanciful interpretations of any part of the Bible, but that we let the pattern shown on the mount be made of actual service in our character building and in working out all the problems of human experience.

In the books of Exodus and Leviticus we read that at the consecration of the Levites their ears, hands, and feet were touched with blood and also with the holy oil, a ceremony which typified the consecration of human consciousness and activity to divine service. It is also noteworthy that a similar rite was used at the cleansings of lepers, and here it may be well to read the words of our text-book which tell us that "the spiritual essence of blood is sacrifice," and which define oil as "consecration; charity; gentleness; prayer; heavenly inspiration" (Science and Health, pp. 25, 592). With this ever before our thought, we shall see in the light of Christian Science how we may meet the demands of Principle by living consecrated lives, and thus be prepared to do good to all with whom we come in contact. We all need to be cleansed from the leprosy of sensual mortal belief, then we are ready to become, as we read in St. John's vision, "priests unto God." We cannot too often lay hold upon, not the mere sign or symbol, but the vital truth which touches and quickens each faculty until prompt and cheerful obedience is yielded to the demands of Principle.

There are some who wonder why they are not more quickly lifted above all sense of limitation and suffering, if Christian Science is demonstrable, as is claimed. To this it may be answered that, being scientific, all its rules must be complied with. Here is a most important one. Isaiah answers the question, "Who among us shall dwell with the devouring fire?"—and emerge from it victorious? We read that it is he who "walketh righteously, and speaketh uprightly, . . . that stoppeth his ears from hearing of blood, and shutteth his eyes from seeing evil." Such a one "shall dwell on high: his place of defense shall be the munitions of rocks: bread shall be given him; his waters shall be sure," and this beautiful chapter closes with the emphatic declaration, "The inhabitant [of Zion] shall not say, I am sick."

This whole passage is a fine description of complete healing as understood in Christian Science, and we may well ask ourselves to what extent we are obeying the rule which ensures the healing. Are we closing our ears to tales of crime and carnage, of wickedness and woe, and refusing to put life into that which God neither made nor sanctioned? The one who is best prepared to help needy and afflicted mortals is not the one who begins by admitting evil to his own consciousness, but the one who first, last, and always maintains the supremacy of God, good, and refuses to acknowledge aught as real, save God and His idea.

When Adam complained that he was afraid, and naked, God said, "Who told thee that thou wast naked?" Adam and Eve did not stop their ears to evil, and other mortals who follow their example wonder why God does not help them, when their ears are so engaged with suggestions of sin and disease that they fail to hear the voice of divine Love. It is not enough that we refrain from voicing evil; we must not listen to it. Christ Jesus said that the ears of the people were "dull of hearing," and so he could not heal them; but he added, "Blessed are your eyes, for they see: and your ears, for they hear;" that is, hear the life-giving Truth. Can this be said of us?

ANNIE M. KNOTT.

Among the Churches

Current Notes

MINNEAPOLIS AND ST. PAUL, MINN.—The Christian Science churches of Minneapolis and St. Paul united this year in maintaining a reading-room tent at the state fair. The fair is held under the auspices of the Minnesota State Agricultural Society and is considered the largest of its kind in the United States, if not in the world, while its sessions extend over a full week. We were fortunate in securing a most advantageous location, and erected a tent fifty feet long by thirty wide, which was supplied with all the works of our Leader in ample quantities, together with the *Quarterly*, pamphlets, and current publications of the Publishing Society.

We are very enthusiastic over the outcome of this first effort on our part, which indicated very clearly that in succeeding years it may well be greatly expanded. On days when the weather was favorable, we had from three hundred and fifty to four hundred visitors each day, and it was the general opinion that our tent was the most attractive and popular place on the grounds. The workers in charge reported interesting incidents, which indicated that the tent filled a need and performed a function in advancing the cause of Christian Science.—*Correspondence.*

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The Lectures

Houston, Texas

To large and appreciative audiences Bliss Knapp lectured twice on Christian Science in First Church of Christ, Scientist. Col. John Q. Tabor introduced Mr. Knapp at the first lecture and said in part:—

Christian Science, the Science of Christianity, as taught by Jesus the Christ nearly two thousand years ago, has been receiving the profound attention of thinking people throughout the world for more than forty years, and at no time more than the present. This is attested by the splendid audience with us this evening and the splendid audiences which greet our lecturers everywhere.—*Houston Daily Post.*

At the second lecture the introduction by Rezin D. Steele, first reader, was in part as follows:—

A large percentage of the Christian Scientists of today were at one time unacquainted with the Principle of this Science of Christianity and, holding more or less erroneous views regarding it, were in consequence prejudiced against it to a greater or less extent. But, either through benefits which they received, or through observation of the benefits received by relatives or friends, they were led to investigate, and found their old opinions and prejudices untrue and unjust; and they also found in Christian Science a satisfying, logical, practical, healing religion, applicable not only to their spiritual welfare, but to every phase of human experience.

Correspondence.

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Bangor, Maine

Virgil O. Strickler, who gave an interesting lecture on Christian Science in City Hall, was introduced as follows by Gorham H. Wood:—

The purpose of this evening's lecture on Christian Science is not to persuade any one to depart from religious conviction, nor to raise an argument on the question of religion in any of its phases, but rather to set before us, from an authoritative standpoint, what Christian Science is and what it does, leaving all free to reach their own conclusions. If, however, as a logical sequence of this lecture, we are led further to investigate Christian Science through the writings of its Discoverer and Founder, Mrs. Eddy, and through the church services and other avenues of information open to all, we shall find, beyond question, the reasons why Christian Science has encircled the globe, demonstrating great power and vitality in every city, village, and hamlet it has entered.—*Correspondence.*

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San Francisco, Cal.

A lecture on Christian Science was given by the Hon. Clarence A. Buskirk in Dreamland rink, under the auspices of Third Church of Christ, Scientist. The introduction by D. A. Woodward was in part as follows:—

There are some propositions on which all classes of society agree, no matter how much they differ on others. Jesus the Christ, nearly two thousand years ago, voiced one when he said, "Ye shall know the truth, and the truth shall make you free," evidently recognizing that truth must be as effective in our daily life as it is in mathematics; that religion to be true must be scientific, demonstrable. In our time a New England woman, Mrs. Eddy, wrote in Science and Health (p. 174): "Truth is revealed. It needs only to be practised," —to be established in human consciousness, as it always has been in the Mind which was in Christ Jesus, the Mind that freed all those who thronged the great master of Christianity, who said, "He that believeth on me, the works that I do shall he do also." Thousands throughout the civilized world are again proving the correctness of these statements in proportion as they know God to be "no respecter of persons," and that truth never changes.

As Christian Scientists we believe the necessity is to have our true motives and aims understood, to have all recognize that we are striving to live and t ll our neighbors about this gospel, not simply because one great teacher in the first and another in the nineteenth century taught and demonstrated it, but because we have been able to prove for ourselves this eternal fact and give our testimony as to what has come into our lives as the result of the study and practise of their words and works.—*Correspondence.*

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Butte, Mont.

Clarence C. Eaton, in speaking on Christian Science to a large audience at the Auditorium, was introduced by Attorney Walter H. Holliday, who said:—

I have been requested, somewhat unexpectedly, to introduce the speaker of the evening. While not a member of the Scientist church myself, I may truthfully state that the reading of Mrs. Eddy's great work, "Science and Health with Key to the Scriptures," as well as other Christian Science writings, has impressed me very favorably and convinced me that, whether or not Christian Science is all its votaries claim it to be, undoubtedly it is a permanent force for good, for the higher development and uplift of humanity. Christian Science is worthy the most serious study and consideration, as all unprejudiced minds who have examined its teachings must admit. Any theory or teaching which is powerful enough to attract the attention of more than a million earnest and educated men and women and transform them into enthusiastic disciples, is not to be dismissed lightly or treated with contempt. This faith is daily gaining ground. It cannot be ignored and it should be understood.—*The Butte Miner.*

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Johnstown, Pa.

Willis F. Gross, who lectured on Christian Science, was introduced by Robert C. Hoerle, United States commissioner, whose words were in part as follows:—

In the religious world today, probably no subject is so much talked of and commented upon as Christian Science; and it is likewise true that the vast majority of people are unacquainted with what Christian Science really is, what is claimed for it, what it has accomplished and is accomplishing. It is not a new religion, but a restoration of the teachings of Jesus Christ as actually taught and practised by him, and is based entirely upon the Bible. The first tenet of Christian Science reads: "As adherents of Truth, we take the inspired Word of the Bible as our sufficient guide to eternal Life" (Science and Health, p. 497). With a foundation such as this, is it any wonder that the adherents of Christian Science have accomplished so much?

There is nothing startling or amazing in the fundamentals of this religion. It accepts truths admitted for ages by close students of the Bible, and upon those truths are predicated logical and reasonable conclusions. It is not a religion for those who are mentally sluggish, or one that can be satisfactorily learned and practised without mental effort; and that is one of the reasons why Christian Science has attracted thinking people and is steadily growing, in spite of the attacks

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upon it from many sources where it is not understood. Its adherents walk through life with such confidence in the ultimate realization of the truth, as presented by Christian Science, that the attacks of those who do not comprehend it bother them not at all. Christian Science numbers among its adherents people from practically every denomination of Christian and other religions, and from every walk of life. Though it was founded only fifty years ago, its adherents today number considerably over a million, and it is a most significant fact that since 1906 this religion has shown a greater percentage of increase than any other.

Correspondence.

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Quincy, Ill.

Every seat in the Empire theater was filled at the lecture by William R. Rathvon on "Christian Science and Its Results." In introducing the lecturer, E. G. Bauman, superintendent of public schools of Quincy, spoke in part as follows:—

I esteem it an honor that the invitation came to me to preside at this meeting, and I wish to assure you that it was a very great pleasure to me to accept the invitation. In the course of the past ten years, it has been my good fortune to meet many of those who are devout believers in the doctrines of Christian Science. I have always found these people noble men and noble women, sincere and conscientious in their beliefs. Both observation and study have impressed me with the fact that the doctrines and teachings of the Christian Science church seek to lead its followers to the light and truth as revealed to mankind by the humble Nazarene. It should be no wonder, therefore, that in a span of but a few short years this organization has added to its followers many thousands who are happy in the thought of having accepted its teachings.

Paul Hanus, the noted educational expert, at a banquet in New York city last week, said that the present-day test of the worth and merit of any organization is not opinion, but a thorough, crucial study and a sound investigation, based upon well-grounded principles. The fact that a thorough, unbiased study and investigation has been conducive to the continued growth of the Christian Science church, should cause every person, whatever may be his own belief, to be willing to give to the teachers of this doctrine that attention which comes of a fair and wholly unbiased mind.

The Herald.

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Oshkosh, Wis.

Postmaster Edward M. Crane, in introducing Virgil O. Strickler, who lectured on Christian Science, said in part:—

I am not a Christian Scientist, but I am not without powers of observation. I know that the doctrine is in opposition to the turbulence, selfishness, greed, and hypocrisy of the world. I know that despairing souls revive under its benevolent and tranquilizing influence. I know that those weary and heavy-laden find fresh courage in a draught from the chalice of this new faith. I know that in its tenets lies exemplification of the teachings and of the humility of the blessed Jesus.

Correspondence.

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Lectures to be Delivered

Benton Harbor, Mich.—Virgil O. Strickler, First Church of Christ, Scientist, Pleasant street, 8 p.m., Nov. 27.

Berkeley, Cal.—Rev. William P. McKenzie, High School auditorium, 8 p.m., Nov. 23.

Berlin, Ontario.—Bicknell Young, church edifice, 8 p.m., Nov. 25.

Birmingham, Ala.—Virgil O. Strickler, Bijou theater, 3 p.m., Nov. 23.

Brantford, Ontario.—Clarence C. Eaton, Conservatory of Music, 8:15 p.m., Nov. 25.

Chadron, Neb.—Clarence W. Chadwick, Loomer opera house, 8 p.m., Nov. 28.

Chanute, Kan.—Bliss Knapp, Hetrick theater, 8 p.m., Nov. 28.

Council Bluffs, Iowa.—Willis F. Gross, Masonic Temple, 8 p.m., Nov. 24.

Dubuque, Iowa.—Clarence W. Chadwick, church edifice, 8 p.m., Nov. 25.

Evansville, Ind.—Bliss Knapp, Evans hall, corner Fifth and Locust streets, 8 p.m., Nov. 25.

Fort Worth, Texas.—Francis J. Fluno, M.D., Byers opera house, 3:30 p.m., Nov. 23.

Franklin, Pa.—Bicknell Young, Odd Fellows Temple, 8 p.m., Nov. 28.

Gary, Ind.—Bliss Knapp, Commercial hall, 615 Broadway, 8 p.m., Nov. 21.

Hamilton, Ontario.—Bicknell Young, church edifice, 8 p.m., Nov. 24.

Kingston, Ontario.—Bicknell Young, Grand Opera house, 8 p.m., Nov. 20.

Le Roy, Kan.—Bliss Knapp, Union hall, 8 p.m., Nov. 27.

Lima, Ohio.—Virgil O. Strickler, Faurot opera house, 8 p.m., Nov. 28.

Marshall, Texas.—Judge Clifford P. Smith, auditorium, City Hall, 8 p.m., Nov. 18.

Marysville, Kan.—Judge Clifford P. Smith, White's hall, 8 p.m., Nov. 28.

Mattoon, Ill.—Clarence W. Chadwick, Grand theater, 3 p.m., Nov. 23.

McAlester, Okla.—Judge Clifford P. Smith, Busby theater, 8 p.m., Nov. 21.

Mechanicsburg, Ohio.—Bliss Knapp, Main Street theater, 8 p.m., Nov. 24.

Mexico, Mo.—Judge Clifford P. Smith, Court-house, 8 p.m., Nov. 27.

Oakland, Cal. (Second Church).—Rev. William P. McKenzie, Idora Park theater, 8 p.m., Nov. 25.

Oakland, Cal. (Fourth Church).—Rev. William P. McKenzie, Macdonough theater, 8 p.m., Nov. 24.

Palisades, Col.—Rev. William P. McKenzie, Bower hall, 8 p.m., Nov. 28.

Quincy, Ill.—Clarence W. Chadwick, Empire Hippodrome theater, 8 p.m., Nov. 24.

Richmond, Ind.—Virgil O. Strickler, Gennett theater, 8 p.m., Nov. 24.

San Antonio, Texas.—Francis J. Fluno, M.D., Gunter hotel, 8 p.m., Nov. 25.

Sandusky, Ohio.—Bliss Knapp, Carnegie Library building, 3 p.m., Nov. 23.

St. Louis, Mo. (Third Church).—Judge Clifford P. Smith, church edifice, 3524 Russell avenue, 8 p.m., Nov. 25.

Syracuse, N. Y.—Clarence C. Eaton, Wieting opera house, 8 p.m., Nov. 23.

Tiffin, Ohio.—Virgil O. Strickler, Grand Opera house, 8:15 p.m., Nov. 25.

Toronto, Ontario (Third Church).—Bicknell Young, auditorium, Canadian Foresters' building, 22 College street, 8:15 p.m., Nov. 22, and 3:15 p.m., Nov. 23.

Tulsa, Okla.—Judge Clifford P. Smith, Grand Opera house, 8 p.m., Nov. 24.

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Testimonies of Healing

[Translated from the German]

I wish to give thanks for the help which I have received through Christian Science, more particularly for two instances in which I have experienced healing, and of which I would like to give a brief account. One of these was a case of inflammation in the palm of the hand, which I had contracted while doing practical work in a ship-building yard. The hand and forearm swelled up so quickly during work that I had to stop, but through the loving help of a Christian Science practitioner I was enabled to use my hand after six days and to do my full share of the work, although the physician who examined my hand, in accordance with the regulations of the yard, had predicted about four weeks' unfitness for work.

The other case was an abscess on the arm, due, I believe, to the same cause as the first trouble. In the course of my year of military service I was on board a German battleship in the Mediterranean. As we had left port for a length of time, it seemed impossible for me at first to secure Christian Science treatment, and owing to unfitness for service, I had to report at the lazaretto. The ship's surgeons tried to help me by making incisions three times, at intervals of from one to two weeks; but instead of improving, the condition grew worse after each incision. They therefore proposed to perform a more extensive operation under narcotics, to which I objected, as I had then been afforded an opportunity to apply for help to the Christian Science practitioner. I had rather weakened my own position by holding the thought that Christian Science treatment could not be effective so long as I was compelled to submit to medical treatment. But from the moment that the physician gave up treating me, I got rid of the mental obstruction, and the result was that on the following day the inflammation was gone. After three days I was able to take off the protective bandage and to stretch my arm, and in one week's time to do gymnastics as formerly. In this second instance help was given from Dresden, Germany, while I was on the south coast of Spain, and I am happy to know that the truth may be applied everywhere, irrespective of time and space.

I am deeply grateful to God, and I wish to give sincere thanks to our revered Leader, Mrs. Eddy, for this wonderful healing truth.—Gerhard Junge, Dresden, Germany.

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I wish to express my gratitude for the blessings that have come to me through the study and application of Christian Science. In my ignorance, before I had read "Science and Health with Key to the Scriptures" by Mrs. Eddy, I criticized Christian Science severely; but on visiting relatives some eleven years ago, I was much surprised to learn that they had become interested, and the wonderful healing which they told me had occurred in the case of their youngest child through its agency, excited my curiosity to see the book. I read the chapter on Prayer, and immediately my opinion of Christian Science was changed. Here was something for which I had been striving, and I might add starving, for a long time. When I returned home, I purchased a copy of the book, and my dear mother and myself read and studied it in connection with the Bible; and let me say here, that the dictionary proved an invaluable aid, for many words which seemed to us oddly used, were cleared up by such reference.

We did not become interested in Science in the hope of any physical healing, but through the understanding thus gleaned I was nevertheless healed of a chronic affection of the stomach with which I had been afflicted more than a year. Our family physician had treated me for months unsuccessfully, and I was then taking treatment of one of the best stomach specialists in Indianapolis, Ind., where we lived. The latter informed me that he could not cure me, but could only alleviate the pain during the frequently occurring attacks, and that by following his instructions rigidly I might, after seven years (as according to medical theories the system changes every seven years), outgrow the disease, providing I was strong enough to stand it that length of time.

During one of the severest of these attacks, after I had been reading Science and Health for a couple of months, I determined to try Christian Science. If it healed others, it could heal me. Though in excruciating pain, which no change in position lessened, I cast aside medicine and called for the book, which I read intently for some time. In less than thirty minutes I was a well girl, free from all pain, and I have never since had an attack of that complaint. My back was not left sore, nor was I weak for days following, as I had been after previous attacks.

It has since been proven to me that Christian Science can heal grief as well as acute and chronic disease. The study has benefited me morally, mentally, and physically. I am indeed grateful to God for every experience that has helped to bring this wonderful truth to my vision, and my desire is that I may wisely apply the little understanding I have of this inexhaustible subject, so that I may be accounted worthy to receive and impart more of its blessings.

Ethel C. Brown, Chicago, Ill.

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We may well "rejoice evermore," for God in His goodness and mercy does truly dwell with men. Mrs. Eddy tells us in the first paragraph of "Science and Health with Key to the Scriptures" how it is with us as it was with the shepherds in Judæa when the star was seen. I did not begin the study of Christian Science for physical healing, but because I had so long desired to know the "why" of everything, for I believed there must be a reasonable answer to every question that could be asked. Up to eight years ago I spent my life in chasing shadows and grasping after the bubbles of human living, hoping to find the substantial. My questions were of a nature to cause those I questioned to say that those were "the deep things of God" and that such questions were likely to ruin any system of theology. I was no pleasure to myself or my friends, because I was so absorbed in finding the "why" of it all, and was weary of the material, which did not satisfy in the least. I wondered why I had been created to worry those I loved, and every time the "still small voice" would answer that it was for some good, that some day I would find something to satisfy this yearning.

After years of this captivity I began to read in Science and Health at the chapter called Recapitulation, the logic of which claimed my attention. I did not turn from my material education to see as Moses did why "the bush was not consumed"—even though I had had proofs of Truth's power in the healing of typhoid fever and pneumonia—until I was healed in two hours of lockjaw, for I knew this disease was incurable according to medical law. I also found that a good interpretation of "incurable" is this, "Man's extremity is God's opportunity;" and as the truth of this statement dawned upon me clearly, I was able to see the star and rejoice "with exceeding great joy."

My lifelong desire had been to do some good for humanity; but all my plans had failed, for they were built on the sands of doubt and fear. Since beginning the study and use of Christian Science, however, I have seen the truth and trust in God overcome almost every phase of sin and disease, and

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like Joshua I have stood on holy ground, for I have also seen death overcome. My mother, over sixty years of age, through trusting Christian Science treatment, using God's promises for us, dispensed with the services of a surgeon to take several stitches in a wound, and six days later there was not even a mark to show where the wound had been. This was considered by many a wonderful demonstration of Truth, since the wound was between the ankle and knee, and the bone exposed.

I thank God for the many proofs of His care, and know that "divine Love always has met and always will meet every human need" (Science and Health, p. 494). God does indeed supply my every need. Oh, that I might tell the blessings we gain as we apply Christian Science teaching. Even the Scripture, "O death, where is thy sting? O grave, where is thy victory?" has been found upon our lips.

With much gratitude to our dear Leader for her unselfish labors for humanity, I send this testimony with the hope that I may be one of the "minute men and women" of whom she speaks in "Miscellaneous Writings" (p. 158), that I may learn better how to be a Christian Scientist.

GEORGA F. CAMPBELL, Paris, Texas.

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I send my testimony in the hope that it may benefit some seeker after the truth. I thank God for the healing of my young son through Christian Science from a severe attack of mumps. After one treatment the disease left him immediately, and no bad effects followed. I would also express my thanks to God for the healing of my baby girl. Soon after she had been treated by the practitioner, the fever and the severe cold vanished. It was divine Love working through Christian Science that healed her.

I also wish to express my gratitude for the healing of a throat trouble from which I had suffered for over a year. I could not read aloud, but after receiving treatment at the practitioner's house, I came home and read that night to my husband, and have been able to do so ever since. I am well now, and I hope that God will prosper the good work of Christian Science in the healing of the poor, as the Master did and as he taught others to do. Again I thank God for His goodness to me.

MRS. JAMES BELL, Guelph, Ontario, Canada.

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I feel it both a duty and a pleasure to tell those who are seeking the truth what Christian Science has done for me. Some five years ago I lost one whom I loved very dearly, and my two little children were left motherless. I struggled on alone, with housekeepers to look after them, and all the time I was trying to drown my sorrow in drink; consequently I lost a good situation, and nearly lost my home, for which I had been paying. My little girl was taken sick and I called in a doctor, who continued to come for about a week and finally said the little girl was well again; but in two weeks she had a relapse.

About this time a sister-in-law of our housekeeper came to stay with her for a while, and she was a Christian Scientist. This was the first time that Christian Science had ever been brought to my notice, and we sat up until twelve o'clock, the second night, talking about it, and what she said made such an impression on me that I promised to attend the next meeting. This I did, and I certainly did grasp at the testimonies which were given that night. I attended every meeting thereafter, but the second week the little girl was taken sick again, and for three days could not retain any food. I trusted in God, however, and finally made up my mind to try Christian Science. I had the child dressed and then carried her in my arms to a practitioner.

I asked the lady to let me stay in the room, which she did, and handed me a copy of Science and Health to read. We stayed there for about half an hour, and I can truthfully say that it was the most peaceful, restful period I ever spent in my life. I felt so serenely happy that it seemed as if God were there, as omnipresent, omnipotent, supreme. It was my first realization of His power. At the end of the half hour the little girl came over to me and said, "I am all right now, papa." We walked about four blocks, when on passing a confectioner's she said she was hungry; so I purchased some cakes, and she ate all but two; these she saved for her little brother. We got home about twelve o'clock and ate a hearty lunch, and she has had no further trouble.

It is needless to say that I continued to go to the Christian Science services, and I put in an application to join the church about a year after I had met a lady there who had taken a great interest in us. In another year this lady came to mother my children. It seemed as if God had led us all the way, and He surely does rule our household. Christian Science has brought me happiness, health, and wealth, and I know that God is Love, that God rules all, and that He is the source of our supply. I find as I continue the study that I get along better and better, but when I neglect my study of the Bible and Science and Health I do not get along so well. I am indeed grateful to Mrs. Eddy for giving us this truth, and I do hope that this cup of water will do good to some seeker after God.—HARRY EASOM, San Francisco, Cal.

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It has always been my desire to express my gratitude for Christian Science through the *Sentinel*. I have been acquainted with its text-book, "Science and Health with Key to the Scriptures" by our beloved Leader, Mrs. Eddy, since I was eight years old, and many beautiful demonstrations of healing have been made for others in our home, as well as for myself. Among them there is one of which I would like to speak.

I was attending a grammar school that had over eight hundred pupils, but I was the only Christian Scientist among them. I fell from the second story to the cement floor of the basement, down stone steps which were iron barred at the edge; but while I was falling I realized that God would take care of me. I was unconscious when taken up, but when I came to, I still clung to the thought of God's allness. A physician and nurse were called, and the principal and several of the teachers were in the room where I was carried, while bandages were placed from my shoulders to my ankles. My mother was out of the city, and I knew that I could not ask any of those present to call for help from a Christian Science practitioner, so I felt that I must declare the truth for myself the best I knew how. The people began to leave me one by one, so I got up and asked one of the teachers to fasten my dress. I thanked all for their kindness, then put on my coat and walked eight blocks to my home.

I got Science and Health and read in it, after taking off the medicated bandages, and within four hours I felt able to get supper. This I did, and I also played some of the hymns from our Hymnal on the piano without thinking of my wrists, which were supposed to have been very much injured. I was without any soreness or discoloration within the next twenty-four hours, and able to attend school after two days. It made me very grateful to know from my own experience that man is given dominion over all flesh, and to be able to prove this without help from any one but God.

I am indeed deeply grateful for the Christian Science Sunday school. Its teaching has not only helped me to overcome error for myself, but I know that thousands of others have

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been helped in the same way. It teaches them to know the "Life which is Truth and the Truth which is Life by bringing forth the fruits of Love,—casting out error and healing the sick" (Science and Health, p. 35).

MARIE HAUSER, East St. Louis, Ill.

✧

From invalidism, pronounced hopeless by physicians of two schools, and when doomed by them to drag out a miserable existence if I lived at all, Christian Science raised me to health and strength in a few days. In gratitude for my healing and that others may profit by it, I wish to tell the facts.

In September, 1909, after a severe illness, I underwent an operation for intestinal adhesions, said to have been the result of surgical operations at an earlier period. After this operation I suffered keenly for five months and was confined to my bed most of the time. All food distressed me, and at last opiates were prescribed to relieve the pain. I changed from one form of medical treatment to another, and though buoyed up by hope, so that I at first seemed to improve slightly, I soon sank back into a state of hopelessness.

Christian Science had been brought to my attention, but I hesitated to try it; at last, however, utterly discouraged, I decided to do so. A practitioner was called, who told me something of its teaching, and of Truth's healing power. The next day I ate hearty food without distress, the second day I was up and about the house, the third day I went up and down stairs without giving a thought to it, though for months before I had to be carried whenever I went from one floor to another, and the fourth day I walked more than a mile and experienced no ill effects. Six days from my first treatment my healing was complete. I did not know until after my healing that my relatives had been told by my physicians that I could never again be well; that if I lived, which was doubtful, I would be a hopeless invalid.

I once said I was afraid to take up Christian Science, lest it should prove to be a mere fad and I should be tempted to use it for my little boy and find, too late, that it was a failure. I had read distorted stories of such cases. On the contrary, however, it has proved its power many times as a safeguard to the child, in attacks of croup, chicken-pox, fever, and measles. An attack of the last was overcome within an hour, not long after my own healing, by the realization that a child of God could have nothing that God did not send.

I could not be without the understanding of God as divine Principle in the solution of my daily problems. My desire is expressed in the words of Paul: "Brethren, I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus."

ETHEL L. STOCKER, Springfield, Mass.

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Six years ago, when I was still a young student of Christian Science, Truth delivered me in a most wonderful way from great anxiety and fear about the health of my baby. He and I had been in the country to pay a visit, when he caught cold, and soon looked so ill that I decided to return home, though I wired to a Christian Science friend for treatment. My husband, who was not a Scientist, came to meet us at the station, and seeing the condition of the child, he telephoned to a doctor, who came to see the little one as soon as we reached home. After an examination, he declared that the baby had serious bronchial trouble, and left us a prescription. My Science friend came a few minutes after, and gave the child treatment. When I asked her what I should do about the prescription, she told me not to decide then, but to "leave it with God," which I did, with the result that the child was soon looking so much better that his father agreed with me not to give any medicine. The cough decreased in the night, and the functions of the body seemed so normal that I could give the doctor a true dismissing report the next day.

Four days later, although it was winter, the child resumed his going out for two or three hours a day; and how grateful I was for this almost instantaneous healing every mother will easily understand. It is, however, as a Scientist that I still think of the words of my friend, "Leave it with God," and their result, in correlation with Mrs. Eddy's spiritual interpretation of the Lord's Prayer: "Enable us to know,—as in heaven, so on earth,—God is omnipotent, supreme" (Science and Health, p. 17).

MRS. M. MALLOWAN, Merton Park, Surrey, England.

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My heart overflows with gratitude for what Christian Science has done for me, and I give this testimony that it may help some weary seeker to find health and happiness. A few years ago a friend gave me a paper which told what Christian Science is doing for mankind. It spoke of "Science and Health with Key to the Scriptures," and I was very glad to get a copy and read it. It was indeed sweet to my hungry sense, for it taught me how to live, and to love all mankind. With the reading of Science and Health came my healing of a stomach and bowel trouble which had given me much care for ten years.

The past two years we have had only Christian Science in our family. The Bible has become a new book, full of many wonderful things, and my prayer is that I may live and do God's work as He would have me do. I am indeed grateful to our Leader for giving us this treasure and daily companion, also to the many kind friends who have helped me to see the truth that makes us free.

MINNIE E. JOHNSON, Grand Island, Neb.

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I desire to express my gratitude for the great help received in Christian Science. I had a swollen ankle which was very painful, so that I felt almost unable to walk or attend to my business, which keeps me constantly on my feet. I applied nothing to the ankle, but received absent treatment in Christian Science and read passages in Science and Health, and by the third day all the pain was gone, and I walked about as usual. For this proof of the wonderful power of divine Mind I am deeply grateful.—MAURICE BAYNO, New York, N. Y.

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In going across the street on an errand, my son, fifteen years of age, stepped off the sidewalk behind a wagon which stood there, and which was suddenly backed up, knocking him down. Before he could recover himself, a taxicab ran over him, passing over his shoulder and head, and people on the sidewalk who saw this shouted to the chauffeur. He stopped suddenly and backed the machine, but by so doing the wheel was brought back and rested on the boy's head. Men who saw the accident hurried to lift the taxicab, and my boy was pulled from under the wheel and an ambulance was called. Meantime I was sent for, and followed him to the hospital. I tried to induce those in authority there to let me take the boy home, but they refused. My son, who understands Christian Science to some extent and relies on divine power, had from the first held the thought of the protecting power of

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God. On examination, the physicians at the hospital said the boy's shoulder was broken, and his head was badly injured, one ear being almost torn from the head. When the doctors said there must be stitches taken in the cuts on the head, I refused to have it done. I went home, took Science and Health, and read for an hour, and by this time I had overcome all fear as to results. After I left the hospital the doctors took the stitches in the cuts, one of the number holding my son until it was done.

In two hours from the time I went home, I was back at the hospital and insisted on taking my son home. I was then allowed to do so, upon agreeing to take all responsibility myself. *In six hours he* was able to eat solid food without trouble, the discolorations had disappeared, and the flesh had returned to its natural color. I called no practitioner, but treated him myself, and he recovered rapidly. The bandages were taken off the next Sunday, and in eleven days he was back at work. There was no fever, and no complications set in; for all of which I am indeed thankful to God, and grateful to dear Mrs. Eddy for explaining this wonderful truth that is available to all.—GEORGE WILKEN, Jersey City, N. J.

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I wish to express my gratitude for what Christian Science has done for me and mine. My health became impaired, and I was unable to walk any distance or to do my work. Being advised to try Christian Science, I purchased a copy of "Science and Health with Key to the Scriptures" by Mrs. Eddy, and with the aid of a practitioner I began to improve from the start.

During the recent flood in Van Wert I was awakened at four o'clock in the morning to find the water rising, and in a very short time it was ankle-deep in the house. I roused the family and began to move things up-stairs while we were waiting for a cab to take us out, which was about three hours in all. When the cab came, I had to walk through three feet of water to reach it, and was in wet clothing more than two hours, but escaped with a slight cold.

I am past seventy-seven years of age and enjoy good health, which I attribute to Christian Science. My husband is over eighty and was an invalid for several years. There was no help for him in *materia medica*, but after taking treatment in Christian Science he began to improve, and was benefited a great deal in every way.

MRS. ELIZABETH SALTZGABER, Van Wert, Ohio.

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As a small token of love and gratitude for what Christian Science has done for me, I gladly testify to Truth's healing power. Four years ago, while visiting relatives in Oakland, I had an acute attack of spinal trouble from which I had suffered for four years. It came on about midnight, and grew steadily worse until a Christian Science practitioner came; but in about an hour and a half I was able to sit up, and was well enough to return home the next day. When I had these spells under *materia medica* I would be in bed from two to three weeks. Since this treatment in Christian Science I have never had a return of the disease, for which I am thankful to God.

MRS. L. M. MOORE, Richmond, Cal.

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The abiding conviction that divine Mind is not, neither can be, denied continuity of expression, in wisdom, power, and love, and that man is the medium of that expression, the perfect reflection of that Mind, bestows upon one a wealth of faith, hope, and courage that enables him to surmount with colors flying every task and trial, and gain the hill-top of true achievement.—HARRY FRANKLIN PORTER.

From Our Exchanges

[*The Christian Work and Evangelist*]

There are two things that it is absolutely useless for us to worry about. First, the things that we cannot help. How utterly useless is worry when we cannot help the thing. And second, the thing that we can help. Worry only hinders us from helping. If you cannot help conditions, worry only makes it impossible for you to bear them; if you can help them, then by all means change the conditions and so banish the cause of your worry. We all go through the days carrying the worry, which in the beginning was a very small thing causing personal anxiety or solicitude; but it has steadily grown until the whole mind is darkened and the heart embittered; slowly but surely it becomes contagious, until it has darkened the lives of others in the same household; and by and by we awake to the realization that we are confirmed in the worry habit, of all habits the most injurious to human happiness and the highest development of character.

If we could but realize that not one in a hundred of the things about which we worry ever takes place; if we could only sit down calmly and with common sense analyze our worries, and get back to the basis of fact that lies beneath the worry, we would smile at our folly and be ashamed of our weakness in allowing such trivial things, usually of our own imagining, to create such havoc in our lives.

[*The Outlook*]

The reunion of Christendom will not come in a generation. No one knows what form it will take when it does come; but one thing is clear, it can come only through union in the spirit. The increasing study of the personality and teachings of Christ have long been bringing Christian people nearer to one another; and every movement which looks toward this consummation ought to have the generous support of Christian people, by whatever name they call themselves. The forces of evil are organized like phalanxes; the forces of good, in the triumph of which alone lies the safety of the modern world, ought also to be organized; and the World Conference on Faith and Order, by its very comprehensiveness and the spirituality which has inspired it, ought greatly to strengthen the faith and inspire the energies of those who work for this fellowship of believers. Under some form, in some way, the followers of Christ must stand together in the great work of bringing the world to a knowledge of him.

[*The Pacific Baptist*]

God does not change, but men's conceptions of Him change; and surely one would be a pessimist who did not believe that men's ideas of God grow truer and better. The great fundamental facts upon which science and philosophy are based do not change, but men's conceptions and interpretations of them do; and unless the reason which God has given us is in vain, those conceptions and interpretations must become better. Systems of theology are constantly changing. If the Holy Spirit is in the world, leading men into all the truth, surely our systems of theology must become truer. It is easy for a man to believe that he has a monopoly of the truth. It is easy for a man to mistake his conception of God for the only true God. It is common for one to mistake his interpretation of the Bible for the Word of God. It is easy for one to believe that his spiritual experiences are the only experiences possible for a Christian.

The man in our day who from the pulpit constantly says to his hearers in substance, Do not think—you will be lost if you do; the man who condemns all modern science and

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philosophy without explaining why, simply sneering at their conclusions as the figments of men's minds; the man who deifies a theological system without ever attempting to explain or justify it; the man who boasts that he knows nothing of the tendencies of the thinking minds of his generation, is a dangerous preacher. A few will follow him, but the majority of his hearers will smile and pity him. Such a man forgets that all theology is the result of men's thinking and interpretations of God's revealed truth. He forgets that the Bible itself is largely the result of good men's interpretation of the voice of God's Spirit within their souls.

God has revealed Himself in nature as well as in His Book. Men may misinterpret the one or the other, but if the two ever come into real conflict, it is easy to tell where the victory will be. The men who wrote the Bible knew nothing of natural science or pure philosophy.

[*The Universalist Leader*]

One of the chief sources of the weakness of the propaganda of Christianity today is the fact that even the church does not take seriously, and does not put into practise, some of the fundamental precepts on which Jesus built his new society. So long as we admit that Jesus is right in his primary ethical convictions, while at the same time we ignore those ethical precepts in our conduct, so long our discipleship with him will be apologetic and half-hearted. We should either find some practical way to conform our conduct to his rule, or we should out with it and repudiate that rule. The trouble with many of us is that we accept the rule as ideally true, and give it the lie by our whole attitude toward our fellow men. More than we need any more systematic theologies, we need a systematic study of the conduct of Jesus toward his fellow men, and a brave and honest effort to find out wherein he was really right or wrong when he laid down the law of service as his only standard for greatness.

[Prin. W. B. Selbie, M.A., D.D., in *The British Congregationalist*]

We are very strongly urged by all the circumstances of the present day to a renewed consecration of ourselves to the service of Jesus Christ. We all know the signs of the times manifest round about us,—the indifference, the materialism, and the worldliness. But those things are not going to remain. In the very nature of the case they are perishable. The future lies with the spiritual, and the question is, What part are we going to play in building up this future? Are we simply going to be laggards, remaining behind with the stuff, or are we going to be in the front rank of the fighters? And the front rank of fighters today is not the people who get upon platforms and talk; it is the quiet people behind, who think and trust and pray; and we want more of these in our churches. There are plenty of good people about, but would God that all the Lord's people were prophets!

[*The Christian World*]

To make any success of life we must get our roots deep into it. If we are only deep enough rooted, we can grow tall without fear. We must have a self developed in us which, like the oak, knows, amid all the elements it meets, what to choose and assimilate, what to reject. With that in us we can move amid all the experiences, all the clash of opposition, knowing what elixirs they contain. Welcome every new experience, the new burden, even the new sorrow. Let them perform their dreadest function! Is it not to enrich the soul, to drive its roots deeper into the things everlasting? Blessed difficulties of life, which compel us to find our roots in God!

Special Announcements

From the Publisher of Mrs. Eddy's Works

THE CHRISTIAN SCIENCE TEXT-BOOK, "SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES."

"THE FIRST CHURCH OF CHRIST, SCIENTIST, AND MISCELLANY."—A volume of the later writings of Mrs. Eddy, compiled from the files of *The Christian Science Journal* and *Sentinel*, together with historical matter pertaining thereto, as selected by her, is now in press, and orders will be received by the publisher. Prices as follows: Cloth, single copy $2.25, six or more copies to one address $2.00 each; morocco or pocket edition, single copy $4.00, six or more copies to one address $3.75 each. Orders for six or more copies to one address may include the two styles of bindings at the quantity prices.

Orders for the books named above and the other works by Mrs. Eddy should be addressed to ALLISON V. STEWART, Falmouth and St. Paul Streets, Boston, Mass.

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From the Editor

All manuscripts submitted for publication in the *Sentinel*, *Journal*, and *Herold*, whether articles, poems, or testimonies, and all correspondence relating thereto, should be addressed to the EDITOR, and not to individuals.

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From the Society

Translations into Dutch, German, Norwegian, and Swedish have been made of a number of pamphlets. These are ready for distribution and are listed as follows:—

Dutch: "De Goddelijke Natuur" ("The Divine Nature"). Thirty-six pages.

German: "Die Christliche Wissenschaft: Die Wiedergeburt" ("Christian Science: The New Birth"). A lecture by Bicknell Young. Thirty-six pages.

Norwegian: "Den guddommelige natur" ("The Divine Nature"). Thirty-six pages.

Swedish: "Det Godas Försyn" ("The Providence of Good"). Seven articles, thirty-six pages.

The lecture, "Christian Science: A Religion of Love," by Virgil O. Strickler, has been translated into German ("Die Christliche Wissenschaft: Eine Religion der Liebe"), and is now printed in pamphlet form and ready for distribution. Forty pages and cover. This lecture was recently published in English, and both editions are on sale at prices of the regular pamphlets as shown on the opposite page.

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From the Clerk of The Mother Church

CHURCH TENETS.—The tenets of The First Church of Christ, Scientist,—The Mother Church,—printed on folded sheet for use of the branch Churches of Christ, Scientist, with space for the names of the churches and their by-laws, can be had at seventy-five cents a hundred. Orders will not be taken for less than one hundred, and postage stamps should not be sent in payment.

Correspondence relative to the tenets or to membership with The Mother Church, should be sent to J. V. DITTEMORE, Clerk, 105 Falmouth Street, Boston, Mass.

✧

From the Church Treasurer

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Published Monthly

Founded April, 1883, by Mary Baker Eddy, Discoverer and Founder of Christian Science, and author of the Christian Science Text-book, "Science and Health with Key to the Scriptures."

This monthly magazine is the official organ of The First Church of Christ, Scientist, in Boston, Mass. In addition to articles, lectures, and testimonies not published elsewhere, it contains a complete list of Christian Science practitioners, and a directory of Christian Science Churches, Societies, and Reading Rooms.

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"What I say unto you I say unto all—WATCH" Jesus

Vol. XVI No. 12

Boston, November 22, 1913

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Items of Interest

NATIONAL

The Carnegie Foundation for the Advancement of Teaching has decided to undertake an investigation into the conditions under which instruction in the law is conducted in the United States. The request that this investigation be made was brought to the attention of the Carnegie Foundation by the committee on legal education and bar admissions of the American Bar Association. The work will be commenced at once and will be as thoroughly conducted as the investigation made by the Foundation into the conditions under which medical instruction is given.

The arbitration board chosen to settle the differences between the eastern railroads and their conductors and trainmen filed its award last week in the United States district court. Wages were increased, approximately, 7 per cent, as against about 21 per cent asked by the men. The pay-rolls of the fifty-one roads concerned will be increased about six million dollars, as against eighteen million dollars which the granting of their entire demands would have cost. The new scale is to take effect from Oct. 1, 1913.

Any stockholder, even though he owns only one share of stock, may have access to the books of a corporation and make a copy of the list of stockholders, according to Associate Justice Haley of the supreme court of the state of Maine. Judge Haley ruled that it is justly a part of a stockholder's interests to know who the other stockholders are. Exceptions will be taken, and the case will go to the full bench of the state supreme court.

In order to simplify the placing of pupils who move from one part of the country to another, the United States bureau of education has prepared an accredited list of the secondary schools in the country. Both public and private schools are represented on the list, which is intended mainly as a guide to school and college officers in admitting students to advanced high school standing or to college.

Gross misappropriation of funds belonging to the minor children of the Five Civilized Tribes in Oklahoma, has been disclosed by investigations conducted by Secretary Lane. The secretary has announced that he will call the cases to the attention of a federal grand jury and begin criminal prosecutions.

Election of state officers and legislators once in two years, the biennial election plan, so called, is provided for in a resolve filed with the clerk of the Massachusetts House. Fifteen years ago the voters rejected a similar resolve submitted by the Legislature.

High school fraternities in Illinois were doomed by a decision of the appellate court upholding the right of school boards to expel all pupils refusing to obey rules prohibiting them from joining fraternities.

The Russian government has arranged to purchase in Washington, D. C., for the permanent use of its embassy in the United States, the Pullman home, situated at 1125 Avenue of the Presidents.

INTERNATIONAL

The British South African Company have been prospecting in Rhodesia, and the possibility exists that certain outlying districts, portions of land lying sometimes twenty-five miles from the railway, will be used as ranching centers. Experts consider ranching to be the best way to begin the taming of the wild prairie, for after a few years of such treatment it becomes possible to start on closer operations.

The subcommittee of five which was appointed some months ago to draft a constitution for China, has just finished its labors, and the entire constitution, consisting of one hundred and thirteen articles, is complete, and will shortly be submitted to the constituent assembly of both houses.

Cuevas Garcia, Ecuadorean minister to Panama, has been commissioned by his government to proceed to Europe to contract a loan of thirty-three million dollars, which will be used for water works and sewer systems in Guayaquil, and also for the building of railroads into the interior of Ecuador.

A record number of steamers passed through the Straits of Magellan in the ten months from Jan. 1 to Oct. 31, this year. The traffic comprised two hundred and twenty-one steamers from the Atlantic and one hundred and thirty-seven from the Pacific.

A committee has been appointed by the postmaster-general of Great Britain to consider methods and how far the state should provide for research work in the science of wireless telegraphy.

Application of the principle of universal suffrage to the Italian elections shows that the Conservatives disapprove of the change advanced, while the Liberals strongly approve.

The Longitudinal Railway will extend from Peru to the Straits of Magellan, a distance of eighteen hundred and fifty miles.

Seventy million dollars has been sent to Italy during the past year by the immigrants in North and South America.

INDUSTRIAL AND COMMERCIAL

The subsistence department of the Canal Zone has taken charge of the estate known as Palenquillo and Frijol Grande, which comprises lands lying along the Panama railroad relocation. Title to this land passed to the United States through awards for damages made to the owners by the joint land commission. Some of the land contains valuable fruit trees, together with a considerable amount of cane and bananas. It is planned to go into banana culture on a scale sufficient to meet the commissary and hotel requirements, and also to raise an adequate supply of oranges, limes, and avocadoes. There are about two hundred and seventy-five acres of cultivable land in the tract. A great deal of the original estate was inundated by Gatun lake, and a considerable part of the remaining portion above the eighty-seven-foot level has been detached and isolated, making it necessary to use a launch in visiting the various sections.

Practically every cottonseed oil mill company in Mississippi is made a defendant in an anti-trust suit just filed by state Attorney-General Ross Collins. The suit charged that the American Cotton Oil Company is practically owned by the Standard Oil Company, and that it controls 90 per cent of the cotton oil business of Mississippi and seeks to forfeit the charters of domestic corporations made defendants and to oust from the state the foreign corporations named in the suit. The petition charges that all of the one hundred and three defendants have conspired to fix the price of cottonseed, as well as to control the cotton-ginning industry in the state, and asserts that they have become dealers in bagging and ties with the purpose of controlling the entire cotton business in all its branches.

Auction sales of live poultry have begun at the Gansevoort market in New York city by the Live Poultry Auction Company. It is expected they will bring about a saving to the public of Greater New York of one million dollars annually. The company is capitalized at one million five hundred thousand dollars. The sales are conducted along the same lines as the fruit auction sales. They will continue at Gansevoort market until such time as there shall be completed in the Lackawanna railroad yards, Hoboken, a large sales market, where the great bulk of the live poultry is now received. Then the sales will take place in the new quarters. The total live poultry business in this section now amounts to sixteen million dollars annually. As a result of the establishment of the auction sales, it is said there will be a saving of three hundred and twenty thousand dollars alone on commissions, as well as the difference in cartage.

Government investigations on the Bald Hills, Tasmania, have proved beyond doubt the existence of osmiridium metal *in situ* in the serpentine rock, and samples have assayed fifty-nine ounces to the ton.

The cotton crop of 1912 in Uganda, British East Africa, was thirty-one thousand bales, and that of 1913, twenty-two thousand bales. The estimated crop for 1914 is fifty-five thousand bales.

At the national dairy show, held in Chicago, the Massachusetts Agricultural College has been awarded the gold medal for the best certified milk, in competition with the whole United States. Washington State College was second.

A call has been issued by Postmaster-General Burleson for bids for two million two hundred thousand pounds of twine with which to tie up letters.

It is estimated that the profits to the government from the operation of the new parcel-post system during the calendar year 1913 will be about thirty million dollars.

The United States mints in the fiscal year ended June 30, 1913, turned out 186,626,871 coins, having a face value of $37,496,530.

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Christian Science Sentinel

"What I say unto you, I say unto all—WATCH" Jesus

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In the Hour of Need

ROBERT NALL

WHAT is a Christian Scientist to do when, through no fault of his own, he finds himself in a perplexing situation? The simplest answer is, Do that which is right. If he is a Christian Scientist in thought, word, and deed, he will know how the mists of doubt and fear can be dispersed and his course of action made quite clear. To him Christian Science is this, —once put by Mrs. Eddy in the fewest possible words,—"To live so as to keep human consciousness in constant relation with the divine, the spiritual and eternal, is to individualize infinite power" (*The Christian Science Journal*, August, 1904). This power is not intermittent; it is always available; but there are many students who have as yet grasped only a very small proportion of what Science should mean to them and to humanity. They are still on the threshold of faith; they see the dawn of a new life; they are conscious that some impulse for good is beckoning them to press on, with the assurance that the ultimate will be a rich reward. Such are calling, like Goethe, for more light, and there are times when this call becomes intensified. This is common experience, and will continue to be so while error persists in its claim to dominate human thought and mortals yield to it.

The remembrance of this has sometimes a discouraging influence upon those whose minds are not yet solidly stayed on Truth; but this is just a passing phase of that dream life from which we are all bidden to awake, so that we may find our rightful heritage in the kingdom which it is the Father's good pleasure to give us. There never was a time when Christian Scientists, whatever stage of progress they may have reached in the apprehension and demonstration of spiritual truth, needed to be more alert, and to manifest greater fidelity to every fundamental idea which is included in the divine Principle, God.

The writer lives in a large city which has recently been convulsed with an epidemic of disease. All the forces of error were aroused. All those beliefs about matter which we know to be the falsities of human sense were rampant. *Materia medica* made its insistent appeal; and though the disease only assumed what was admitted to be a very mild form, there was an insistent demand, accompanied by statistical "facts" and gloomy pictures of what might happen, for those stringent material measures which are the *ultima thule* of all mortal concepts in dealing with mortal error. The bulk of the community were obsessed with fear, either that they would be attacked with disease, or that their material circumstances would be affected by a threatened "falling off in business." What an object-lesson it was to those who could look on calmly from the higher standpoint of Truth and Love! And what an opportunity they had of showing that divine Love, the ever-present Saviour, will keep in perfect peace all who have come to a right understanding of God and man's relation to Him!

But more than a passive attitude is necessary in a time of crisis, and there was a call here to every Scientist to be active in demonstrating the power of Truth and Love,—not by expecting any special interposition of divine power, but by knowing the spiritual law which is ever operative, and bringing to bear in consciousness that deductive reasoning which recognizes God, good, as the only cause and creator and every effect in harmony therewith. It was truly a testing time! There were those who found it necessary to reexamine the groundwork of their faith, for in view of the possibility that a certain line of action would be taken in furtherance of the belief of *materia medica* and in response to public sentiment, there came the mortal-mind temptation to take the line of least resistance. How subtle this is, the faithful student knows. "Public sentiment," as Mrs. Eddy wrote years ago, "is helpful, or dangerous only in proportion to its right, or its wrong concept, and the forward footsteps it impels, or the prejudice it instils which the future must disclose and dispel" (*The Christian Science Journal*, May, 1901). In this case there could be no doubt of the erroneous nature of the concept, or that the whole condition of public thought and the factors which operated to inflame it, were based upon false reasoning. In such an atmosphere the mental pressure upon every one was intense, and where there was not an absolute dependence upon divine guidance, and a strong realization of the powerlessness of evil, whatever form it might take, there crept in a sense of fear, and doubts arose which had seemingly been buried forever.

There is a contagion of thought which under such circumstances is most insidious in its pursuit of victims, and against which we need to protect ourselves by putting on the whole armor of right thinking. Spiritual understanding will annul and destroy every material belief when we know how to use it with wisdom. Our strength in times of danger—indeed, at all times—lies not in our calling ourselves Christian Scientists, or in being able to talk Christian Science, but in our deep-seated consciousness of the omnipotence and omnipresence of Truth, and of the impossibility that anything can separate God's spiritual idea, man, from His perfect source. Here is a majestic premise upon which we can build our mental superstructure, against which the winds and waves of error, however boisterous and stormy they may be, will be found impotent.

Some lessons were learned in this experience which will never be forgotten. We now know more than ever how imperative it is, if we would be faithful to our high trust, that we should "stand fast . . . in the liberty wherewith Christ [Truth] hath made us free." Moreover, strength lies not in numbers, otherwise there was a time when the mission of the lowly Nazarene would have utterly failed, and when even Christian Science would have staggered and fallen temporarily under the blows of fierce opposition. The seed of truth is sown by God in one heart here, and another there, whence it springs up to spiritualize human thought and bring forth fruit. The story of the ancient city which would have been saved had there been even ten right-thinking men in it, is typical of divine dealings with the human race. There are great cities where as yet Christian Science has but few adherents. What of that? All the greater call for fidelity and courage when the occasion demands. Apparently the little band is

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ruler over only a few things, but those few are the things that count in life's work. The time is coming when the rule will be over everything that has not the divine *imprimatur*. Everywhere we see the phenomena of evil disguised under the pretense of activity of good. We are entitled to meet this by the mental declaration that there can be no such partnership; that right is right, and good is good, and that the belief that these can come out of evil is one of the most fatal of all human delusions.

The glory of our beloved faith is that it is freeing us from the mesmeric thraldom of pernicious human beliefs by a loyal and absolute trust in an absolutely good God. And of all these beliefs it looks as though the last to vanish might be the belief that God cannot be trusted to heal all our diseases. Jesus recognized this in one of his most striking sayings, and Mrs. Eddy had not long entered upon her great redemptive work before she found the Master's experience repeated. Mortals are quite willing that God should forgive their sins, but they look elsewhere when they are suffering the penalty of sin. What is needed, therefore, is that Christian Scientists everywhere should boldly testify that the "mighty works" of healing which are the results of the practise of Christian Science, "are not supernatural, but supremely natural," for "they are the sign of Immanuel, or 'God with us'" (Science and Health, Pref., p. xi).

Teaching the Children

A. B. FICHTER

THE experiences in Sunday school work in all the churches of Christ, Scientist, prove conclusively the far-sightedness of our Leader, who in Science and Health (p. 237) removes all barriers to the instruction of children in "the Truth-cure," so long as this instruction is in harmony with the teaching of the Founder of Christianity, who declared that the childlike spirit alone can enter the kingdom of heaven. She also provides (Manual, Art. XX, Sect. 3) that this instruction "must not deviate from the absolute Christian Science contained in their text-book."

When we stop to think of the tremendous hold which our own early teaching has had on our thought, how it seems to have kept us from letting go of the past, in other words, made us reluctant to see the old landmarks disappear, we begin to realize that all our prejudices are largely the result of this early association and instruction. We also see the wisdom and far-reaching effect of an early implanting of the true understanding of God, and of using and guiding the child's instincts in the right way, so that permanent concepts may be right concepts. What a lasting benefit to a child to begin with a scientific basis rather than with those vague impressions made upon the awakening thought-processes which beget the sense of a corporeal God, sometimes accompanied with the awe of an unseen presence, amounting to apprehension of a possible chastisement that begets intense fear.

The strength with which these impressions seem entrenched in the memory, can be measured when we observe how little they yield to subsequent experiences or instruction. Except in a few rare cases, the child's sense of God does not seem to become any more defined or reasonable with advancing development, and many Christians have come to a place in their growth where they have the feeling that their God has been taken away because this web of undefined impressions, apprehensions, and hopes regarding an invisible, inscrutable presence beyond human ken, has been swept aside by advancing intelligence.

With growth we begin to realize in due time that unconsciously we have absorbed and assimilated unsupported assumptions, that we have been fettered by superstitions sheltered by devout conservatism, and that we have accepted without thought the beliefs which have been transmitted from generation to generation. Not a single word of definite instruction respecting these things may linger in the memory, and yet the impressions it engendered seem hard to eradicate. This should lead us to recognize the fact, that although children learn in words, they gain their information largely from thoughts held by their teachers, and that consequently it is most important in the work of instructing even the youngest, who hardly grasp the words, to present only the ideas of perfect spiritual understanding while addressing them in the simplest language.

Resisting the insistent mental intrusion of picturesque but unreasonable scenes of heavenly pageantry which set forth the materialistic medieval interpretation of the apocalyptic writings, we should put forth the effort to rise to a spiritual vision of ever-present Love, and thus come to understand something more of the child's problem and the obstacles by which he is confronted. The truth is, however, that a child is perfectly able to entertain spiritual thought and to gain a clear concept of that which is intangible to mortal mind, because although it does not seem so to our sense, the materially tangible objects of human thought are alien to the native perception of spiritual intuition. We do not need to enlarge upon the evils with which they are not familiar, the false images, man-made beliefs, and wrong impressions which we should be trying to outgrow. They will readily apprehend the truth, and do this the more easily when their instructors have come to understand the child's peculiar capacity, which Jesus referred to when he said, "In heaven their angels do always behold the face of my Father which is in heaven."

Unwarped by wrong training, a child's native sense of logic is better able to draw the conclusions of absolute reason as presented in Christian Science than those who have come out from the tortuous shifts of human theory, and the Sunday school teacher may often find to his surprise that the adolescent understanding is along straight lines, and leaps where the adult can only laboriously creep. To one who has never heard of them, doctrinal obstacles and mortal beliefs present no barrier to the direct reasoning of Science, and the more the teacher removes their consideration and the memory of their seeming influence from his own thought-processes, the more freely will the sunlight of Truth reach the pupil through him. Pupils should be encouraged and instructed in the practical healing work; they should not be considered unfit or unprepared for the daily application of what they are taught, since only as they apply what they learn will they gain more and apprehend more of Truth.

In their daily contact with schoolmates, relatives, teachers, and parents, it is possible for children to maintain the scientific attitude of Love's reflection more easily than their elders. They can perceive that since Truth is the healer, it will certainly heal, when lovingly and faithfully applied by them, even though they may consider themselves insignificant or little. Teachers can point out ways in which to apply the truth, and thus prove every day the lessons learned on Sunday; and the pupils will enjoy the demonstrations which follow. Then, when the practical value of the teachings of Christian Science is realized and results are confidently demanded, all will learn to observe these results in their daily experiences, and so be encouraged to continue the application until it becomes natural for them to turn to what they have learned of Truth at all times and in all places, thus reaching the joy and the confident trust of those who constantly rely on divine Principle.

The number of those who have never known any other teaching than Christian Science is as yet not very great, and

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there are only a few who have not some trace of early training to efface. What unlimited development is in store for the cause of Christian Science when our homes and Sunday schools are so permeated with the atmosphere of Truth that spiritual activity and alertness is the natural manifestation and is experienced in the conscious expression of love and in the joy of healing, every false concept of heaven, of God, and of man, having been eliminated from thought.

Considering youth's receptivity and eagerness to learn, its readiness to perceive and its tenacity to retain, its hopefulness, spontaneity, and assurance, its adherence to early convictions and unshaken loyalty to proven truths, the wisest course seems to be to show the children early that Christian Science is demonstrable and useful when it is faithfully applied; that every persistent application of Principle must be effective, and since effective, it is the one way to make our lives useful and harmonious; that it is for every man, woman, and child, and that it is the duty of every one to put into practise every least truth gained. In no other way can the reign of Life, Truth, and Love be established. Only as it is established in each individual consciousness will it permeate the thoughts of all; hence, as every child faithfully does his share of healing, he helps to build up the kingdom of heaven. Faithful parents and teachers will find an ample harvest as they perceive with gratitude the radiance and power of understanding gained in this positive, constructive way, and find how much better Truth has builded than they even dared anticipate.

Withholding

ELIZABETH CUTTING

Mrs. Eddy tells us that "Soul has infinite resources with which to bless mankind" (Science and Health, p. 60). In pondering the meaning of this statement, the writer recalled the continuous supply of good which has come to her since she became acquainted with the Christian Science literature. That this supply could not be lessened, was not, however, at first appreciated. As each number of the *Sentinel, Journal,* and *Monitor* came to hand, mortal mind suggested that it was well to hold on to some of the articles which answered the particular needs of daily experience. This plan was followed for two years or more, when a little incident brought to light the mistake in withholding so much helpful thought from the wider circulation to which it was entitled.

It seemed desirable to move to another part of the town, a step which necessitated the usual sorting over and destroying of possessions not worth removal. While thus occupied, I was much surprised to come across a very large collection of clippings from our periodicals, some of which were already yellowing with age. Then there flashed across me the import of this hoarding habit. Mortal mind tried to argue that I intended to file them away for future reference, or for distribution after they had been read again. What would be the result? Each day, each week, each month, there continued to pour in a ceaseless stream of other good articles, meeting the needs of the hour and allowing little or no opportunity for rereading those which had been equally helpful in the past. I had indeed been so blinded by the mistaken sense that I must hold on to all of these good articles, that for over two years I had been withholding from others what should have ministered to their needs at the time.

From this awakening I began a systematic and prompt distribution of all literature, and I was constantly surprised to see how easy it was to find just the right person or place where each paper might be sent to fulfil a special purpose. There resulted a fuller realization of the meaning of our Leader's words: "Giving does not impoverish us in the service of our Maker, neither does withholding enrich us" (Science and Health, p. 79). I also discovered that I was reading the periodicals much more carefully, to get all the good I could out of their perusal at the time they came.

One who has thus withheld has only to break loose from this grasping thought to experience the joy of the Master's words: "Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over."

Live not for Self

MARGARET CAMPBELL CAMERON

We often hear it said, "You Christian Scientists are most unselfish people; you are always doing something for some one, helping them along life's road." Such kind words make the jolts of life much easier to bear. All the manifestations of Truth and Love set us the example of unselfishness,—the sunshine, the flowers, the air, the hills, the rivers, all that is lovely in nature, from the blade of grass to the mighty oak. Go ask these their mission, and they will answer, To illumine your way, to make sweeter the air you breathe.

Beside the road at Mossgiel Farm in Scotland stands an old hawthorn tree which Robert Burns has made famous in his song "To Highland Mary." It stands quite alone, yet ask it if it lives for self, and it answers: No! I spread my arms and shelter the panting flocks that hasten to my shade. I have protected the young birds as they lay gently rocked in their nests; I have lived for the songster which has perched on my top, for the humming-bird which has paused to rest its glistening wings ere it danced away like a blossom in the air,—so I live not for myself. Go ask the silver brook as it dashes joyously down the mountainside, and it will answer: I was born high up on the mountain top, and I have come down to water the valley that the thirsty cattle may drink and that I may drive the mill-wheel for the miller,—I live not for self. Thus is unselfishness commended by the flower that sweetens the air, by the breeze that rocks the tree, by the raindrops that fill the brooks, and by the dewdrops which refresh the smallest sprig of heather that rears its head on the mountainside.

If we would read the lesson in characters yet more distinct and striking, we may go to the garden of Gethsemane, and hear the Master in prayer for strength that he may do for others. On Calvary, a voice which spoke for the whole universe of God, proclaimed that the highest, noblest deed which God would have us do, is to love our neighbor, to live not for self. Love for God and man is the foundation-stone in Christian Science, and he who loves most will be the greatest among us. Our Leader says, "The vital part, the heart and soul of Christian Science, is Love" (Science and Health, p. 113); and well may we thank God for her leadership. She has trod every step of the thorny way, ever making the rough places plain for us, and today roses are springing up in her path.

"Thanking God"

M. ELIZABETH FLANNIGAN

Some one has said, "Thinking good is thanking God," and at the Thanksgiving season this thought is especially pregnant with meaning to the writer, who has been learning that it is the duty as well as the privilege of every earnest Christian to live his thanks to God every day, thus being enabled intelligently to enjoy the day set apart each year for rejoicing and praise.

Mrs. Eddy says, "God is good" (Science and Health, p. 113), and from this definition of good it follows that to

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be thinking good is to be thinking godlike thoughts. And what are godlike thoughts? God is Love; therefore it means to be thinking loving thoughts to the exclusion of every unloving and unlovely thought; to the exclusion of every thought of fear, for "perfect love casteth out fear," with its train of anxieties and discouragements. God is Truth. Then we are to think on the things that are true and real; and to have consciousness filled with true thoughts about God and man, dispels that which is untrue and unreal, in other words, all the false testimony of the material senses. The regeneration of thought and affection as described by St. Paul to the Colossians then takes place, that is, the putting off of the old and the putting on of the new, "which is renewed in knowledge after the image of him that created him." Again, God is Life. Then we are to think life-giving thoughts; and every true and loving thought which goes forth to comfort or uplift our brother man is a healing thought, and healing thoughts are life-sustaining and life-giving.

The effort so to spiritualize our thinking as to see that every thought we send into the world is a God-governed thought, can but result in true, loving, life-giving words and works, and this is manifestly "thanking God." It is the "singing and making melody in your heart to the Lord" which Paul admonishes, an endeavor to follow the example of the Master, which is "our proper debt to him and the only worthy evidence of our gratitude" (Science and Health, p. 4). This sort of thinking we can try to do every hour of the day and every day of the year, so that every day shall become a day of thanksgiving, not only for the blessings we have received, but for the harvest of good thoughts, words, and deeds we have been able to sow broadcast in God's vineyard. Well may we say with the psalmist, "Blessed be the Lord, who daily loadeth us with benefits, even the God of our salvation."

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Thanksgiving Thoughts

MARY A. DAGGETT

To the Christian Scientist, the giving of thanks is a part of daily life, for his eyes have been opened as never before to the many good things for which to be grateful, so that much of his thankfulness is spontaneous. Gratitude is constantly commended by Mrs. Eddy both in her writings and her example, so that her worthy followers are accustomed to turn their thoughts with due recognition and acknowledgment to the giver of "every good and perfect gift," as well as to the gifts themselves. This mental training is found especially valuable at times of temptation to discouragement and depression, resulting from belief in the reality of some evil about which we are troubled. To turn resolutely away from the supposed evil to the opposite good, from the false material evidence to the spiritual facts, develops courage, strength, and self-control in the individual; and sooner or later the spiritual facts are expressed in harmonious conditions.

The Christian Scientist is taught, too, that true thankfulness is expressed in action, in unselfish deeds which bring good to others. "Gratitude," Mrs. Eddy lovingly reminds us, "is much more than a verbal expression of thanks" (Science and Health, p. 3). When, therefore, Thanksgiving day comes around, it finds many well fitted to celebrate it, and while they are more appreciative of so-called temporal things than formerly they knew how to be, it is not for feasts or outward prosperity that they are most glad; rather is it for "all spiritual blessings in heavenly places in Christ."

For such blessings the writer had special reason last year to be thankful. Having no home of her own in which to celebrate the day, she had often been a fortunate guest in some happy home on that occasion; but this time no invitation came, and she began to think of what she might do to bring happiness to some one else. Among others things, she invited a friend to share with her the best feast she knew, the Thanksgiving service at The Mother Church; but the invitation was not accepted.

Waking early on Thanksgiving morning, her first thought was one of gladness for the opportunity to attend the service, but she could not help thinking of the thousands of pleasant homes with their bountiful tables and happy groups, in not one of which there seemed to be a place or a welcome for her. Then she remembered a recent editorial in the *Sentinel* which said: "In Christian Science we learn to be profoundly thankful for the knowledge that no person, place, or circumstance can rob us of that which God has provided for us." There came also this thought from Science and Health, which had been a comfort many times before, "Pilgrim on earth, thy home is heaven; stranger, thou art the guest of God" (p. 254). What greater happiness or honor than this, to have the companionship of the creator and ruler of the universe? Knowing herself to be thus privileged, whether dining alone in a café or with friends in their home, she set out for the service with a light heart.

After enjoying the reading of the Thanksgiving Lesson-Sermon, and the greetings of friends afterward, she left the church. Something, however, prompted her to turn back to the entrance, where she met a good friend who said, "I was looking for you. Have you any place to go for dinner? Come home with me." On reaching the home, the other hostess (there were two) extended her welcome and said, "We had thought of you, but you have so many friends, we supposed you were provided for." Thought turned at once to another *Sentinel* editorial in which these words from Mrs. Eddy were quoted, "It would never do for people not to have a good dinner on Thanksgiving day." However, not the least cause for gratitude was the fact that the invitation to dinner had been delayed till the last minute, thus giving greater opportunity for the reception of spiritual blessings. Thus was the Thanksgiving day brightened for one out of many, by the spirit and demonstration of Christian Science.

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[Written for the *Sentinel*]

Heaven

LAURA GERAHTY

ARE there no flowers in heaven, she cried,
No streets of shining gold,
No angel-songs that rise and fall
As the gates of pearl unfold?
No rapturous meeting of those that loved,
Canceling of sins forgiven?
What then beyond this vale of tears?
How can we enter heaven?

Nay, heaven is here, where the flowers grow
Above earth's dreary sod,
And the perfumed breeze is Love's own breath,
Their beauty the smile of God.
And the gates of pearl and streets of gold
Are the paths of the just and true;
And an angel's song each loving thought
Which comes to me or you.
No need to suffer, no need to die,
Love craves not a single tear;
Life, Truth, and Love, the triune God,—
With them, why, heaven is here!

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Selected Articles

[Frederick Dixon in *Kentish Express*, Ashford, England]

A recent critic is much perturbed over the Christian Science attitude toward the atonement, but he apparently has not grasped the fact that there is no orthodox doctrine of the atonement left, for the very simple reason that there are so many antagonistic ones held by orthodox teachers. The vice-principal of the Theological College at Lichfield, to give only one example, described, not very long ago, what he called four different modern views, as a prelude to adding a fifth one on his own account. He said that these modern difficulties in accepting the doctrine were one of the most healthful signs of the times, since it was as impossible to believe that "God could be appeased, or [as we say] propitiated, by the death of an innocent victim," as it was to believe Him to be a jealous and angry tyrant, whose wrath must be satiated with blood and death, and who was a party to an immoral bargain.

The vice-principal draws his views of the atonement, as the critic does, from the Bible. When he is challenged as to his views, he defends them by a process of exegesis. The critic professes to draw his views from the Bible, and he will have to explain them and how he arrives at them by a process of exegesis also. Yet this is the very thing he vociferates so lustily against Mrs. Eddy for doing, declaring that there is no need to explain the Bible. If there is no need to explain the Bible, how is the world to know whether the critic's view or the vice-principal's view or the views of the other four exponents are the correct reading of the Bible? And if the vice-principal, the critic, and the other four gentlemen are to be allowed to explain their views, why is Mrs. Eddy to be forbidden to explain hers? As, however, the critic has referred to the Christian Science teaching with respect to the atonement, I am sure you will permit me to say something on the subject.

There is no doubt at all as to the meaning of the word atonement. It is simply to make or set at one, though it has, of course, attained a later theological and incorrect significance. The true meaning of the word is obviously its meaning at the time it was used. For instance, the Elizabethan meaning of the word let was to hinder. Hamlet's expression, "By heaven, I'll make a ghost of him that lets me!" means simply, I'll kill the man who stops me. Consequently Paul's words, "Only he who now letteth will let," mean, He who now hinders will hinder, though the word itself has since come to mean permit. The word atonement has gone through a similar phase. The Greek text from which it was translated means to make at one, and it was in this sense that Wyclif used it in the earliest of our complete translations of the Bible.

The verb to atone is simply a later form of the old English, to one or to unite. The substantive was originally onement, and was used by Wyclif in this form. In the days of Tindale and Coverdale, it still retained its original meaning, as may be seen by a reference to Shakespeare, to Spenser, or to Bishop Hall; nor was it until the year 1611 that it began to be changed to one of propitiation and expiation, in which last sense it is used by Dryden. The "old word atonement," writes Norris, in his "Rudimental Theology," with reference to this change, "has by a true instinct been deepened into the idea on which it rests, and has come to carry with it the idea of propitiation or expiation." There, roughly speaking, is the history of the word atonement, and it is necessary, first in order to show how completely accurate is Mrs. Eddy's use of this word, as of every other, and second to show how the idea of vicarious sacrifice has been impressed on the text of the Bible, with all its effects in inducing man to believe that his salvation has already been worked out for him by another.

In teaching Christian Science, Mrs. Eddy has retained the pure meaning of the word. "Atonement," she writes, on page 18 of Science and Health, "is the exemplification of man's unity with God, whereby man reflects divine Truth, Life, and Love. Jesus of Nazareth taught and demonstrated man's oneness with the Father." It would be difficult to express more concisely and more exactly the true sense of the term. When this true sense of atonement gave place to the sense of expiation, it became orthodox to represent Jesus as having purchased the forgiveness of man from God with his own blood. This is the Miltonic view, which has been described by the vice-principal of the Theological College at Lichfield as the immoral view, and it is one of the numerous theological dogmas that the English-speaking race owes to the Puritanism of the great poet. In its inception, it is probably due to the blood offering which Aaron was directed to place as an atonement on the horns of the altar once a year.

To these savage views, which have been gradually grafted on to Christian teaching, Christian Science offers the strongest protest. Jesus did not buy the pardon of the world with his life. That would not have lessened the sin of the world, and so made it more at one with divine Principle. What he really did do, as Mrs. Eddy has so clearly explained in her noble chapter on Atonement and Eucharist, was to become the Wayshower to humanity, not by doing its work for it, but by showing it how to do it. In this way he assisted in atoning or reconciling man to God, by giving him a clearer perception of divine Principle, and so enabling him to fulfil the spiritual law by demonstrating the healing power of Love.

It is this healing mission to which the Christian Science movement is directing its energies today. And this, indeed, constitutes for all concerned the effort to work out their own salvation rather than to rely on the superior goodness of another person. The only satisfactory evidence that a man can give that he is succeeding in working out his own salvation, in bringing his life, that is, to however slight an extent, into harmony with divine Principle, is by his success in healing sickness and sin. It was for this reason that Christ Jesus made healing the test of the Christianity of his followers in all ages. And the fact that Christian Science is healing the sick man and the sinner today, in all the countries of the world, is the greatest proof of the accuracy of its teaching with respect to the atonement.

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[Willis D. McKinstry in *The Topeka* (Kan.) *Daily Capital*]

In a recent issue the Rev. Robert Gordon gives four reasons why he is not a Christian Scientist. If Christian Science is what our critic thinks it is, he should not be censured for sounding the alarm. But these very reasons, as published in the *Capital*, show, even to the casual reader of Christian Science, that he has viewed its teachings "through a glass, darkly;" and not having a demonstrable knowledge of Christian Science, he is not qualified to criticize its teachings. He says, "Christian Science is a perversion of the plain Scriptures," but the plain Scriptures say, "God is a Spirit." In Genesis we read, "And God said, Let us make man in our image, after our likeness;" again, "God saw every thing that he had made, and, behold, it was very good." Jesus' words are plain and clear, that "they that worship him [God] must worship him in spirit and in truth."

Christian Science teaches that the spiritual interpretation of the Scriptures is the true interpretation; it gives mankind a demonstrable knowledge of spiritual law whereby every man may "prove his own work, and then shall he have rejoicing in himself alone, and not in another." This ability to demonstrate the teachings of Christ Jesus not only proves the

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Scriptures true, but confirms the Christianity of Christian Science. "Ye shall know the truth, and the truth shall make you free." Our Lord and Master surely had a definite understanding of the meaning and force of this statement; hence, as mortals continue in his word, possessing that mind which was in Christ Jesus, they must necessarily receive the same results from knowing the truth as did the Master.

Our critic says, "Christian Science is opposed to all true science." We do not quite understand what is meant by this statement, but presume it means that Christian Science is opposed to all physical science. The first religious tenet of Christian Science reads, "As adherents of Truth, we take the inspired Word of the Bible as our sufficient guide to eternal Life" (Science and Health, p. 497). "It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life," said Jesus. The life and works of the Master, from his birth to the ascension, were apart from physical science. The turning of water into wine, the feeding of the multitude, the stilling of the tempest, and the finding of the tribute money, all contradict the reality and continuity of physical law. Admitting Jesus' works to be in accord with the will of the Father, one readily sees that Mrs. Eddy had divine authority for defining Christian Science "as the law of God, the law of good, interpreting and demonstrating the divine Principle and rule of universal harmony" (Rudimental Divine Science, p. 1). Webster defines science as knowledge of principles and causes; hence, God being the cause of all real existence, "true science" is ascertained truth or facts regarding God, His attributes and His laws. He is the source of all being; all knowledge and wisdom emanate from Him; thus Christian Science declares God, divine Mind, to be the basis of "all true science."

If "the philosophy of Christian Science is unsound," as our critic declares, the Scriptural record of Christ's ministry is responsible for it. The gospels are overflowing with accounts of the love and good deeds of him who came demonstrating the way of salvation. It was Jesus' scientific knowledge of God, man, and the universe that enabled him to prove to the world his Messiahship, or unity with divine Principle; his understanding of the law of spiritual cause and effect gave him dominion over the claims of sin, disease, fear, and death, and he said, "He that believeth on me, the works that I do shall he do also." The spiritual knowledge of the Science of being as taught in Christian Science enables mankind to speak with authority, and thereby demonstrates the difference between a blind faith, or belief, and the scientific knowledge of Christ-healing.

Mary Baker Eddy, the Discoverer and Founder of Christian Science, through her spiritual devotion to infinite, omnipresent Life and Love, discerned the healing truth and gave it to the world through her words and works. Her character was above reproach; her life of unselfed love was one unceasing effort to bring Truth and Love to the recognition of man, and her object was that expressed in the first number of the *Monitor*, namely, "To injure no man, but to bless all mankind." She withstood the scoffs and scorn of persecutions without resentment; for evil she returned good, for hate she expressed love.

Christian Science emphasizes the proverb, "Cleanliness is next to godliness." Through its teachings mortals learn that the mere cleansing of the body is insufficient. The consciousness of man must be purged from wrong thinking, for a mind filled with thoughts of resentment, malice, revenge, and dishonesty is far more harmful to the one who so thinks, than the squalor of outward surroundings. So Christian Science declares that man created in the image and likeness of God [illegible] and a pure mind.

For our critic to allege that Christian Science attempts to do away with the bondage of sin through the bold assertion that "there is no sin," is added proof that he is misinformed or self-deceived as to what Christian Science really is. Regarding the question of sin, the text-book of Christian Science teaches: "A sinner is not reformed merely by assuring him that he cannot be a sinner because there is no sin. To put down the claim of sin, you must detect it, remove the mask, point out the illusion, and thus get the victory over sin and so prove its unreality" (Science and Health, p. 447).

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[John W. Harwood in *Colne and Nelson* (England) *Times*]

A recent issue contains the report of a sermon by the vicar of Holy Trinity church on "Christianity and Christian Science." It is not surprising that the subject should receive such attention, for Christian Science has, by its works of healing, directed the attention of thinkers the world over to the simple teachings of Christ Jesus. The vicar is quite near the mark in saying that Christian Science has only reasserted an old truth. It is just a reiteration of the eternal truth as taught and demonstrated by Jesus. To the reverend gentleman it would appear that Christian Science has but proclaimed a portion of the truth which the church has neglected, —that of the necessity of healing the sick. When Jesus taught the multitudes, the healing of the sick followed as a natural consequence, and he ever drew attention to the works as proof of the truth of his teaching; not only this, he said that these signs should follow them that believe. There is, therefore, no doubt as to the means of identifying true Christianity.

The Christian Science movement is growing at a phenomenal rate, just because it is fulfilling the condition enjoined by Jesus. The sick are being healed, the sorrowing comforted, the sinning freed from their bondage. Christian Science not only shows that mortal mind governs the body, but also shows that this carnal mind, as St. Paul calls it, which "is enmity against God," divine Mind, is the source of all trouble. So it will be seen that this is not the mind used in healing, for that which causes disease cannot be a healer of disease. Salvation, then, from these mortal-mind conditions, is by way of true thinking. Jesus said, "Ye shall know the truth, and the truth shall make you free." Christian Science reveals the truth about God and His creation. It accepts Jesus' definition that God is Spirit, and that therefore His creation must be and is spiritual.

Christian Science certainly does not teach that matter is the vesture of Spirit. Did not Jesus say that "it is the spirit that quickeneth; the flesh [matter] profiteth nothing"? Why should it profit nothing if it be God's vesture? The vicar's reasoning would make the works of the flesh equal to and as God-ordained as the fruits of the Spirit. It would impute to God the responsibility of permitting, nay, of causing all the evils of mortal existence. Christian Science teaches that God is infinite Spirit, omnipotent, omniscient, omnipresent good, in whose presence evil (which includes all materiality, sin, disease) is proved to be impotent, nothing. This coincides with Jesus' teaching, for he proved by healing every discordant condition, whether manifested as sin, disease, death, or tempest, that it was not God-created or God-permitted. He came to do his Father's will, to fulfil God's law, and he said, "He that believeth on me, the works that I do shall he do also." If it had been God's intention that material remedies should be used for the healing of disease, Jesus would have used them. It is evident that Jesus' way is the best way, and we have his promise that in proportion to our understanding of his teaching will the healing be manifested. Before the

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vicar again attempts to write disparaging comparisons between Christian Science and his conception of Christianity, let him direct his attention to the fulfilment of the command of our Saviour to preach the gospel and heal the sick.

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[Charles K. Skinner in *The News-Palladium*, Benton Harbor, Mich.]

It is unfortunate that any earnest worker for Christianity should have the confused sense of the teaching of Christian Science that is indicated by statements in a sermon recently delivered in your city. The clergyman tells us that "Christian Science asks us to give up our faith in personal conscience *and immortality* for the sake of earthly ease and health." *If there is anything on* which Christian Science teaching is more specific than another, it is the immortality of man as the individual or spiritual image and likeness of God. Christian Science teaches that the divine idea, or image and likeness, which is the true consciousness of every human being, can never disappear or lose its identity or intelligence unless God could become extinct.

It teaches that all of God's creations are perfect and eternal, and that man is the highest of all. On page 295 of Science and Health, Mrs. Eddy writes, "The universe is filled with spiritual ideas, which He [God] evolves, and they are obedient to the Mind that makes them." It makes all the difference in the world in what light we consider man either here or hereafter. If we look at the mortal concept as the image and likeness, the creation of God, and expect it to be immortal, we shall be disappointed, for the Scriptures state positively that "flesh and blood cannot inherit the kingdom of God."

Christian Science teaches, however, that all that is beautiful, good, and true in the human consciousness lives on forever. It gives the assurance to all that the same spiritual law which enabled Jesus to rise from the tomb and to converse with his friends is as operative for humanity today, if we but had the same understanding of God's law that our Master possessed. Christian Scientists believe that there is no separation in true love, and that the same sweet smile, the same tender glance from loving eyes, will greet each one in the new experience of life where there is no sense of death.

"The earthly ease and health" to which the brother refers is the smallest part of the teachings of Christian Science. While it is true that the Master never neglected the opportunity to relieve suffering where the thought was receptive, he at the same time planted a truth and made a demand upon the individual for obedience, faith, or reformation. Christian Science likewise teaches that right thinking and right living are necessary even for earthly comfort. The warning against sin in its myriad forms is dwelt upon constantly in the text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy. The true Christian Scientist, while relieving physical suffering, deals patiently and perseveringly with the wrong thought which occasions it, whether it be fear, sin, or discouragement.

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[Ezra W. Palmer in *The Star-Journal*, Pueblo, Col.]

A speaker before the Ministerial Association of your city declared that a Christian Scientist was "quick to switch to some hobby, some particular line of thought, some special teaching of the gospel." The critic did not state in what particular a Christian Scientist followed some hobby, so it is difficult to understand what he meant. He may be reminded, however, that the gospel of Christ Jesus is essentially the following of a "particular line of thought." Jesus declared, "Straight is the gate, and narrow is the way, which leadeth unto life, and few there be that find it." The Master further defined the manner of following this particular teaching by declaring that he did what he saw the Father do. What did he do? He healed sickness and destroyed sin, and made clear that his followers would prove their understanding of his teaching by doing the same works. Christian Science reinstates the full message of Jesus to the world. It heals the sick as well as reforms the sinner. If this be a "hobby," as the critic terms it, he is welcome to make the most of it.

The above speaker pointed out several things he deemed essential to a modern church; but his address signally failed to take cognizance of a vitally important feature of Jesus' teaching, and that was the healing of the sick. Does he for a moment imagine that a Christian church can really fulfil its mission when it ignores this teaching of Jesus? And yet he criticizes Christian Science, presumably because it follows the commands of the great Teacher. He called attention to the great number of new religions. Does not this increase point a moral? If the church throughout the ages had been true to the teachings of the Master and the apostles, if it had retained the spiritual, scientific knowledge of God manifested in healing both body and mind, is it not reasonable to believe that the number of sects would be fewer? Dogmas, creeds, ecclesiastical systems, mere preaching—the letter without the spirit—fail to satisfy the yearnings of men looking for fellowship with God. The result—men, fed upon husks, break away and, however blindly, seek new light. The reinstatement of the fulness of Christ's gospel should naturally cause the multiplying of sects in a large measure to cease, because men, having found the truth which satisfies, would no longer wander in the by-paths of dogma. This fulness of Christ's gospel is Christian Science, which teaches the allness of God, and makes clear that knowing God aright is the truth which makes men free.

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[Written for the *Sentinel*]

Healing

CHARLES C. SANDELIN

A SACRED hush, a warmth of peace,
A vision seen that eyes ne'er knew!
Perplexing claims of error cease,
Earth fades,—heaven opens to the view!

Yet darkness filled your thought before,
Nor shone a single star of hope.
How harsh the fetters that you wore!
How vainly did you onward grope!

Forgotten now. As from a dream,
You woke to morning's happy light;
Fled is the mist that late did seem,
And life's horizon opens bright.

A word has done this, but a word
That bade you from the error turn:
In silence spoke, in heart was heard,
And oh, how deeply did it burn!

How deep within your wakening heart,
That to the Father turned and sighed,
And would from error's ways depart!
Love heard you when you humbly cried.

And heard you then Truth's message sweet
With gladness, and, rejecting sense,
Did kneel and listen at Love's feet:
All this your priceless recompense!

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Editorial

Loving Obedience

EACH year, as the time for the annual election of readers and other officers of the branch churches approaches, many letters are received at this office, asking that something be said editorially in the *Sentinel* which will be of assistance in solving the many problems which seem to present themselves in connection with this important phase of church government. This subject, however, has been discussed so fully and frequently in our periodicals, that there seems to be little or nothing which is new to be said at this time, and nothing of avail other than to call attention to what Mrs. Eddy has written on this subject.

As a matter of fact, all that is needed for guidance in this or any other matter pertaining to church organization and church affairs, is to be found in Science and Health, the Church Manual, and the other writings of our Leader, and by diligent study of these writings the way is opened for the solution of every problem as it presents itself. For instance, "A Rule for Motives and Acts" (Manual, Art. VIII, Sect. 1), when understood in the spirit as well as the letter, clearly sets forth the mental state in which church-members should prepare for and present themselves at church meetings; and "Words for the Wise" and "Afterglow" (*Sentinel*, Oct. 21, 1911), also "Rotation in office" (*Sentinel*, Oct. 14, 1911), specifically point the way in regard to the term of office for readers as well as those who are to serve the church in other capacities. Other examples might be given of the care with which Mrs. Eddy has safeguarded particular things in the administration of the Church of Christ, Scientist, but this would hardly bring out the point which we desire to make, namely, that the rules for the demonstration of Christian Science which are to be found in all of Mrs. Eddy's writings, words of loving wisdom and tender admonition, are the rules which must apply, not only to church elections, but also to every incident in the affairs of churches and individual members alike.

In everything that Mrs. Eddy has written there is to be found, either in direct words or by implication, an exhortation to all mankind to seek first the kingdom of God and His righteousness, and the emphasis on the command that this seeking should be paramount to all other desires, is as plainly marked in her writings as in the words of Christ Jesus in "his sermon in the mount." Those who "study thoroughly the letter and imbibe the spirit" and "adhere to the divine Principle of Christian Science and follow the behests of God, abiding steadfastly in wisdom, Truth, and Love" (Science and Health, p. 495), will have their "trials and self-denials" (p. 39), but they will also have the commendation, "Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord."

If then, as consistent Christian Scientists, we earnestly desire and strive to be lovingly obedient to the wise counsels of our Leader, we shall find that, viewed in this light, the greater part of these so-called problems will prove to be of our own making; that when each member of a church is ready sincerely to say, "Not my will, but thine, be done," the seemingly insuperable obstacles which the various compounds of self would put in the way of a right administration have been in large measure overcome. These difficulties arise, as a rule, from bringing our acts into conformity with the rule of [illegible] to twist the interpretation of [illegible]

Mrs. Eddy's article "Obedience" (Miscellaneous Writings, p. 116) is a wonderful help in gaining a right perspective. It is all so simple when we get down to the fundamental fact that the demonstration of Christian Science is really letting divine Love rule our every thought, word, and deed. "Obedience," Mrs. Eddy says (p. 117), "is the offspring of Love; and Love is the Principle of unity, the basis of all right thinking and acting; it fulfils the law." The good of the cause should be the paramount interest, not the gratification of personal ambition or pride of place and power. "We are brethren," Mrs. Eddy points out (Miscellaneous Writings, p. 303), "in the fullest sense of that word; therefore no queries should arise as to 'who shall be greatest.' Let us serve instead of rule, knock instead of push at the door of human hearts, and allow to each and every one the same rights and privileges that we claim for ourselves." No other course will satisfy the requirements of the golden rule.

ARCHIBALD MCLELLAN.

Sanctuary

IN the study of the Old Testament we find that the word sanctuary was used to describe the temple at Jerusalem, and more specifically what was known as "the holy place." It has also been extended so as to include all places of worship, and has in addition the significance of "a sacred and inviolable asylum; a place of refuge and protection." The word has also been given in Scripture a profound metaphysical sense which is far broader than that implied by any edifice, however sacred, as for instance in this passage from the Psalms, "Judah was his sanctuary, and Israel his dominion." If we read the definition of "children of Israel," and also that of "Judah," in the Glossary of Science and Health (pp. 583, 589), the spiritual meaning of this text is gained, and we shall readily see how the idea of protection and security is related to it.

In our own time the church, whatever it may mean to different religionists, has come to take the place in thought once given to sanctuary, but it is possible that we do not think as we should of the protection and security inseparably connected with the true concept of church. Here it may be well to note that in the very midst of his healing work Christ Jesus paused to declare for the founding of his church upon the recognition of the ever-present Christ, as made manifest in the divine fulness in his mighty works. The great Teacher and healer was practically excommunicate from the church of his fathers, and those who confessed to faith in his teachings were "put out of the synagogue." It would seem that some of the disciples were influenced to a certain extent by the views of outsiders respecting their Master, but when Peter boldly avowed his faith the Master declared that it was not flesh and blood which had revealed the Christ to Simon Peter, but the Father in heaven. Following close upon this statement in the sixteenth chapter of Matthew, we find in the eighteenth chapter definite instructions as to the rules and discipline of the church then established, rules which were embodied by our revered Leader in the Manual of The Mother Church, and which aim to make the church of Christ a true sanctuary and place of refuge from all evil.

There are some who hesitate about identifying themselves with our church, because, they say, Christ Jesus did not require church-membership of his followers. This is, however, a great mistake, for Paul tells us that Christ "loved the church, and gave himself for it; . . . that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing." We read that the early believers began to establish the church in their homes, as so many Christian Scientists

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have done, and everything goes to show that Jesus' followers at that day were fully alive to their privileges and their obligation to give themselves to the work of establishing "the church of the living God, the pillar and ground of the truth." Mrs. Eddy's definition of church (Science and Health, p. 583) is so often quoted that it needs no mention here, save to say that it tells of a sure sanctuary for all who are oppressed.

From the messages to "the seven churches which are in Asia," mentioned in Revelation, we gather that each of these was under the divine protection as represented by the angels of these churches, and nowhere in the Scriptures are there more vital declarations of divine Truth than these utterances of "what the Spirit saith unto the churches." Let any Christian Scientist who questions his own need of becoming a member of The Mother Church and of one of its branches, if one be near him, take a Bible concordance and look up the many references to church and churches found in the New Testament, and he will soon be ready to give up any Laodicean sense of lukewarmness which he may have entertained. It is not enough that we are ourselves within the fold or sanctuary; it rests with us to clear the way for others. Our Leader's words which close the 1900 Message to The Mother Church may well be pondered by us. She says (p. 15), "May the angel of The Mother Church write of this church: 'Thou hast not left thy first love, I know thy works, and charity, and service, and faith, and thy patience, and thy works; and the last to be more than the first.' "

ANNIE M. KNOTT.

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Thankful-giving

THE return of "Thanksgiving" is sure to prompt the most of us to think, rather more definitely and enumeratively than we are wont, of blessings in hand which render our celebration of this event not only a privilege but a duty. The long list of our possessions and pleasures, as compared with those of the many, can but beget the realization that we have abundant occasion for gratitude and for the devotion of something of our good to the making of the less favored more comfortable and happy. All this is well, and yet a little thought regarding the matter impresses one that such a sense is after all rather commonplace and unworthy; that it fails to enter into and express that spirit of praise which animated and impelled the writer of the one hundred and third psalm. We begin to see that the true thanksgiving is very much nobler, finer, more engaging and more significant to one's spiritual life and growth.

Heaven's bounties being "new every morning," it is apparent that our thanksgiving, like our prayer, should become a habitual attitude, the loving and songful expression of a daily delight "in the Lord," our happiness in doing good, "his will." Such an attitude is both a door of disclosure and a point of access through which the finest things are able to reach us, and its practical significance has been signally illustrated in the instance of our Leader, to whose responsiveness to Truth we are all supremely indebted. This was the explanation of her illumination and her efficiency. She showed us that the true thanksgiving is the activity of an affection which is both boundless and perennial.

How delicately yet effectively Jesus emphasized this in those appealing reiterations to Peter, "Feed my sheep," "Feed my lambs." The "love of Christ" which constrained St. Paul and St. Francis in their splendidly unselfish living, —this and this alone speaks for that genuine sense of indebtedness which is all-inclusive, everywhere radiant, and continuous. This is one of the greatest vantages gained by the student of Christian Science. He can but have learned, as did the Master's immediate disciples, that "Love is reflected in love" (Science and Health, p. 17). When the psalmist wondered in his gratitude what he could "render unto the Lord for all his benefits," he bethought him at once of "the cup of salvation," Love's healing gift of truth, and this is the sweetest discovery, the most inspiring demonstration that can come to any one of us, namely, that we may bear this same cup to the famishing sufferers who have found no satisfying springs in all the desert-way of past experience, and thus make fitting return to God for "all his benefits."

This was the practical ministry to which Christ Jesus committed all his followers, and this is the Thanksgiving which you and I are called on to celebrate as consistent, all-loving, and all-conquering Christian Scientists. We can no longer think of the spirit of true thanksgiving as separate from the largest activities of spiritual affection. It is not content simply with the giving of an alms, it is and always must be mediatorial, compassionately self-giving, ministrant. It is forever seeking out the suffering and comfortless; it is not an event, but a life-motive, an impulsion to give the best that has been given to us.

JOHN B. WILLIS.

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Among the Churches

Current Notes

LOGANSPORT, IND.—The laying of the corner-stone of First Church of Christ, Scientist, at Ninth and North streets, is an epoch in the history of this church organization, and the completion of the edifice will mark an achievement toward which the membership has long been seriously striving. The church will be one of the handsomest in the city and will follow a style of architecture largely adopted by the Scientists throughout the country. Every dollar of the building fund was raised among the members, no assistance being solicited from outside sources. The Christian Science faith in Logansport has grown from a modest beginning, and the religious thought taught by this church was for a number of years beset by prejudice. This hostility has been largely overcome, and, however much the teachings of other doctrines may differ from those of the Scientists, the Scientists have earned the respect of all denominations. Among the many church buildings in Logansport none will be handsomer than the Christian Science church, and in none will worship be more devout and sincere.

Editorial in Logansport Journal-Tribune.

NEW ORLEANS, LA.—First Church of Christ, Scientist, having outgrown the edifice on Coliseum and Melpomene streets, is now building a new church, which when completed will compare favorably with the most beautiful structures in the South. A lot measuring ninety by one hundred feet on the corner of Garfield street and Nashville avenue was purchased for ninety-five hundred dollars, and is completely paid for. Plans for the new edifice were accepted some weeks past and the work on the structure is well under way. The cost of the building will be forty-two thousand dollars.

Correspondence.

ST. PAUL, MINN.—The corner-stone of First Church of Christ, Scientist, Summit avenue and Grotto street, was laid yesterday morning [Sept. 11] in the presence of the readers, trustees, and building committee. The building will be completed in April and will cost one hundred thousand dollars.

The St. Paul Pioneer Press.

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PORTLAND, ORE.—Fourth Church of Christ, Scientist, has recently begun the construction of a new edifice on its lot bounded by Emerson and Moore streets and Vancouver avenue. This is the third Christian Science church to be erected in Portland. First Church, at Nineteenth and Everett streets, was completed about two years ago, and Third Church, at East Twelfth and Salmon streets, last spring. Fourth Church, which was organized last January, has been holding services since that time in a hall at 246 Killingsworth avenue, the seating capacity of which has seldom been sufficient to accommodate the congregations comfortably.

The lot upon which the new church is being built has a frontage of eighty-five feet and is one hundred feet deep. The building, which will face south on Emerson street, will be sixty-four by seventy-two feet. The auditorium will seat five hundred people, and the Sunday school room will accommodate two hundred and fifty pupils. The approximate cost of the lot and building will be twelve thousand dollars. The church will be ready for occupancy some time before Dec. 1.

Portland Telegram.

RICHMOND, VA.—A booth attractively fitted up in the main building, at our Virginia state fair, was maintained in the interest of *The Christian Science Monitor*, and many hundreds of papers were given away during the week. Those having the work in charge noticed a great gain in friendliness and an increased interest on the part of the general public toward the entire subject of Christian Science, as well as a wider and much greater familiarity with the *Monitor*. All went away with a "Thank you" for a "clean daily newspaper." More Christian Science literature was distributed, both in German and in English, than last year, and many favorable comments were made to those in charge by editors, educators, and business men on the subject of the *Monitor* and its work.

Correspondence.

WILLMAR, MINN.—Members of First Church of Christ, Scientist, gathered at the church auditorium Sunday forenoon [Sept. 28] for the formal dedication of their church building. The dedication services were quiet and simple, and consisted of the regular services of the church, followed by an historical sketch of the cause of Christian Science in Willmar, prepared and read by O. A. Sandven. The auditorium was crowded with members and friends. The same afternoon, Bicknell Young delivered a lecture at the opera house.

The Republican Gazette.

NORTHAMPTON, MASS.—At the three-county fair held in Northampton Oct. 1-3, the publication committees of Springfield, Holyoke, Greenfield, Orange, and Northampton distributed Christian Science literature. A rest-room was maintained the first two days, and literature was given out from there. We bought sixty-five hundred *Monitors*, and of this number sixty-two hundred and sixty were given out, as well as a few *Journals*, pamphlets, and *Sentinels*. It was primarily for *Monitor* distribution that the plan was made.

Correspondence.

LOS ANGELES, CAL.—The members and friends of Second Church of Christ, Scientist, are rejoicing in the opening of a reading-room in connection with the church, at 2222 South Union avenue, on Sept. 22. The room is but a short distance from the church edifice, and is so situated that it will meet the need of one of the smaller business centers of the city, as well as of a thickly settled residence district. Its patronage to date has amply justified the sanguine spirit in which the work was undertaken.—*Correspondence.*

The Lectures

Porterville, Cal.

The Hon. Clarence A. Buskirk lectured on Christian Science to a large and appreciative audience. The introductory remarks by Leslie McAuliff, editor of the *Daily Recorder*, were as follows:—

Friends, we are in the presence of truth. We have been in its presence since the world began. Truth today is more triumphant than ever before. Tomorrow it will shine clearer than today, and so on day after day. It is the way of truth to grow and grow and grow. It has lighted the world from the beginning, and our experience and our faith assure us that it will light it forever. It has always shone brighter at times, as men sought for it more or less earnestly. Men seek for some things they do not find; but no man ever failed in finding something of truth, providing he sought long and earnestly enough. To any man it will be given for the asking.

Truth is positive, not negative; active, not passive. It is quick to be accepted, but the human mind, like the shell-fish, is prone to close its portals to new truths, or rather to new expressions of old truths, for in reality there is no new truth, since divine Truth is eternal. It has always existed and always will exist. Likewise it is always present, all-seeing and all-powerful. It is God, and God is Love. Made in the image of God we are godly in the degree that we accept and live the truth; and in this same degree we are happy and useful instruments of the creator's will.

Mrs. Eddy spent many years of her life in diligent search after truth, and because the love of God and of her fellow man was strong within her breast, she spent many more years in setting forth the truth as she had found it. The almost miraculous growth of the church she founded, and the thousands upon thousands of men and women in all parts of the world who have been made healthy, happy, and useful, are proof enough that she found a new and remarkable expression for eternal Truth.—*Correspondence.*

Paducah, Ky.

Before a comfortably filled house Virgil O. Strickler delivered a lecture on Christian Science at the Kentucky Theater. The speaker was introduced by the Hon. Robert H. Scott, who said in part:—

Christian Science is not an invention, but a discovery. To the intolerant thought of the world, the Christian Scientist is a spiritual autocrat or dictator, come with a new philosophy and authority to supplant the old. But Christian Science, far from being a usurpation, is but the attainment of the Mind which was in Christ Jesus, the appropriation of the truth and power of God the Father which Christ came to demonstrate and establish. The Discoverer of Christian Science avows that she drew upon the Bible alone as the source of her spiritual understanding, and she challenges the world to accept her interpretation as true upon the fair and indisputable ground of demonstration. By the fruits of her followers she invites the world to know them. In the place of profession Christian Science puts proof, and in the place of dogma, demonstration. It reveals the husks of unreality upon which the prodigal sons of the world are feeding, and brings to men a consciousness of God, divine Truth. It bids men come to themselves, and return unto the Father, unto their home. It brushes aside the flimsy limitations which finite thought

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has set about man's illimitable estate, and supplants error with Truth. For this usurpation of error's rule over men, the Christian Scientist may for a season bear his cross, but like Christ Jesus he may also pray, "Father, forgive them; for they know not what they do."—*The News-Democrat.*

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Ridgefield Park, N. J.

William D. McCrackan, M.A., lectured on Christian Science in Assembly Hall, Municipal Building. He was introduced by James H. Plummer, first reader, who said:—

Christian Science is truly a message of peace and good *will to men, a religion* and a belief that positively brings *health, happiness,* and harmony into every-day life. Christ Jesus said, "I am come that they might have life, and that they might have it more abundantly." Nothing, surely, can be more plainly set forth, for that is what Christian Science is and stands for, the abundance of everything good, and that is what is causing its tremendous growth and following. It may be called also the religion of Love, which rids people of sickness by destroying sin, fear, worry, want, and trouble, helping and bringing them to a knowledge and understanding of a God who is all good, and showing them the way to Truth, which is the way to health, harmony, and prosperity. We believe thoroughly the statement of Jesus, that the kingdom of heaven is within and not afar off, and that today is the day to enjoy heaven, and not hereafter.

Correspondence.

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Champaign, Ill.

A good audience heard the lecture on Christian Science by Prof. Hermann S. Hering in Elk Auditorium. The lecturer was introduced by F. B. Hamil, who said:—

We realize that it is our duty to keep in touch with the spirit of progress in all the fields of action, thought, and advancement. Great as has been the advance of material civilization during the past quarter of a century, it has not kept pace with the progress in the religious world. Although I am not a Christian Scientist, I have taken off my smoked glasses so that I can plainly see that Christian Scientists are fast becoming a potent factor in the religious life of the world, and I have also observed that the lives of many of my dear friends have become brighter, happier, nobler, and better by reason of its teachings. I am sure that we will receive tonight some valuable information and many beautiful thoughts on a religious topic that is dear to our hearts.

Champaign Daily Gazette.

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Altus, Okla.

Judge Clifford P. Smith, who lectured on Christian Science in the Court-house, was introduced by Attorney Brodie Hamilton, who said in part:—

I am sure that those of us who are present this evening have in store a rare treat indeed. I feel equally sure that it matters not what our own religion, faith, or creed may be, it will do most of us good and none of us harm to listen to a lecture which has for its subject a faith, science, or religion the purpose of which is the bringing of mankind into closer relationship with the omnipotent ruler and creator of the universe, and with the teachings of the fundamentals of life, love, and truth as taught and exemplified by the holy Nazarene; a faith, science, or religion the purpose of which is the bringing of health and happiness to suffering and despondent humanity, and the establishment in all the world of the universal brotherhood of men.

The demand of this age is education; not only worldly knowledge, but divine understanding. Christian Science in one sense of the word is comparatively new, but its fundamentals of faith have been embraced by many of the brightest and best educated men of our land, men whose honesty, sincerity, and integrity have not been and can not be questioned. If these men have been made better, healthier, happier, and more noble by their study of and faith in Christian Science, I for one, who hold to another faith, am willing to listen to their teachings and reason them out with those faculties and means which nature has given me to get the best there is in this life.—*Correspondence.*

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Lectures to be Delivered

Baltimore, Md. (First Church).—Bicknell Young, Church Edifice, University parkway, west of Oak street, 8 p.m., Dec. 4 and 5.

Broken Bow, Neb.—Clarence W. Chadwick, First Baptist Church, corner Broadway and Tenth avenue, 8 p.m., Dec. 2.

Charleston, W. Va.—Willis F. Gross, Plaza Theater, 3 p.m., Nov. 30.

Chicago, Ill. (Fourth Church).—Clarence W. Chadwick, Church Edifice, Harvard avenue and 67th street, 8 p.m., Dec. 4 and 5.

Chicago, Ill. (Twelfth Church).—Judge Clifford P. Smith, Sholem Temple, Pine Grove avenue and Grace street, 8 p.m., Dec. 1 and 2.

Denver, Col. (First Church).—Rev. William P. McKenzie, Church Edifice, 14th avenue and Logan street, 3 p.m., Nov. 30, and 8 p.m., Dec. 1.

Detroit, Mich. (First Church).—Bliss Knapp, Detroit Opera House, 3 p.m., and Church Edifice, 8 p.m., Nov. 30.

East Orange, N. J.—Virgil O. Strickler, The Lyceum, 508 Main street, 3 p.m., Nov. 30.

Englewood, N. J.—Bicknell Young, Church Edifice, 8:15 p.m., Dec. 1.

Hyde Park, Mass.—Virgil O. Strickler, French's Opera House, 8 p.m., Dec. 2.

Jersey City, N. J.—Bicknell Young, Bergen Lyceum, 8 p.m., Dec. 2.

Lakewood, Ohio.—Clarence C. Eaton, Gordon Square Theater, Detroit avenue, near W. 65th street, 2:45 p.m., Nov. 30.

Milwaukee, Wis. (First Church).—Francis J. Fluno, M.D., Church Edifice, 8:15 p.m., Dec. 1 and 2.

Minden, Neb.—Clarence W. Chadwick, Auditorium, 7:45 p.m., Dec. 1.

Minneapolis, Minn. (Second Church).—Clarence C. Eaton, Church Edifice, corner Second Avenue South, and Eleventh street, 8 p.m., Dec. 4 and 5.

New York, N. Y. (Second Church).—Bicknell Young, Church Edifice, Central Park West at 68th street, 8 p.m., Nov. 29, and 3 p.m., Nov. 30.

New York, N. Y. (Fifth Church).—Bliss Knapp, Church Edifice, corner 38th street and Madison avenue, 8 p.m., Dec. 5.

Pittsburg, Kan.—Rev. William P. McKenzie, City Hall Auditorium, 8 p.m., Dec. 4.

Plainfield, N. J.—Virgil O. Strickler, Plainfield Theater, 8 p.m., Nov. 30.

Rutland, Vt.—Virgil O. Strickler, Church Edifice, Cottage street, 8 p.m., Dec. 1.

St. Cloud, Minn.—Clarence C. Eaton, Unity Church, 4th avenue and 2d Street South, 8 p.m., Dec. 2.

Topeka, Kan. (First Church).—Judge Clifford P. Smith, Grand Opera House, 3 p.m., Nov. 30.

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Testimonies of Healing

It is with sincere thankfulness, and a hope that this will reach and help some one who may be in doubt as to the healing efficacy of Christian Science, that I testify to what it has done for me. It is now about twelve years since my attention was called to it, and I was permanently healed. I had been suffering with what a doctor called serious lung trouble, and had been treated by six different physicians, all of whom no doubt did the best they could for me, but with no results whatever. Like the woman mentioned in Scripture, I rather grew worse. At this period I was in such a condition that I was unable to carry an infant the distance of one block.

This disease was considered hereditary, and my oldest brother and I were treated for it by the same physician at the same time. The result was, that my brother died, while I was later healed in Christian Science; and there has never been the slightest return of the trouble. Being a plumber by trade, I was advised by one of the physicians to quit my work; but I am happy to say that after being healed in Christian Science, with only four treatments, I have never since lost a day's work on account of my health. Just before being healed I was greatly reduced in flesh, but am now above the normal weight.

After having ridiculed Christian Science and having made the statement that I would not try it unless I became insane, I was called upon to prove this statement. As I gradually grew worse I finally consented to give it a trial, and I went to see a practitioner who was recommended to me by a friend. I am willing to confess that I had very little faith in the treatment, and my permanent healing proved to me that it was not faith on my part which healed me. I thank God that I was ready and willing to accept this truth which brings us into health and harmony.—JOHN G. KUEHN, Milwaukee, Wis.

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My heart goes out in loving thankfulness to our beloved Leader for teaching me to realize that the truth makes us free. Mental and physical suffering had enslaved me from early childhood, and added to this was a longing but fruitless search for a practical, demonstrable explanation of St. John's declaration, "God is love." Many devoted and faithful members of churches attempted to console me by saying that my physical suffering, and my mental distress because of "man's inhumanity to man," with all the awful calamities which I constantly saw about me, were but the manifestations of divine power, and were intended to prove God's unchanging, compassionate, infinite love. I had always believed that to love meant to cherish, to help, to protect, to sacrifice for, and so I still maintained my faith in Him, realizing that my sufferings did not and could not emanate from the loving Father, but from my own failure to understand Him.

It was at this crisis, when death seemed to be the only relief, and preferable to a hopeless existence with what was said to be organic heart trouble, diseases of the lungs, liver, stomach, and bowels, nervous exhaustion and consequent depression and sleeplessness, spinal disease, and even other disorders, that the first ray of light pierced the gloom enveloping me. A dear Christian Scientist, recently healed of spinal disease and of a dreaded skin disease, asked me if I did not believe God to be omnipotent. When I replied in the affirmative she again questioned me, "Can He not, then, heal you?" I did not reply so quickly this time, for I was forced to think. Either I must give up my belief in His omnipotence or admit that I could be, nay, was healed. That night as I lay sleepless, though not in the old turmoil and fear, I suddenly seemed to see myself as I really was to mortal sight, and I was not proud. All the bitterness, self-pity, self-justification, self-love, self-righteousness, the "ingratitude of barren lives" (Science and Health, p. 4), rose before me, and in clear contrast the wondrous patient love of God stood revealed, until the room seemed filled with light, and again I heard the song of peace and good will, sung by angel voices nearly two thousand years ago to the shepherds of old as they watched their flocks on the Judæan hills.

Peace, joy, and love filled my heart as it seemed to overflowing, and suddenly I was well. Many steps have had to be taken since then, and self in various disguises has had to be overcome. I dare not speak of gratitude; I have not yet earned the right. Innumerable benefits have been received every day since that first glimpse of Truth over four years ago. Among these may be cited the release in less than twelve hours from a fully developed contagious disease; the lifting out of the root of a tooth immediately upon application to a practitioner, after twenty-five minutes of unsuccessful effort on the part of the dentist; the solving of financial problems; mental quickening in study; but in no way has the help received been more important than in the schoolroom, where the knowledge that Love is the only real power has met many seemingly difficult cases of discipline and proven a great mental, moral, and physical aid to the children committed to my care.

The greatest blessing, however, has come from being able to pass on even the slight measure of the knowledge I have of divine Love as taught by our Saviour, Christ Jesus, and by our Leader, Mrs. Eddy, and to prove in some degree "what it has done and is doing for mankind" (Science and Health, p. 55).—LILA M. DELANO, Seattle, Wash.

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I have long felt that I should give my testimony to the healing power of Truth, for freely I have received. If my experience should be the means of pointing the way for some one else, weary and without hope, as Christian Science found me, my cup of gratitude will be full.

I had for many years been a worker in other churches, but I finally concluded that there was little help or comfort in them for me. I had lost my health, and the God "who healeth all thy diseases" had not been revealed to me. I "suffered many things of many physicians," took large quantities of medicine, tried dieting for a number of months, then change of climate, spent five months in California, and finally went back to the doctors. Two of the best physicians in the town where I lived, recommended an operation as necessary to remove internal growths. I submitted to it, and though it was pronounced successful, I got no relief. The old troubles seemed to return in aggravated form, but the doctors said I could never stand another operation.

Truly "man's extremity is God's opportunity." My attention was called to Christian Science, and that wonderful book, "Science and Health with Key to the Scriptures," was placed in my hands. It was indeed as "the shadow of a great rock in a weary land." I devoured its contents and for three months had a practitioner's faithful help, and the growths were gradually dissolved. That was over four years ago, and there has been no return of this trouble. During that time I was also instantaneously healed of an abscess at the base of the brain, which a physician said would have to be operated upon at once, or I should lose my mind. I immediately telephoned to a practitioner, and in ten minutes all suffering was gone, and no such symptoms have ever returned.

Besides these healings, a number of minor ailments have been removed, constant headaches now being a thing of the past. I have also given up glasses, which had been worn for

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over twenty years. Then I have had class instruction. For all these blessings I am indeed grateful; but I am still more so for the spiritual quickening and for a sense of peace and security. I am also thankful to our revered Leader, Mrs. Eddy, who says in the Preface of Science and Health (p. vii), "To those leaning on the sustaining infinite, today is big with blessings."—ANNA J. COPELAND, Denver, Col.

It is with a heart overflowing with gratitude that I add my testimony to the power of divine Truth, which is again made known on earth through Christian Science. About five years ago I was impelled to take up the study of "Science and *Health with Key to the Scriptures*" by Mrs. Eddy. A sense of spiritual barrenness manifested itself in discordant physical and mental conditions, which were apparently aggravated by the use of alcoholic stimulants and tobacco. Previous to this time, I had read the book, first at the bedside of my wife, who was then an invalid, but who was healed through Christian Science. I had prided myself that I did not need any help, and I seemed to get nothing from this first reading of the pages which now make the Bible an open book to me. At last, however, I was awakened to the demands of Truth, and called a practitioner, who treated me for about three weeks. At the end of this time all desire for tobacco, as well as for liquor, had left me.

I have had many other conditions of inharmony destroyed through the understanding of the one Mind, and I will mention one experience. A very pronounced case of typhoid fever was met and overcome by my wife, who was then young in Science, but we knew that divine Love really does the work, and I was up and ate a hearty meal in about twenty-four hours from the time I was stricken. Christian Science has been to us, in all ways and at all times, "a very present help in trouble." I am truly thankful for that understanding of the truth which enables me to help others as well as myself. I am more grateful than I can express to our heavenly Father, and also thankful to Mrs. Eddy for this truth which makes free.—J. C. COPELAND, Denver, Col.

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For a long time I have felt that I should express my gratitude through the *Sentinel* for all that Christian Science has done for me since I became interested in it seven years ago. Once more it has proven to me that "divine Love always has met and always will meet every human need" (Science and Health, p. 494), and I feel that I can no longer remain silent.

Quite recently my year-old baby swallowed an open safety-pin. At first a sense of fear overwhelmed me, and I thought of all the material methods used at such a time. Then I recalled a testimony I had read in the *Sentinel* several weeks before, about a mother who used no material methods for resuscitating her child who appeared to have been drowned in the bath tub, but relied entirely upon God to do the work. I also recalled that many discordant conditions had been overcome for me in the past by the power of Truth, and that Love never fails to respond to our faith in spiritual means. Then I felt calmer, and telephoned for help in Christian Science. Four days later the pin was passed, the baby having been perfectly normal during those days.

A year before, when this baby was born, I was surrounded by those who were not interested in Christian Science. My physician, nurse, and husband decided that it was necessary to have an assisting physician, and he was summoned; but before his arrival, the Christian Science practitioner who was helping me, called up on the telephone to know how the case was progressing, and my husband told her. She replied that there would be no assistance necessary in this case. My husband was the only one who heard this, and he did not believe it; but the work was done, and that immediately, and to the astonishment of all about me; while I, who experienced the power of Truth, knew that God alone could have helped me.

I could relate many other experiences where Christian Science has been my only remedy, but will merely say that it has never failed to meet every demand upon it, usually at once, through my own knowledge of God's protecting power as taught by Mrs. Eddy, or with the assistance of some one whose understanding was greater than mine. Most grateful do I feel for all that Christian Science has brought into my life, and especially for the satisfying religion which I have to teach to my children.

MRS. C. P. BOGART, Scarsdale, N. Y.

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I wish to give thanks for my healing in Christian Science, which took place in this city about seven years ago. I was visiting here at the time. When I left home on Monday, my foot pained me somewhat, though not enough to mention it to my husband or to give it serious thought; but each day the pain was more severe. On Wednesday I asked for help, but continued to go about until Friday evening, when my suffering was so great that I could not go down to dinner. That night I did not close my eyes in sleep; all I could think of during the night was these words from our "Christian Science Hymnal" (p. 48):—

God is on the field, when He
Is most invisible!

The next morning, as soon as the family were awake, I asked to have a Christian Science practitioner sent for. The family considered the condition so serious that my husband was telephoned to come at once, and other relatives were notified. My husband was held by the asserted laws of *materia medica*, and his fear was pitiful, as the physical evidence pointed to so-called blood-poisoning.

I left for home the following Tuesday. On Friday of that week every trace of the trouble was gone, and I walked several blocks to an entertainment. I had not been studying Christian Science long, but I felt that the practitioner did understand how to pray according to Christian Science and that no other power but divine Truth could heal me. I can never forget how grateful I was that I had heard of Christian Science. I am thankful to God that one in our time has been pure enough to know, and show us, how to use Christ Jesus' words, and that God's will is being done "on earth, as it is in heaven."—MRS. LIZZIE L. R. FOOTE, Memphis, Tenn.

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In submitting the following testimony for publication I have related only what seems the most important demonstration that has come into our experience, in the light of which my own healing of inflammatory rheumatism and a serious heart weakness, and that of my wife, who was freed from a serious lung trouble, seem less wonderful.

On Nov. 21, 1910, our little boy, then about four years old, fell from a third-story window to the pavement. He was carried to a doctor's office, and an examination was being made, when his mother followed, having learned of the accident a few minutes after its occurrence. Before seeing the boy, and with absolute faith in God's protecting power, she had telephoned for a Christian Science practitioner. I arrived at that time, and we were shown into the room where the child lay.

Previous to this I had had many proofs of the power of Truth to heal all manner of disease, but this seemed so different, and so terrible, that I felt as though there could be

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no hope. My wife, however, manifested no alarm, but quietly informed the doctor that we were Christian Scientists, and asked that the boy be taken home. This was readily agreed to, although the diagnosis was not complete and the extent of the injury was not known, except that there was a fractured jaw.

A few minutes later the practitioner came, and the boy was soon sleeping quietly. He slept for an hour or so; then he awoke, making but little complaint, and with no manifestation of severe pain. He slept quite a little during the night, and before noon the next day he was sitting up and having a real good time with his toys. At four o'clock in the afternoon, or less than twenty-four hours after the accident, he asked for an apple and ate half of it, chewing it quite readily. His improvement was rapid, although he would make no effort to walk.

We then discovered that one hip was dislocated, and I asked the practitioner if it would not be best to have a surgeon assist in the case, but she soon made it clear to me that the same power which had healed the broken jaw would also replace the dislocated joint. He was soon walking a little, and within a few months the tendency to limp was entirely overcome.

For this wonderful demonstration, and for the many blessings which have come to us through Christian Science, we are indeed grateful.—N. S. Street, Chicago, Ill.

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I feel truly thankful for the blessings that have come to me since the time of my sickness, when all seemed dark. I was under the care of doctors for a long time, who said I had female trouble, tumorous growths, kidney disease, and other ailments. I discarded drugs, as I had lost all faith in them, or any other form of material remedy, and wrote to a Christian Science practitioner for absent treatment. I am now enjoying good health, and can do all my housework, including washing and ironing. Surely the Scriptures are fulfilled, "He sent his word, and healed them."

I have never had the pleasure of attending a Christian Science church, there being no church near me, but I study the Lesson-Sermons, and the more I study the better I can realize the truth of Jesus' promise, "Ye shall know the truth, and the truth shall make you free." I cannot find words to express my gratitude to God, also to Mrs. Eddy for the help I have had in Christian Science. I shall never forget the loving-kindness I have received from a faithful practitioner, and I hope to be able sometime to help others as I have been helped. May this lead some one to find the bright side of life, as I have found it.

Mrs. Cooper Elmore, Welview, Concho county, Texas.

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Five years ago I went to Constantinople, fully convinced that there was no congenial work for me in England. I, however, very soon found that I had even less chance there of making any headway, and I was rapidly degenerating into a pitiful bundle of fears and pessimism, full of care, worry, and anxiety about myself and those dear to me. It was in this state that my wife joined me some nine months later, and brought Christian Science to my notice, as she had during this interval become interested in it in England. From that time I have been led lovingly and wonderfully from joy to joy and strength to strength, and today I am back in London, where I have always wanted to be, in a better post than I have ever had before, and I am a happy, well individual, dwelling in that realization of the truth of God's word as revealed to us through Mrs. Eddy. This truth is sufficient for the beginner in this Science to rest in the full assurance of ever-present Love and the omnipotence of divine Mind.

My life is now full of happiness in the knowledge that none of us need stay in hell any longer than we want to, and we shall never know any other than that which we make for ourselves by our own wrong thoughts and ill-doing. I now know that honesty of purpose, pure acts and motives, and an ever-increasing knowledge of Christian Science will bring us nearer and nearer to God, that it will enable us to overcome all inharmony through the truth of being.

With the first glimpse of Christian Science I was able to discard glasses, and as I have learned more and more of it, I have been able to overcome headaches, boils, and to a great extent a skin trouble of many years' standing. All desire to smoke or to imbibe stimulants has left me. I can never express my gratitude for the calm and peace that Christian Science has brought into my life, thankfulness to Mrs. Eddy for making the Bible a living, practical *vade mecum*, instead of only a book of beautiful thoughts and inspired writings. I am truly grateful for the help given me most lovingly and wonderfully at so great a distance, and thankful to all those Christian Scientists who with many a helpful word have made my horizon brighter and clearer.

I am indeed finding more and more every day, that as we obey the command, "Thou shalt have no other gods before me," we gain health and happiness. I rejoice in knowing that divine Love does "and always will meet every human need" (Science and Health, p. 494).

H. Mason-Meyer, London, England.

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[Translated from the German]

I daily think with profound gratitude of the blessings which I have received through Christian Science. When I first heard of it and made the acquaintance of adherents of its teachings, whose faces reflected contentment and joy, the desire was awakened in me to know of this religion which had such a happifying influence. Since childhood I had been inclined to melancholy, besides being of a delicate constitution and often in ill health. Many were the faults of which I was anxious to rid myself, and I yearned to be a better woman. Through the loving treatment and instruction of a Christian Science practitioner, it soon became clear to me that I had found the true religion which our great Master taught and practised in healing the sick and reforming the sinners.

Although I had always adhered to the church, yet I often felt the deficiencies of the so-called orthodox teachings; but I was more steeped in the old theological thought than I realized. These old beliefs of eternal perdition and punishment, as well as the mortal sense with its claims, offered such stubborn resistance that it seemed impossible for me to rise into the consciousness of man's birthright as a child of God. I was so weighed down with diseased beliefs and erroneous concepts that without a knowledge of Christian Science I would have had a sad future before me; but although I believed myself to be far removed from God, divine Love was watching over me. The consecrated, untiring, and loving efforts of a practitioner gradually caused the light to dawn in my consciousness, and it became possible for me to study "Science and Health with Key to the Scriptures" by Mrs. Eddy and to understand the truths contained in this wonderful book. My healing went on as I gained in understanding, and I realize that every seeming handicap is turned into a means of attaining a higher sense of truth.

I am deeply grateful to God, through whose loving care I have been led into these ways of peace and to join those who can testify to His truth. I also wish to give thanks herewith

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for the translation of our text-book. We Germans must strive to fulfil the hopes which led our dear Leader to make us this wonderful gift. The German as well as the English literature on the subject of Christian Science testifies to the faithfulness of the workers, and is to me a source of constant encouragement and inspiration.

WALLY CLEMENS, Berlin-Wilmersdorf, Germany.

✧

While staying with one of my sisters, about twelve years ago, I was taken with a severe pain in my head. It was almost unbearable, and I lay for about three months with what was *called spinal meningitis.* My entire right side was paralyzed; I was unable to speak and was as one dead for a number of days. The doctors did all they could and then gave me up, saying that I could live only a short time; but the everlasting arms of Love were ready to lift me up, as they always are if we only trust. My two sisters were Christian Scientists prior to this experience, but I had always been well and thought I had no need of Christian Science, in fact had given it no thought at all; but we all must awake sometime. My sister sent for a practitioner, who treated me lovingly and faithfully, and in less than a week I was sitting up and the power of speech gradually came back.

I cannot find words to express my gratitude to God, and also my thankfulness to Mrs. Eddy for revealing this blessed truth. I have been married since my healing, and now have two very dear children, who with myself have reaped many blessings from Christian Science.

MRS. GEORGE BAER, Anderson, Ind.

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[Written for the *Sentinel*]

"Except ye repent"

BEN. HAWORTH-BOOTH

How oft upon the fretful voice of ocean
Have I not heard the carping, canting quest,
How would ye heal by your divine devotion
If ye should fall—as fall perchance the best—
And break some bone? How would ye bide the test?
Long as ye sail upon the summer seas
To wafting zephyrs of the golden west
Your path is easy, but away flies ease
When bones are broke: how meet ye woes like these?

'Tis said in Holy Writ of him who died
To teach mankind to live, "A bone of him
Shall not be broken": though they pierced his side,
His gentle hands, his feet, they broke no limb:
And all who follow through the darkness dim
His sacred pathway—all who drink the wine,
The bitter dregs upon his goblet's brim,
From direful accident have help divine:
The promise is for all, 'tis yours, 'tis mine.

But though they were not sinners worst of all
Who fell beneath the falling bastion stone
When sank Siloam's tower in Salem's wall,
Yet were they sinners; and like fate is prone,
Except we do repent, to cast each one
To dark destruction. O protecting might!
Help us to guard each thought, each word, each tone,
To walk as pilgrims in this weltering night,
So may no foes appal, no fearful chance affright.

From Our Exchanges

[*The Universalist Leader*]

There is one truth which the church as a whole has never yet learned. It has disclaimed autocratic desires; it has lauded the blessings of humility; but it has never yet saturated its own consciousness with the truth that the church, like the individual, is greatest when it serves. Look at these barriers it has always built. Look at these creeds it has set before men. Look at these sacraments which it has insisted are necessary to salvation. Look at these claims of all sorts of infallibility. Study this perpetual insistence that humanity everywhere must come to its terms. This all constitutes a fabric of claims and conceits and demands which have at times been very burdensome.

The time is coming when the church must face a great problem. How earnestly does it wish to win to fellowship with Jesus Christ this great multitude of people out there in the wide world? To the thoughtful it is increasingly clear that the church cannot win that great, free humanity on the terms and by the procedure of traditional ecclesiasticism. When driven to choose between that traditional ecclesiasticism and the freedom of the open world, some of us who are in the church would not hesitate to go forth, and few of those outside will ever come in. How much of its machinery, its formal authority, its claims to infallibility will it give up in order to win the crowd? How far will it pass over to humanity and make terms with the mighty energies at work there? In the hour when God calls, can the church do what it demands of others, make the great sacrifice of its pride? Can it humble itself and remember the words of its Master, that in his kingdom they who serve are greater than those who are served?

[*The Christian Register*]

What is this evolution, this starting up of great principles, that no man can down and the world cannot get rid of? It means that the brute-force age has to make room for higher principles; that the savage is not only unideal, but is intolerable, whether he wears epaulets or khaki. Finally, we have to count on Christ. There is no mistake about it. Call him Son of God or call him Son of man. In either case the Galilean is conquering the world. We have little interest in the quarrel of religions, but great interest in the supreme mastery of that mind which has been able to keep pace with the progress of the world, and still be somewhat ahead of the millennium. In that man's views we are interested. We remember this one sublime fact, that Christianity came into the world singing no abstract doctrine concerning the creation, but proclaiming, "On earth peace, good will toward men." The world has already had to count upon Christ during these past nineteen centuries; and in spite of the rubbish which has been passed off for Christianity, the voice of that religion has been, in its simplicity, peace among men.

[*The British Congregationalist*]

There can be no sort of question that when the church sees men and women being ground down and sweated, by whomsoever and by whatsoever combination of circumstances, they should speak out against the evil fearlessly. We cannot conceive that any thinking Christian man would resent this. The church, indeed, might well become a medium for bringing about a clearer understanding between capital and labor, if both of these great contending forces could be once convinced that the church is in dead earnest and is truly impartial. And let us remark that impartiality means the courage to tell the

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worker of his duty to his employer as well as the employer of his duty to the men and women whom he employs, and for whose souls and bodies he is often far more responsible than is generally and frankly recognized to be the case.

If, too, the church sees men and women squandering their lives, opportunities, health, and material possessions on selfish and grotesque luxury (as many undoubtedly do), it should say so with no uncertain voice. And if the church sees dishonesty and gambling masquerading under the cloak of business, it should tear away the cloak with a ruthless hand. Is it too much to say that the duty of the church is that unchanging duty which time and circumstance cannot alter, the duty constantly to war with evil, and carry on the unending conflict with the mammon of unrighteousness? In so far as a recognition of this duty is allowed to fall into the background, there will be no advance made toward that renaissance of religion we all so fervently desire.

[*The Watchman-Examiner*]

We believe the church must put a faithful presentation of the gospel of Christ above all else. That is just what all men need, and we are convinced that it is the message they expect and crave when they turn their thoughts and steps toward the house of God. The church must feed and direct and satisfy the religious nature, a more important and worthy service than the satisfying of the social instinct. The message of truth, the impetus and inspiration that men secure at worship on the Lord's day, is what they need to carry into the social and business life of the week. And there is increasing evidence that through the lives of churchgoers this leaven, the leaven of the gospel, is finding its way into society and business, even though there are many indications that point toward increasing religious indifference and moral debauch. Whether there be more or fewer men in attendance upon the services of the church, the church through its leadership must see to it that those who do come, have preached to them the gospel of Jesus Christ, in which alone is the hope of individual and social redemption.

[*The Christian Work and Evangelist*]

The church stands as an eternal protest against the shallow surface life which is ever in danger of withering away because it has no root. It is a constant protest against the idea that the contemplative life, the culture of the devotional, is idleness. It calls to prayer, to praise, to worship, to shut the door on the world, and forget the distracting ambitions and desires and works, and wait on God till the fire burns. It stands as the sanctuary of the race, for the weary and the heavy laden, and all the beaten, broken lives of men. And it tells the strong and the victors in the fight, that away from God their strength is spent for naught, and their victories are empty and barren of good. It asserts that even work without worship is idle, the frantic beating of the air. For this need which the church supplies, is more than a graceful addition to life; it is a necessity for true life at all. Our activities cannot keep themselves up; even our religious and social activities cannot keep themselves alive.

[*The Advance*]

Great men symbolize a nation's ideal and enable it to express its hope and aspiration in terms of personality. This is the supreme value of great men to any generation, that they enable the people to think of their ideals in terms of actual character. This is the value of all sentiment that comes to us out of history, of all the ideals derived from associations with places and incidents in the past.

Special Announcements

From the Publisher of Mrs. Eddy's Works

THE CHRISTIAN SCIENCE TEXT-BOOK, "SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES."

"THE FIRST CHURCH OF CHRIST, SCIENTIST, AND MISCELLANY."—A volume of the later writings of Mrs. Eddy, compiled from the files of *The Christian Science Journal* and *Sentinel*, together with historical matter pertaining thereto, as selected by her, is now in press, and orders will be received by the publisher. Prices as follows: Cloth, single copy $2.25, six or more copies to one address $2.00 each; morocco or pocket edition, single copy $4.00, six or more copies to one address $3.75 each. Orders for six or more copies to one address may include the two styles of bindings at the quantity prices.

Orders for the books named above and the other works by Mrs. Eddy should be addressed to ALLISON V. STEWART, Falmouth and St. Paul Streets, Boston, Mass.

From the Editor

All manuscripts submitted for publication in the *Sentinel*, *Journal*, and *Herold*, whether articles, poems, or testimonies, and all correspondence relating thereto, should be addressed to the EDITOR, and not to individuals.

From the Society

Translations into Dutch, German, Norwegian, and Swedish have been made of a number of pamphlets. These are ready for distribution and are listed as follows:—

Dutch: "De Goddelijke Natuur" ("The Divine Nature"). Thirty-six pages.

German: "Die Christliche Wissenschaft: Die Wiedergeburt" ("Christian Science: The New Birth"). A lecture by Bicknell Young. Thirty-six pages.

Norwegian: "Den guddommelige natur" ("The Divine Nature"). Thirty-six pages.

Swedish: "Det Godas Försyn" ("The Providence of Good"). Seven articles, thirty-six pages.

The lecture, "Christian Science: A Religion of Love," by Virgil O. Strickler, has been translated into German ("Die Christliche Wissenschaft: Eine Religion der Liebe"), and is now printed in pamphlet form and ready for distribution. Forty pages and cover. This lecture was recently published in English, and both editions are on sale at prices of the regular pamphlets as shown on the opposite page.

From the Clerk of The Mother Church

CHURCH TENETS.—The tenets of The First Church of Christ, Scientist,—The Mother Church,—printed on folded sheet for use of the branch Churches of Christ, Scientist, with space for the names of the churches and their by-laws, can be had at seventy-five cents a hundred. Orders will not be taken for less than one hundred, and postage stamps should not be sent in payment.

Correspondence relative to the tenets or to membership with The Mother Church, should be sent to J. V. DITTEMORE, Clerk, 105 Falmouth Street, Boston, Mass.

From the Church Treasurer

Per capita taxes and contributions to The Mother Church, The First Church of Christ, Scientist, in Boston, Mass., should be sent to ADAM H. DICKEY, Treasurer, 103 Falmouth Street, Boston, Mass.

The per capita tax, of not less than one dollar, is due June 1 of each year. Unless otherwise directed by the sender, the full amount of the remittance will be credited for the current year.

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The Christian Science Journal

Published Monthly

Founded April, 1883, by Mary Baker Eddy, Discoverer and Founder of Christian Science, and author of the Christian Science Text-book, "Science and Health with Key to the Scriptures."

This monthly magazine is the official organ of The First Church of Christ, Scientist, in Boston, Mass. In addition to articles, lectures, and testimonies not published elsewhere, it contains a complete list of Christian Science practitioners, and a directory of Christian Science Churches, Societies, and Reading Rooms.

SUBSCRIPTION PRICE, PAYABLE IN ADVANCE, POSTPAID: For the United States, Mexico, and Cuba, single copy, one year, $2; six months, $1.20. For Canada add 25 cents for postage. SALE PRICE: Single copy, 20 cents. In all other countries add 65 cents postage for each annual subscription. SALE PRICE: Single copy, 25 cents

BOUND VOLUMES: Current and past year, cloth, $2.50; half calf or half morocco, $3. On earlier volumes write for prices.

The Christian Science Monitor

Published Every Day, Except Sunday

A daily newspaper for the home. Adequate news service. The various departments of a modern newspaper. Unique home forum page. Entire page of editorials dealing with the vital topics of the day. Contributions for the columns of the MONITOR should be addressed, Managing Editor, THE CHRISTIAN SCIENCE MONITOR.

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The Christian Science Quarterly

Published January, April, July, and October

Contains the Lesson-Sermons which are read at the Sunday services throughout the *year in all the Christian* Science churches. These Lessons, which present citations from the Bible and "Science and Health with Key to the Scriptures," are valuable for daily study.

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Der Herold der Christian Science

Published Monthly

A magazine printed in German. It contains original and translated articles bearing upon Christian Science, testimonies of healing, also the Lesson-Sermons which are read at the Sunday services in all the Christian Science churches. Improved and enlarged in 1910.

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SALE PRICE, POSTPAID: Single copy, 10 cents; twelve copies, ONE ADDRESS, $1. Foreign rate, single copy, 12 cents; twelve copies, ONE ADDRESS, $1.25.

Pamphlets

CHRISTIAN SCIENCE: ITS RELIGIOUS PHILOSOPHY. By HON. CLARENCE A. BUSKIRK.

CAUSATION: VIEWED IN THE LIGHT OF CHRISTIAN SCIENCE. By FREDERICK DIXON. Also printed in Swedish

CHRISTIAN SCIENCE VS. MENTAL SUGGESTION. By FREDERICK DIXON. Reprinted from the *Weekly Budget*, London, England.

CHRISTIAN SCIENCE: A RELIGION OF DOING. By JUDGE WILLIAM G. EWING.

CHRISTIAN SCIENCE VS. FINITE SENSE By FRANCIS J. FLUNO, M.D.

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CHRISTIAN SCIENCE: THE RELIGION OF THE BIBLE. By JUDGE SEPTIMUS J. HANNA.

CHRISTIAN SCIENCE: THE SCIENCE OF SALVATION. By HERMANN S. HERING.

ANSWERS TO QUESTIONS CONCERNING CHRISTIAN SCIENCE. By EDWARD A. KIMBALL. Also printed in Dutch, German, and Norwegian.

CHRISTIAN SCIENCE: ITS ADVANTAGE TO MANKIND. By EDWARD A. KIMBALL. A London lecture. Also printed in French.

CHRISTIAN SCIENCE: MAN'S DOMINION OVER EVIL. By EDWARD A. KIMBALL. A Harvard University lecture.

CHRISTIAN SCIENCE: ITS DIVINE AUTHORITY. By BLISS KNAPP.

CHRISTIAN SCIENCE: DEMONSTRABLE RELIGION. By FRANK H. LEONARD. Also printed in Norwegian.

CHRISTIAN SCIENCE: A RELIGION OF PROGRESS. By WILLIAM D. MCCRACKAN. Also printed in German, Swedish, and French.

CHRISTIAN SCIENCE: OR, DELIVERANCE FROM EVIL. By REV. WILLIAM P. MCKENZIE. Also printed in French and in Dutch.

CHRISTIAN SCIENCE: ITS RESULTS. By WILLIAM R. RATHVON. Also printed in German.

CHRISTIAN SCIENCE: THE GOSPEL OF THE KINGDOM. By JUDGE CLIFFORD P. SMITH. Also printed in German

CHRISTIAN SCIENCE: A RELIGION OF LOVE. By VIRGIL O. STRICKLER. Also printed in German.

CHRISTIAN SCIENCE: THE NEW BIRTH. By BICKNELL YOUNG. Also printed in German.

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THE HEALING OF CHRISTIAN SCIENCE IS SPIRITUAL AND SCIENTIFIC. By PROF. HERMANN S. HERING. Printed in German only.

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Miscellaneous

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CHRISTIAN SCIENCE SENTINEL

"What I say unto you I say unto all-WATCH" Jesus

Vol. XVI No. 13

Boston, November 29, 1913

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A·LADY·WITH·A·LAMP·SHALL·STAND·IN·THE·GREAT·HISTORY·OF·THE·LAND·

A·NOBLE·TYPE·OF·GOOD·HEROIC·WOMANHOOD·
Longfellow

THE·CHRISTIAN·SCIENCE·PUBLISHING·SOCIETY·
·FALMOUTH·AND·ST·PAUL·STREETS· ·BOSTON·MASS·U·S·A·

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Christian Science Sentinel

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Items of Interest

NATIONAL

The House committee on interstate and foreign commerce is taking the initiative on a plan for a general revision of the laws affecting water-power development. It is planned in the proposed bill to secure a middle ground between the ultraconservationists on the proposition of the development of water power. The decision of the Supreme Court last May in the Chandler-Dunbar water-power case, it is said, has opened the way for many desired amendments to the general dam act. The proposed act will regulate the term of the franchise and the disposition of the power and equipment after the franchise has expired. At present a fifty-year franchise is regarded as a proper one, and it is probable that the committee bill will specify a fifty-year franchise period. The bill will contain a provision that the dam and equipment must be sufficient to utilize all power possible, that none may be wasted. The government is to be given the power to regulate charges for service developed by the power, unless by suitable legislation the state regulates the charges, either through public utilities commissions or other appropriate bodies.

The boundaries of the universe have been discovered, according to a report received at the National Observatory at Washington from Prof. R. A. T. Innes, director of the Union Observatory at Johannesburg, South Africa. The universe, Professor Innes asserts, is contained within the space girdled by the Milky Way, and he figures that the most distant star in that wonderful girdle is five hundred and forty light-years distant from the earth. As light travels one hundred and eighty-six thousand miles a second, or over five and three quarters quadrillion miles a year, the diameter of the universe, by Professor Innes' calculation, is 6,334,951,680,000,000 miles. He says that the most powerful telescopes penetrate far into space, beyond the boundaries of the universe, revealing nothing. In particular, he says, there is absolutely no sign of other universes of similarly constituted stellar systems. He looked out beyond the universe, but his telescope discovered nothing in those far-away depths of space.

Those who advocate federal rather than state control of water-power rights, led by Gifford Pinchot, former chief forester, Henry L. Stimson, former secretary of war, and Walter L. Fisher and James R. Garfield, former secretaries of the interior, won a victory in the national conservation congress at Washington, D. C., last week, in the first test on the paramount issue of the gathering. By a vote of 434 to 154, a motion to refer to the resolutions committee that portion of the report of the committee on waterways which was unanimous, was voted down and the report subsequently adopted without a roll-call.

Having recommended the erection of a government armor-plate plant for the purpose of making the navy independent of the armor plate combine, Secretary Daniels now proposes that the government go into the oil business to cope with the Standard Oil Company. The secretary charges that the Standard is "holding up" the navy, which is now partly dependent upon oil as a fuel. He says that the government should lease oil lands and establish a refinery for the production of oil to be used in the navy. The secretary declares that for the last two years the price of oil has been steadily advancing.

The interstate commerce commission began an investigation last week at Philadelphia, into the rates and practises of the anthracite coal roads. The inquiry is undertaken with a view to determining whether there have been any violations of the interstate commerce laws by the carriers in connection with the transportation of coal, including the question as to whether the roads have observed the intent of the recent "commodities clause" decision, which held that railroads could not transport commodities produced by themselves,—in this case coal.

Approving the favorable recommendation of a special postal department board which studied the proposition, Postmaster-General Burleson has decided to ask Congress for authority to make post-office money orders payable at any post-office.

That the time is not ripe for the formation of a labor party, was affirmed last week at Seattle, Wash., as the position of the American Federation of Labor, which adopted such declaration by a vote of 193 to 15.

State-wide pressure, directed by the Prison Reform Association, will be exerted upon the next Legislature in New York state to abandon Sing Sing prison and to build a farm industrial prison.

More than two hundred thousand acres of public land that had been withdrawn from entry was restored during October and thrown open to settlement.

INTERNATIONAL

An event of momentous significance was the passage of the religious toleration bill by the Chamber of Deputies of Peru at Lima, in October, by a vote of 66 to 4. The bill had already received the approval of the Senate, and thus becomes the law of the land. This notable legislation marks the end of a struggle which has been going on for fifteen years.

The committee which was formed to assist Germans to participate in the San Francisco exhibition, and which held a meeting in Berlin recently, confidently expects to prove, as the result of negotiations, that the participation in the exhibition will be perfectly adequate, as regards the number and importance of the firms, to secure a dignified representation of Germany.

The French cabinet has approved the recommendation of the finance minister for the issue of two hundred and sixty million dollars of perpetual 3 per cent government rentes. The national debt of France is above seven billion dollars, the greatest owed by any nation. The chief obstacle to holding down the swelling tide of expenditures is the huge sum demanded for increases in national defense.

The immediate passage of an act to limit the number of bars, saloons, and other establishments for the sale of spirits in France, was demanded in a petition, signed by 222,072 French women, presented to the Chamber of Deputies last week. The movement of the women is directed against distilled liquors.

The surplus for the year 1912 on the Emperor William canal, joining the North sea to the Baltic, amounted to four hundred thousand marks. Statistics show that the number of ships making use of the canal in 1912 amounted to fifty-seven thousand.

A complete new survey has been made of the country between the Araguaya river and the Madeira river in Brazil. Some of the great mountains indicated on modern maps are found to have no existence.

INDUSTRIAL AND COMMERCIAL

The growth of both the export and import trade of Japan has been unprecedented in the past nine months. The exports show an increase of 22 per cent over the past year, while imports have increased about 17 per cent. The increase in the export trade is due to the growing demand for raw silk, cotton yarns, cotton textiles, refined sugar, copper, and coal; while the growth of the import trade is due to the increasing demand for sugar, rice, raw cotton, oil cakes, machinery, woolen textiles, phosphates, and paper. Great progress is shown in the import and export trade with other Asiatic countries, especially with China and India. The value of the trade with these two countries shows an increase of 32 per cent over the previous year, and with European countries an increase of 18 per cent.

The *New York Sun* says: The recent extra cash dividends declared by former Standard Oil subsidiaries have stirred renewed interest in the activity of oil stocks in the face of inactivity in other securities. Dividends thus far this year show that the former Standard Oil companies have declared a total of 111 per cent on the basis of the one hundred million dollars authorized capital of the parent company, against 52 per cent declared in 1912.

More than one billion menhaden were caught off the coasts of New Jersey, New York, Delaware, Virginia, and North Carolina in 1912. The oil derived from the fish totaled more than six million five hundred thousand gallons, while ninety thousand tons of fertilizer was produced. Forty-eight factories and one hundred and fifty vessels engaged in the business.

Reports received from every section of the state of Texas indicate that the largest pecan crop for ten years will be gathered this fall. The crop is estimated to be worth annually one million five hundred thousand dollars on the average, and Texas produces about 60 per cent of the pecan nuts of the world.

The official estimate of the Egyptian cotton crop is seven million five hundred and ninety-three thousand cantars (of about a hundred pounds each).

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Christian Science Sentinel

"What I say unto you, I say unto all—WATCH" Jesus

Vol. XVI November 29, 1913 No. 13

True to Type

GEORGE H. MOORE

THERE is no one element of human life that is more vital to continued good health than man's right to his own individuality, his own self-expression and control. This basic fact underlies every revolt of mankind against his oppressors, for it is a fundamental test of manhood. Christian Science not only conserves this right, "but confers upon man enlarged individuality, a wider sphere of thought and action, a more expansive love, a higher and more permanent peace" (Science and Health, p. 265).

A more specious denial of the validity of Christian Science teachings could hardly have been framed than that the emphasis of the allness of God means the belittling of man; and no accusation could be less becoming on the part of the advocates of the present social régime, tending so decidedly as it does to hamper the individual with the fears and traditions of the many. This very ironing-out process, by means of which individual conception and initiative are so held in check that both our thinking and our productive processes tend to conform to a fixed mechanical order, constitutes one of the most serious charges against so-called modern civilization. Any machine-made product which departs from its prescribed model has no place provided for it but the scrap-heap; and a machine-made civilization has no more mercy and provides no better place for wanderers from its mechanically dogmatic and static notions. Variations from its standards are looked upon as anomalous discards, who fight out their cause in life, who maintain their place, if at all, against and in spite of the frowns of entrenched, pattern-made virtue. Mankind almost always suspects a genius and abuses a reformer, until it learns, perchance, to use them to the increase of its own comfort.

The monotonous level of the machine process has appeared strongly barricaded in our schools. The same leveling up or leveling down has been going on in the churches, in society, and in government. Even popular opinion and sentiment have come under this false law, and both are today manufactured at will by a designing press. Our political campaigns are cases in point. More than one of our national or racial, class or religious likes and dislikes is press-made or pulpit-made. Many an honest man would have good reason to blush for holding some cherished opinions and theories if they could only be traced to their original source.

Strange remedies for this mental inertia present themselves, remedies often worse than the disease at which they aim. These arouse and interest men briefly, and then the world forgets and slips again into its well-worn ruts and grooves of least resistance; for the human mind has in itself no true remedy for the ills of its own brewing. Unrelated to a higher power,—the divine Mind, the source of all that is good and true,—human ingenuity is but the blind leading the blind, whereby both shall fall into the ditch. And yet a pathetically large part of mankind thus accepts its modicum of supposedly orthodox thought, hugs its tatters about, and fondly believes that it is exercising a God-given right of individual choice and self-control.

The statement that "God made the country, and man made the town," may possibly be colored somewhat by antiurban prejudice; but certainly the open range of field and forest leads one's thought far away from the dreariness of the wholly man-made, and unfolds in nature a much nearer resemblance to the primitive order of things. If one were to pick all the leaves from a great oak tree, and as preliminary to defining the perfect oak leaf were to attempt the selection of those leaves which were exactly uniform in size, outline, and texture, he would soon find his task to be impossible and fruitless. No two leaves would be alike, though every one might be a perfect leaf, faithful to its parent type, and at the same time unmistakably individual. The same would be true of the maple, the beech, the hickory, or any other variety. Here is no confusion of interests, no loss of identity, but here, in a word, is infinite individuality made manifest, and here also is absolute fidelity to type. The same law operates all through nature,—in the color, markings, and notes of birds; in the texture and brilliancy of the flowers; in the habits and instincts of animals; in the blending and intermingling of grasses, shrubs, and trees. Here, also, if he will but see it, the same law holds man in its eternal embrace.

As viewed by material sense, man seems but a puny creature of circumstance. As God's spiritual reflection, "man is the climax of creation" (No and Yes, p. 17), eternal as the Mind which expresses itself through him. The individuality of man is enlarged in proportion as this fact is understood, in proportion as man becomes truly representative of interests greater than those which concern him alone. Human society is keen to enforce this law in some of its larger relations, wherein the selfishness of the individual plays little part. The nations send ambassadors to foreign courts to speak, not each for himself, but for a nation, and to represent the people from whom he is chosen. These men are placed in a diversity of situations which demand initiative in a marked degree. But whatever the byplay of his individuality may be, such a man is held rigorously to the basic law that, first of all, he must be true to his national traditions and ideals; he must live the part appointed to him, reflect the spirit of the people who sent him, with fidelity and thoroughness. This fact by no means circumscribes his individuality. The importance of his mission, the necessity of typifying the spirit of a people greater by far than he, inspires him to reach out beyond self-centered desire, to apprehend the best for which his nation stands, and to exemplify this definitely and without error.

Man's relations to God are just as clearly and unmistakably representative. The teaching of Jesus made this plain. His life proved it. Mankind's failure to understand and demonstrate this relation is the source of all our woes. Men have been so concerned to preserve their own limited sense of individuality, so jealous of its assumed rights and prerogatives, that they have failed to accomplish the far more important duty of being true to the divine type. The clamor for opportunity too often obscures the quieter call of responsibility, and men therein fail to live the part assigned to them as God's witnesses, those who are appointed to reflect or express His nature and purpose.

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Mrs. Eddy has written: "In Science all being is individual; for individuality is endless in the calculus of forms and numbers. . . . Clothed, and in its right Mind, man's individuality is sinless, deathless, harmonious, eternal. His materiality, clad in a false mentality, wages feeble fight with his individuality,—his physical senses with his spiritual senses. The latter move in God's grooves of Science: the former revolve in their own orbits, and must stand the friction of false selfhood until self-destroyed" (Miscellaneous Writings, p. 104).

Herein is the secret of right living, herein is the secret of eternal living,—that man should so honor his Father-Mother God by reflection of the divine character and ideals, should so occupy his thought with the spiritual and its human exemplification, should so typify the sonship which is God's supreme gift, that this shall exalt individuality to the point of its highest possible efficiency and true spiritual estate.

✧

Learning to Pray Aright

ROBERT C. BRYANT

CHRISTIAN SCIENCE brings the knowledge which enables us to pray aright, and to pray aright means to have prayer answered. Every Christian Scientist is working to gain this knowledge, and is thereby coming into man's true inheritance of wisdom and power as a child of God. Many thoughtful persons are asking why the Christian Science church is growing so rapidly and why its adherents are so loyal and enthusiastic. The answer is found in the testimony given by Christian Scientists the world over, that they have learned how to pray aright, and that their prayers have been answered, so that they now approach the throne of grace with confidence and boldness. The people are echoing the words of the psalmist: "O Lord my God, I cried unto thee, and thou hast healed me." "This poor man cried, and the Lord heard him, and saved him out of all his troubles."

In personal relations, in business, in every condition and experience, Christian Scientists have seen the salvation of God. The answers to prayer are actual demonstrations here and now of healing and regeneration, of prosperity, peace, and power. And this is the secret of the progress of Christian Science. Who would not be loyal and enthusiastic when he has come to know that God is really "a very present help in trouble"? True religion is based on faith in God, who will help men if they turn to Him aright. Jesus taught that God is our Father, and that if we pray to Him aright, we may ask what we will and it shall be given unto us. He also taught that if we have faith in God, we shall be endowed with the power of divine Truth to remove mountains, to work righteousness, to heal the sick, to do even greater works than Jesus himself did. He taught that the world is thus to be saved.

Because prayer has not been answered, the church has almost ceased to believe in its practical value. Christian leaders and teachers are saying that in these days of enlightenment and progress material means have taken the place of the direct power of God; that men must answer their own prayers by using common sense and the means at hand. They accept the saying that "God helps them that help themselves." If they are sick, they are wont to call for a doctor to administer drugs. If they are in darkness or trouble, they look to the wisdom of men and books. Even sin is reduced to physical weakness or deficiency, which is to be healed by education or environment or medical treatment, or even the knife. Thus men, good men, are coming to think that the world is to be saved by material science and human philosophy, and that education, not prayer, is the hope of the race. But if the world is to be saved by education in material knowledge and by scholarship, the university is far better equipped to teach saving truth than is the church. And this is one of the secrets of present-day conditions, the waning power of professional Christianity.

In the face of these things stands Christian Science, denying the power of material means and human wisdom to save the world, and asserting that mankind are saved only by faith and prayer. It is declaring that true Christianity teaches men how to pray aright, so that prayers are answered, and it offers unnumbered practical demonstrations in proof thereof. Christian Science is simply the Christianity Jesus taught and demonstrated. It is the knowledge of divine law, which if faithfully applied always brings results. It is the knowledge of spiritual truth, which is saving and will save the world. Education in so-called material science and human philosophy is not a substitute for faith and prayer. It has no power to save men from sin, disease, or death, and the university of today can in no wise take the place of or do the work of the church.

What, then, is the prayer of Christian Science? This, namely, the realization and declaration that God is infinite wisdom and perfect Love; that evil is a false belief and has no reality; the acknowledgment that God is good and the denial that He creates or knows evil. How reverently does the Christian Scientist turn to the words of Mrs. Eddy in Science and Health: "The prayer that reforms the sinner and heals the sick is an absolute faith that all things are possible to God,—a spiritual understanding of Him, an unselfed love" (p. 1). With quiet contemplation he rests in the omnipotence of Truth, of good; he knows that God is Spirit, and that all creation is therefore spiritual, not material. He knows, moreover, that man is not a being apart from God or separate from His creation, but that he exists as a manifestation or reflection of God, a spiritual idea of infinite wisdom and Love, hence the mortal, material sense of man is a delusion, and the true man, the spiritual man, the God-man, is perfect as God is perfect, and cannot be the suffering, sinning, troubled creature that mortal sense would have him believe himself to be. As this becomes clear to one, he says "Thank God," and seeks to express in his life the Love that is divine.

As the Christian Scientist thus prays, he sees the demonstration of the truth, the goodness of God, manifest in his life, his home, and his business; he has learned to pray aright. A fuller understanding of this truth destroys all false human belief and makes the human thought at-one with the Mind which is God, which in itself is the complete answer to prayer.

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Penitence

HORTENSE L. WHEELER

AMONG the many instances related in the New Testament where the love and compassionate sympathy of Christ Jesus stands out preeminent, perhaps there are no more striking illustrations given than those of the penitent Magdalen and the adulterous woman, although the incident narrated concerning the latter presents an entirely different phase from that of the sincere and heartfelt repentance of the one called Mary Magdalene. While the forgiveness of sin was assured to each, both promises voicing the wonderful love of Christ Jesus, they differ in character; one being made to the sinning sense which repents and confesses its sin, and the other to the sin that is only discovered and yet unrepented of.

To the adulterous woman, the Master, after having reproved her persecutors, turned and said, "Neither do I condemn thee: go, and sin no more," implying that God's

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forgiveness of sin lies "in the destruction of sin" (Science and Health, p. 497). To the penitent woman, "Thy sins are forgiven" was spoken to the sorrowing heart, for the Master undoubtedly discerned that her experience had been sufficient to enable her to turn away with loathing from the demands of the flesh. This forgiveness or destruction of sin was the reward which the Master ever affirmed to be the return for contrition, humility, and repentance.

The story of the Magdalen affords us an example of that faithful and earnest effort in the overcoming which made a sinning mortal worthy to become a companion of the sinless Master, as it was said of Mary Magdalene that she was ever found at the feet of her Master, seeking wisdom and understanding, and following his precept and guidance. It is also said that out of her were cast seven devils (evils), in gratitude for which she "loved much," and because she loved much, it is written that "her sins, which are many, are forgiven," proving that it is not alone repentance and gratitude which win forgiveness, but that love is essential also.

From the point of view of the Christian Scientist, and judging from the proclivities that usually go hand in hand with the lusts of the flesh, we may easily discern the nature of the many obstacles which Mary Magdalene had to overcome in the process of purification, any one of which might have discouraged one whose efforts were less zealous; but nothing can stay a determination that has everything to gain and nothing to lose. So to the woman whose sinning sense had tasted, perhaps, all the fruits of unrighteousness, where slavery to the lure of the flesh had proven beyond question its unreality and unsatisfactoriness, nothing could appeal but the peace to be gained through an understanding of the life eternal which was demonstrated and taught by the Master. *This life*, and this alone, promised the fulfilment of her hopes, the gain of those things for which she had sought in vain while indulging a material sense of life; for in seeking an outlet for the expression of that spiritual love within, which is ever longing and calling for recognition, she may have turned, as do so many, to a limited personal sense of affection as a substitute.

Comparing that day with one of our own (as the history of sin in one age is in a degree but the repetition of sin in another), we can easily trace the Magdalen's earlier transgressions and final degradation to that false sense of love which lures the innocent and ignorant from the path of purity; and following along the line of inevitable result, we can picture the misery, the mental anguish, which attended her final awakening, and through loving sympathy trace the hand of remorse and self-condemnation as it turns back the pages of memory to those happier days, and later opens to those earlier efforts for reform through which the human heart sought to regain its self-respect by an honest effort toward right living, only to come face to face with the barred door that all humanity had closed against her.

We can also see this same penitent woman, despised of men, clinging to a belief in the love of God, seeking divine aid in the house of prayer, but ruled out of the synagogue by the scribes and Pharisees for fear of contamination, these same hypocritical Pharisees to whom Jesus said, "The publicans and the harlots go into the kingdom of God before you." Finally betrayed and deserted, the scorned of all scorners, rejected and utterly alone, the human heart uttered its now despairing cry to the Father. It was the moment of complete surrender, to which every mortal must come and for which divine Love is ever waiting.

From beyond and above the mortal concept of life, out from that chaos of human suffering, sin, misery, and crime, comes the loving voice of the Christ, calling in the byways, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." Peace to the sorrowing heart, for it hears the call to freedom! A light dawns upon the human consciousness; satiated with the flesh, its tyranny and enticements, deceit and wantonness, awakening thought turns away forever from the belief in matter to follow the living Christ, and to find peace and joy in purity and spirituality.

In the later history of Mary Magdalene we find her clothed in her right mind again, ministering to the wants of others, including her beloved Master; and it is a significant fact that it was to this same despised and once rejected woman that Christ Jesus first appeared after his resurrection, his appeal for recognition, the proof of immortality, being made to that purified thought which had sprung up from the very depths of human misery.

Centuries have passed since the earthly career of the faithful Mary, but again, as of old, does the penitent—all those who through Christian Science have come to see the unreality of evil—sit at the feet of Christ to learn the way, and today through pure Christianity is heard again the healing assurance, "Thy sins are forgiven." Now, as then, the compassionate love of Christ finds utterance in the heart of every loyal Christian Scientist, whose mission it is to emulate the Master in all his ways; and the Christian Science church, established to "commemorate the word and works of our Master" (Manual, p. 17), opens wide its portals to the sick and the sinning, and again is heard the gracious invitation of Spirit, God, saying to the wanderers, "Let him that is athirst come. And whosoever will, let him take the water of life freely."

✧

Trust

LYDIA HAMILTON

THE outflowing of divine Love is ever the same, whether we are asleep or awake; whether we are sick or well; whether we have abundant wealth or are under the shadow of poverty; whether we are trusting God or forgetting Him. More sure, infinitely more sure than the sun which shines on the evil and on the good, and the rain which falls alike on the just and the unjust, is Love's ceaseless outpouring of good. How grateful we are to Christian Science, which has opened our eyes to see, nay, which has quickened all our mental faculties to grasp in some measure this great truth!

Longfellow has declared that "things are not what they seem," and thinking people everywhere feel that there is much of truth in this statement; but the fulness of its meaning is apprehended only by the Christian Scientist who has found the one universal view-point, the unity of good, from which vantage-ground he can see and declare one power, one presence, one substance, and one law, and standing in the might of this truth, can know that it is infinitely and infinitesimally true among all the seeming things of a seeming power opposed to God. When the clouds of mortal illusion threaten to darken his vision, he can remember Jesus' words, "Blessed are they that have not seen, and yet have believed." Blessed! Why? Because if in humility and love they hold to their trust, nourish it, cultivate it, contend for it, if need be against the arguments of fear and doubt, they will see. With the understanding of good the Sun of righteousness is sure to break through and dissolve the mist, since its light was there all the time and its eternal splendor is without variableness or "shadow of turning." What a quickening thought it is that we cannot get away from God! On "the wings of the morning," "in the uttermost parts of the sea," in heaven or

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hell, we can know of a surety that His hand will lead us and His right hand will hold us.

Many are the times that the trustful Christian Scientist can say in the joy of restoration: "Whereas I was blind, now I see." Whereas I was looking to matter for health, holding a belief in both good and evil, I now see health in the unity of man's thought with good. Whereas I was looking to matter for supply, was craving the loaves and fishes of materiality, I now see the boundless wealth of God's spiritual ideas, eternal, indestructible, provided for all His children. Whereas I was looking to human ways and means and persons for happiness, I find my whole joy in loving obedience to the highest good I know, to Him who only knows how to bestow joy, and as Whittier says,—

simple trust can find Thy ways
We miss with chart of creeds.

Trust is the strong clasp which binds our prayers to omnipotence. Sometimes it would seem almost a necessity that we be literally encompassed by mortal mind in order to be fully aroused,—the Red sea before, the mountains behind,—so that we are compelled to look straight up into the Father's face. Then all the rays of infinite Truth that we know, are brought to a focus, and they "bring light instantaneously" (Science and Health, p. 504), healing from sin, pain, sorrow, loss, or lack.

How wonderfully is Love's bounty externalized in our literature! The loving helps coming daily, weekly, monthly, in our periodicals, and then, as if to augment these forces, the pamphlets, are as angels of the great host that have charge over us to keep us in all our ways. Our problems are many and varied, but they all teach us the same lesson, to let go our trust in everything but Truth.

✧

Fear Overcome by Truth

J. G. ALDEN

CHRISTIAN SCIENCE has brought me many ideas of Truth which have enriched my life. One is especially satisfying,—the knowledge that so-called heredity is a man-made belief and has no foundation in reality. The writer has two children in his home who were adopted in infancy. In my opinion, environment in their case had thus far outweighed heredity; but until I became interested in Christian Science I was possessed with a haunting fear that unknown, undesirable traits which might have been possessed by the parents of these children, would sometime appear in their lives to harm and perhaps undo them, and bring disappointment and sorrow to their foster-parents. I was always conscious of this fear in my own mind, and also afraid that such fear would be communicated to my adopted son and daughter and so become both a baneful influence and a stumbling-block.

After I became a student of Christian Science, however, I was overjoyed to find, in thinking one day about this same problem, that the fear which I had so long held had been entirely dissipated, and existed no longer in my thought to have its blighting effect both upon me and the children. This had come about through a realization that in their true selfhood these children were not children of a physical parentage but of God, made in His image and likeness. I had come to realize that the asserted law which would fetter innocence with ills, is not of God; that all false beliefs are set at naught by the truth that God's children are never fettered by inherited shortcomings. I also saw that if divine Love and wisdom intended I should rear these forsaken children as my own, it must also be God's will that I should know the truth which sets them and me free from the bondage of belief in heredity, and which brings to all a heritage of health, harmony, and happiness. It is well for all to keep ever before thought the Master's words, "Call no man your father upon the earth: for one is your Father, which is in heaven."

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Wisdom

MARTHA KEEP SINCLAIR

A SUFFERER who has failed to find relief through *materia medica* is often advised to try Christian Science, but refrains on account of what he has thought or heard in regard to its teachings. When such a person applies for help, the wise practitioner will find a way to interest the patient without arousing his prejudice, and thus open up the way for the healing.

A Jewish woman was induced by a friend to be treated in Christian Science for a disease which many doctors had failed to cure. Her first words to the practitioner were, "I do not believe in Jesus, nor wish to hear anything about him." "You believe in 'the God of Abraham, of Isaac, and of Jacob,' do you not?" asked the practitioner. "Of course I do," she answered. "That is the God who heals all our diseases, as the psalmist tells us," the practitioner went on. Through the new view-point thus presented, the patient's interest was aroused, her prejudice taken away, and she was healed.

Another instance was that of a man, past all human aid, who consented to have a practitioner called. His first words to her were, "I am not willing for you to talk to me about God; I am not a religious man." "How would you like me to talk to you about Truth?" asked the practitioner. "I like the sound of that word," he replied. "It is Truth that will heal you," continued the practitioner. The patient was interested, instead of being disturbed by a discussion; treatment was begun, and he too was healed.

These are only two cases out of many where wisdom on the part of the Scientist has made possible the healing work, whereas an argument at that time would probably have turned the sufferers away from Christian Science. If we are guided by divine Mind, the words needed will be supplied by infinite wisdom, even as Christ Jesus promised.

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[Written for the *Sentinel*]

Unmoved

LUCY HAYS EASTMAN

A GIFT of love and joy so bright, so pure,—
Roses and heliotrope, gay and demure.
Their mingled fragrance gently floods the air,
Till peace and joy and love seem everywhere.

A gift of consolation wondrous sweet;
Heliotrope and roses the sad and weary greet.
Though night and darkness cast about their gloom,
Softly yield the flowers their sweet perfume.

. . . . . .

Thoughts of gratitude alive with loving deeds,
Christlike courage meeting human needs,
Alike mid solemn dirge or joyful psalm,
Softly breathe they forth Love's healing balm.

O tender heart aglow with truth and love,
Awakened to the blessings from above,
Unmoved by cloudless day or hatred's night,
Breathe forth thy life made fragrant with the right.

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Selected Articles

[Frederick Dixon in *British Congregationalist*, London, England]

One of your contributors asks what is the secret of the attraction of Christian Science. The secret is exceedingly simple. It is the fact that it brings to humanity "the peace of God, which passeth all understanding." Many people superficially attribute the success of Christian Science to the healing of physical disease. Such reasoning is extraordinarily shallow. Physical healing no doubt draws the attention of people to Christian Science today, just as it did to the teaching of Jesus almost two thousand years ago. That, however, would not hold them after they had been healed. What *holds them is the perception which* comes to them in healing, *of the power, through* a realization of the omnipotence of God, to achieve harmony in their lives.

If, as Christian Science insists, sickness and disease are subjective conditions of the human mind, then the understanding of divine Principle, which restores the harmony of thought and so destroys the pain and inharmony of disease, is just as powerful to destroy sorrow and want and woe. In plain English, sickness, like sorrow and want, is the result of the inharmony of believing in some power stronger than that of God, good. The healing of disease, which shows that there is no such power, indicates that every other phase of inharmony may be destroyed in the same way. This is surely why Jesus said, "Whether is easier, to say, Thy sins be forgiven thee; or to say, Arise, and walk?"

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[George Shaw Cook in *The Daily Bulletin*, Bloomington, Ill.]

As quoted in a recent issue, Dr. Rowena Morse Mann of Chicago criticizes Christian Science for its attempt to cure poverty and disease by "magic," without regard to the cause thereof. As a matter of fact, this is precisely what Christian Science does not do. On the contrary, Mrs. Eddy in the Christian Science text-book says, "The Christian Scientist finds only effects, where the ordinary physician looks for causes" (Science and Health, p. 379). In other words, the medical doctor is constantly examining the diseased conditions of the physical body as though they were the cause of suffering, whereas the Christian Scientist regards these physical conditions as being merely the effects of some mental cause. Therefore the Christian Scientist, in his treatment of a case of disease, goes directly to the seat of the trouble, and his endeavor is to remove or correct the primary cause of all sickness. The matter physician, in his diagnosis of disease, rarely goes beyond the physical condition, especially if it be considered organic, and therefore in his treatment he deals almost entirely with what the metaphysician regards as mere effects of an erroneous mental state. This will explain to some extent why Christian Science treatment has cured many cases of organic disease which have baffled the ordinary physician.

Some years ago a noted chemist was reported to have discovered upward of forty kinds of poison directly produced in or on the physical body by human emotions, such as fear, anger, worry, hatred, etc. If this chemist's experiments were based upon fact, and I do not know of their ever having been questioned, then is it not plain that many cases of chronic poisoning in the system may be directly traceable to a chronic disposition to be angry or hateful? Is it not as reasonable to admit this as to recognize the fact that acute fear immediately manifests itself in a blanched face? If one is obliged to admit the mental cause of some kinds of physical disease, why not agree with Christian Science that primarily all disease is due to a mental cause? This does not mean that sickness is always the result of conscious fear or wilful sin. Many types of disease are effects of latent fear, hereditary temperament, superstition, ignorance, or some of the generally accepted beliefs of the human mind which seem to operate as law. Suppose a man is sick because of one or more of these mental causes,—will drugs cure him? Is there any antitoxin that will destroy hatred, or any serum that will prevent fear? Nothing but the knowledge that God is Love, and that man as the image and likeness of God is in truth or reality nothing less than the expression of Love, and therefore can not and does not fear or hate, will effect a permanent cure in such a case.

With regard to poverty, it has been well said that a sociologist and a socialist rarely discuss the subject without very quickly coming to a parting of the ways, for one will insist that environment and other influences cause intemperance, and intemperance causes poverty and crime, while the other will claim that poverty itself is the cause of poor environment and discouragement, which in turn afford an excuse for intemperance and crime. Both place the ultimate responsibility upon the community, and both see the remedy in legislation and institutional endeavor. The Christian Scientist recognizes the causes of poverty as appetite, indolence, dishonesty, fear, discouragement, ignorance, superstition, etc., all purely mental qualities, and goes to work to correct in the thought of the individual those conditions of belief which have held him in bondage to lack and limitation. When his work is finished, the individual is reformed and restored to a normal earning capacity, and his poverty is presently outgrown. Through reformation of the individual comes ultimate transformation of the community, and because this fact has been discerned by Christian Scientists, they prefer to devote their time to individual reformation, beginning with themselves, rather than to institutional work.

Our critic crowds into a few short sentences the grossest misrepresentation of the teaching and practise of Christian Science that could be imagined, when claiming in substance that because Christian Scientists are recognizing and demonstrating in their lives the unreality of evil, they are thereby encouraging the indulgence of evil. Only profound ignorance of the facts could be responsible for such a statement. Because Christian Scientists are learning that evil in all its forms is temporal, destructible, and therefore in the last analysis unreal, they are learning how to overcome it. They are beginning to understand that because evil is unlike God, who is the only cause, they need not fear it, and this fact enables them to begin through right thinking and pure living to remove the apparent effects of evil from their present experience. They know perfectly well that this affords no excuse whatever for the indulgence of evil, and they know furthermore that it is only those who believe in the reality and power of evil who find excuse for serving it.

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[David Anderson in *The Herald*, Melbourne, Australia]

At the Anglican church congress at Brisbane Dr. Radford once more tilted with the windmill of his misconception of Christian Science. The reverend critic is, of course, entitled to his opinion, and to express it in speech, sermon, or journalistic review, but in his representation of a subject to which he is antagonistic it is desirable that assertions regarding it should be accurate.

As in his Moorhouse lecture, our critic's paper dealt with Christian Science as a phase of ancient agnosticism, but to the Christian Scientist a thoroughly satisfactory solution of the gnostic difficulty propounded to the ancient church is found in the recognition of God, Spirit, as the only cause and

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creator; and the affirmations and denials of Christian Science are the absolute antithesis of the agnosticism which neither denies nor affirms the existence of a Deity. The ethics of Christian Science are the ethics of Christianity. They are not based on a disunited, albeit orthodox, scholastic theology. Christian Science stands for moralism, but it involves no mysticism. The element of Christianity which it considers vital to religion is the necessity of obedience to the commands of Christ Jesus in their entirety; and it is not perceived how this involves denial or minimizing of any element of truth.

Christian Science solves the problem of sin by dealing with it as powerless in the ever-presence of an all-powerful God. It does not join in the vain attempt to find an origin for that which is not a creation of an infinitely good God. It refuses to acknowledge any influence of the material over the spiritual. It does not regard resistance to sin as an error of the intellect, but it regards sin itself as an error of the human mind which must be resisted and overcome. So far from being a philosophy which stakes all primarily on intellect, Christian Science bases nothing on human intellect. It distinguishes between the human or carnal mind and the divine Mind. Human will, or the sensuous reason of the human mind, it regards as an idolater from the beginning, to be cast down by subordination to the Mind which was in Christ Jesus.

The reverend critic admits that Christian Science accepts the facts of the birth, death, and resurrection of Jesus,—and here he takes an advancing step,—but he says that it evades their significance. The significance attached in Christian Science to these experiences of Jesus may not quite harmonize with the views of our critic, but that does not make such significance a falsity. The reverend gentleman says that Christian Science has no message to mankind. Its message is that which Jesus brought to humanity, "Ye shall know the truth, and the truth shall make you free." It is a message which has brought freedom to the sin-enslaved, and a sustenance to hungry seekers which they failed to find in a starvation diet of creed and dogma. With a fuller knowledge of Christian Science, to be gained from unbiased study of its literature rather than from writings and criticisms of the same nature as his own, our critic will come to see that in his past attacks he has been beating the air, with a result opposite to that at which he aims.

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[John M. Henderson in *The Sun*, Seattle, Wash.]

I have read in a recent issue the report of a meeting in your city of the Methodist mission. In addressing the mission, Bishop Richard J. Cooke, D.D., is reported to have said: "I can go into any lunatic asylum in the United States and find men who can write just as sensible books, men who can preach just as sensible doctrines, and who can present just as sensible philosophies as some of the chaff that we have around us, as . . . Christian Science." We have no desire to enter into a religious or theological controversy over the remarks of the bishop. An unprejudiced and fair-minded critic judges Methodism, not from standards of perfection or efficiency sought to be established by Confucius, Pope Pius I., or John Knox, but by attainments in the regeneration of man, following the theological declarations of its own leaders.

One hundred and fifty years ago other bishops, whom Winchester in his "Life of John Wesley" characterizes as "doughty champions of orthodoxy," were pronouncing anathemas on Wesley and Methodism. Among these were Bishop Gibson of London and Bishop Warburton of Gloucester. These recognized authorities on theological questions in the orthodox church of England, denounced the Methodists as "enemies of the church," "who give shameful disturbance to the parochial clergy," and who "teach doctrines big with pernicious influence upon practise." They denounced Wesley as a "fanatic, because he claimed for himself almost the miraculous gifts of the apostles." They spoke of Wesley and of Whitefield as "bigots," guilty of "vanity, vindictiveness, and hypocrisy—the natural fruits of fanaticism." It is one of the freakish coincidences of history that in this day other bishops, the theological descendants of the great and lovable Wesley, "doughty champions of orthodoxy," should assume to pronounce judgment on those who differ from them on the interpretation of Jesus' commands to those sent forth into the work of the ministry of truth.

John Wesley's was a lovable and therefore a very loving nature, and it was seldom that he manifested even symptoms of impatience or wrath, although, because he *dared to differ* with the theological teachers of his day, he was one of the most persecuted men of England. But in replying to his critics, because of their vindictiveness and of the unreasonable character of their criticisms, he was aroused to the use of language that was forceful if not in keeping with his usual considerate tone of expression. He wrote: "Any scribbler, with a middling share of low wit, not encumbered with good nature or modesty, may raise a laugh on those whom he cannot refute." But John Wesley's most powerful refutation of the charges of his critics was in the following language: "In answer to all this I appeal to plain fact. I say once more, What have been the consequences of the doctrines I have preached? By their fruits ye shall know those of whom I speak, even the cloud of witnesses who at this hour experience the gospel which I preach to be 'the power of God unto salvation.' The habitual drunkard that was, is now temperate in all things. The licentious now flee fornication. He that stole, steals no more, but works with his hands. He that cursed or swore, perhaps at every sentence, has now learned to serve the Lord with fear, and rejoice unto Him with reverence. Those formerly enslaved to various habits of sin are now brought to uniform habits of holiness. These are demonstrable facts. I can name the men with their places of abode."

In reply to Bishop Cooke's criticism of Christian Science, and indirectly of Mrs. Eddy, the author of "Science and Health with Key to the Scriptures," and in testifying to the fruits of Christian Science teaching and practise, we repeat the words of Wesley in the foregoing paragraph, and add also a statement of fact well known to all who have honestly investigated the fruits of the teaching and practise of Christian Science, that the sick are healed, the deaf hear, the lepers are cleansed, the lame walk, the blind receive their sight, and the "last enemy" is being overcome.

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[John W. Doorly in *The Leeds* (England) *Mercury*]

In a recent issue appear Mr. Ted Smith's remarks about death from the Christian Science view-point. Now, as a matter of fact, Christian Scientists are much more interested in life than in death, for they know that only through the understanding of infinite Life can death be explained, and that explanation, like the explanation of every mistake, would be its cessation. Jesus described death as an enemy, and yet mankind have for centuries been fooling themselves into the belief that it was a friend, and the way to what they considered to be heaven. Yet, in spite of this, every one has done all he could to prevent himself from going this way to heaven. Christian Scientists recognize that death is the consequence of ignorance of God, who is infinite Life. Christian Science in no way teaches that death is not a part of mortal sense, but it does teach that this sense of things is a mistaken sense, and that it can be corrected through an understanding of Truth.

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If the critic hopes to attain infinite Life through his material senses, he will be disappointed, for it is those very senses which tell him of death, and only through understanding, or spiritual sense, can infinite Life, perfect and indestructible, be known. "Whosoever liveth and believeth in me shall never die," is as true today as it was nineteen hundred years ago, but it is problematical if any one understands enough of infinite Life to demonstrate it.

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[Charles K. Skinner in *Detroit* (Mich.) *Free Press*]

In a recent sermon a clergyman of an orthodox church declares that if the church of today were more spiritually alive, Christian Science would decline. He says, "When faith in prayer is rekindled and the Sermon on the Mount applied to business and politics, the bottom will fall out of these side issues and the church will return to its own."

The speaker paid a tribute to Christian Science which is appreciated, but it is well to remember that all down the ages when a pressing need has come for reform on any particular line, the supply has been forthcoming. In the present instance Christian Science has come not to glorify any individual or any sect of followers, but to teach all people that the Sermon on the Mount is just as applicable in the business with our fellow man today as it was nineteen hundred years ago; to teach them that the wretched and cowardly assertion of some men that "it is impossible to succeed and do an honest business today," is as false as the other lies that an evil mind would have us believe.

The sincere and honest study of Christian Science has but one result, viz., a greater and more earnest desire for a spiritual understanding of the Scriptures and their application to daily life as exemplified by the Master. His words were clear cut and to the point, "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you," and this he said from pure demonstration in his own beautiful life. Of this life Mrs. Eddy speaks as follows on page 18 of "Science and Health with Key to the Scriptures": "He [Jesus] did life's work aright not only in justice to himself, but in mercy to mortals,—to show them how to do theirs, but not to do it for them nor to relieve them of a single responsibility." No religious teaching has proved a greater power as an instrument for reformation from sin and its awful results than has Christian Science in the relatively short period since its discovery.

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[Thomas F. Watson in *Santa Rosa* (Cal.) *Republican*]

It would have been better for Evangelist Brown and his audience if he had preached the gospel instead of lecturing against Christian Science. Not that his mistaken ideas could harm Christian Science any, for these attacks usually arouse an interest in the subject, and lead people to investigate for themselves. And as our text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, is to be found in nearly all of the public libraries, any honest seeker for truth can easily inform himself on this important subject. It is still true, as it was in the early Christian era, that the truth thrives in spite of persecution.

The Bible states, "If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself." Christian Science is a return to primitive Christianity, and does not rest upon human opinions; but each one may prove the truth for himself, "with signs following." The great Founder of the Christian religion, Christ Jesus, taught his followers to preach the gospel and heal the sick, which is just what Christian Scientists are doing; and this accounts for the wonderful growth of Christian Science.

The world is tired of preaching without practise. Science and Health states, on page 201: "The best sermon ever preached is Truth practised and demonstrated by the destruction of sin, sickness, and death." If our critic had looked in Webster's dictionary, he would have learned that "evangelist" means "a bringer of the gospel." Gamaliel's advice is still applicable: "Refrain from these men, and let them alone: for if this counsel or this work be of men, it will come to naught: but if it be of God, ye cannot overthrow it; lest haply ye be found even to fight against God." The gentleman says that Christian Science teaches that Christ Jesus did not come in the flesh; but we read in Science and Health, "Born of a woman, Jesus' advent in the flesh partook partly of Mary's earthly condition, although he was endowed with the Christ, the divine Spirit, without measure" (p. 30).

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[John L. Rendall in *The Evening Times*, Cedar Rapids, Iowa]

A recent issue of *The Evening Times* contains mention of the sermon on Christian Science by the Rev. J. W. McComas at the "tent meeting." The admonition to his audience to take the Bible for their guide and to be not led away by "every wind of doctrine," is sound advice, and is exactly what Christian Scientists are doing. The Bible teaches certain things of a positive nature, among which is the doctrine of Christian healing. Taking the Bible for our guide, must necessarily mean taking it in its completeness and making intelligent application of its teachings. Thus it is that Christian Scientists, intelligently discerning that Jesus' mission was one of complete salvation for humanity,—not only from sin, but from every phase of error, including sickness,—endeavor to emulate his example in all that it includes.

There is urgent need of salvation from sin, and there is also urgent need of salvation from sickness and disease. Salvation is not a physical something where sin is overcome, neither is it a physical something where Christian healing overcomes sickness. Salvation is always a mental process, that transformation of the body by the renewing of the mind of which St. Paul speaks. Therefore, when through the teachings of Christian Science thousands of people begin to prove for themselves the verity of Jesus' words, "And these signs shall follow them that believe; . . . they shall lay hands on the sick, and they shall recover," etc., it cannot truthfully be said of them that they are being led away by "every wind of doctrine," but rather are they being led into that way whereof the wise man said, "In the way of righteousness is life; and in the pathway thereof there is no death."

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[Written for the *Sentinel*]

Love's Presence

EDITH L. PERKINS

Seems dark and lone the way?
Be of good cheer!
Think not that thou canst stray,
With Love so near!

Love guides thee every hour,
Where'er thou be,
Protects with gentle power
Unfailingly.

Then, pilgrim, lift thine heart,
The light to see!
Bid every fear depart,—
Love walks with thee!

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Editorial

"A false, convenient peace" *

OCCASIONALLY we hear the statement made by some Christian Scientist that certain other Christian Scientists "make too much of animal magnetism." If it is intended to convey by this the impression that these Christian Scientists are afraid of animal magnetism, which Mrs. Eddy defines as "the false belief that mind is in matter, and is both evil and good" (Science and Health, p. 103), that it has become an entity to them, the statement is entirely correct—they are making "too much of it." If, on the contrary, the meaning is that those who are thus criticized are giving attention to the specific beliefs of error or mortal mind by denying their claims to reality or power, then there is imperative need for more careful thought and a thorough study of the article, "Ways that are Vain," on page 210 of the new volume of Mrs. Eddy's writings, "The First Church of Christ, Scientist, and Miscellany."

It is quite evident from the context that when Mrs. Eddy made the statement that "evil is not power" (Science and Health, p. 192), she did not intend this statement to be considered as warrant for the closing of our eyes to the evil beliefs which present themselves in human experience. She was thoroughly aware that in this human experience mortality constantly presents itself as more real, more powerful, and more enduring than good, not only because of the receptivity of mortal mind to the belief that it is a creator, but also because the record of humanity is that it frequently calls evil good or necessary, or even "good in the making," as it is sometimes mistakenly defined in an attempt to give it authorization.

It is, of course, fundamental for us as Christian Scientists to know that God, good, is all, and that evil is neither real nor powerful, but we must not be content to rest with the acceptance of this fundamental knowledge, nor with the simple or perfunctory declaration of it. We must measure every human belief and experience by this unchanging and unchangeable standard, and we must brand with "the mark of the beast" every belief or experience which does not conform to the standard of Truth, just as the bank teller brands the counterfeit coin or the gold piece which is under weight. It is not sufficient for him to declare in the abstract that there is no money except good money; he must so stamp the counterfeit that it shall proclaim its falsity to the world, be exposed for the lie that it is.

As Christian Scientists, therefore, we must be alert, through the knowledge of the genuine and good, to detect and brand that which claims to be good and powerful, but is not. Moreover, to declare merely in an abstract way that "all is good," may lead us into pantheism, unless we know and unqualifiedly declare that certain specific things which claim to be good, and which mortal mind believes to be good, are in fact evil, and therefore unreal. Our great Master did not fail to denounce evil specifically, and in unmistakable terms, neither did Paul in his condemnation of the "works of the flesh."

To cite yet another instance, Mrs. Eddy in the "scientific statement of being" (Science and Health, p. 468), a statement which she considered of such great importance as to be fittingly made a part of each Sunday service in the Christian Science churches, does not content herself with simply declaring that "all is infinite Mind and its infinite manifestation," but she also brings out, in sharp contrast, the specific declarations that certain beliefs of mortal mind are erroneous. It will be noted too that she does not make these denials of mortal belief because the words "all is infinite Mind and its infinite manifestation" are inadequate to express the completeness of God and His idea or reflection, but because humanity needs to know, and to be able instantly to brand as untrue, the specific beliefs and claims of mortal mind.

Every demonstrating Christian Scientist proves in his daily work that "evil is not power," and this proof is always secured in the overcoming of specific claims of evil; therefore let us not be deceived into believing that the mere declaration or affirmation that "all is good" is the sum total of Christian Science prayer or treatment. There must be as well an unmistakable recognition of the nothingness of evil.

ARCHIBALD MCLELLAN.

* "The First Church of Christ, Scientist, and Miscellany," page 211.

"Awake thou"

THERE are few passages of Scripture that are richer in intimations than the word of the Lord spoken by Isaiah, saying, "Come now, and let us reason together." Were one man to say to another, "Come, let us consider this matter," we should at once understand several things, to wit, that the speaker recognized a difference in point of view; that he respected the intelligence of the one addressed; that he had analyzed and apprehended the subject in question to his own satisfaction; that he felt sure an agreement could be arrived at if all the facts were but calmly considered, and that he made his appeal with the hope and expectation that unity of thought and action would be reached through the exercise of a common intelligence.

And now do not these words uttered by the prophet mean all this? In them are not you and I asked to put to use a present capacity to get at the root of our problems and solve them by knowing the truth, the law of our being, as it is embraced in the divine consciousness? This is the contention of Christian Science, and what an inspiring stimulus to thought! That the attitude of divine Love revealed in the prophet's words is constant, is more clearly indicated perhaps in that remarkable passage in Revelation which reads, "Behold, I stand at the door, and knock"! Think of it! The divine intelligence patiently waiting for the welcome which will make it possible to impart to us its riches! The entire "wisdom literature" of the Old Testament represents God as thus appealing for recognition at the door of human consciousness, and this gives one a better understanding of the meaning of Mrs. Eddy's demand for "a fuller acknowledgment of the rights of man as a Son of God" (Science and Health, p. 226).

When we individually compass the deeper significance of the divine appeal that we "reason together" with God, infinite Truth, the exalted possibilities and privileges pertaining to our spiritual selfhood appear, and we gain a new sense of man's dignity and of the incongruity of any identification with or consent to the selfishness and sensuality, the pride and pettiness, the ignorance and ignobility of material sense.

Christ Jesus constantly addressed himself to logical thought, and in entire keeping therewith Christian Science teaches that Christian character means quickened intelligence as well as redeemed affection; that salvation is an entirely explicable fact and process; that it is an awaking to demonstrable truth, a passing from the mental darkness of materiality into the light of spiritual understanding. Says St. Paul, "God hath not given us the spirit of fear," which is always an exhibition of ignorance, but rather the spirit "of a sound mind." Redemptive experience is not to be identified with an ecstatic emotionalism, nor yet with the mere effort to be good, though both deep feeling and continuous consecration pertain to it.

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Though common thought has so generally associated cleverness with evil, intelligence is not a peril to true piety. John Erskine is wholly right when he says that any system of ethics is vicious in so far as it renders us indifferent to the moral obligation to be intelligent. Christlikeness means Christ-mindedness, and this is the only genuine goodness, though an infinite amount of well-intentioned stupidity has passed current therefor.

Christian Science is a summons to wake up. In stentorian tones it is crying in all the world today, "The time for thinkers has come. . . . Ignorance of God" is not "the stepping-stone to faith" (Science and Health, Pref., p. vii). It declares that any kind or degree of ignorance is illegitimate; *that mental lethargy, the mesmerism of unthinking belief, is our subtlest enemy, and that the initial step of spiritual ascent is the realization that to be is to know.* This taken, one's footstep is firm, his gaze straight on and upward.

JOHN B. WILLIS.

Understanding

VIEWED in the light of Christian Science, understanding is a very big word. Some one may say that it is so regarded by those who know nothing of Christian Science, but this would not alter the fact that the understanding of God and His law, as presented in Christian Science, makes it possible to work out every human problem in a way which will not only bless all directly concerned, but reach beyond these to benefit all mankind. In Proverbs we read that understanding "is more precious than rubies," and that "all the things thou canst desire are not to be compared unto her."

The wise man also says that this priceless possession comes from God, who Himself established by it the earth and heavens, which surely makes it clear that man can do nothing of real value save as he reflects this quality of the divine Mind. Need we wonder, then, when we are admonished to seek it as men seek for gold and silver, and yet how many are there who actually do this? As to the practical results to be attained from understanding, we are told in Proverbs of health and wealth,—the "barns filled with plenty," and "length of days" wherein to enjoy the good things rightly gained, the enslaving beliefs of sensuous animal magnetism, which lead down to death, being proved powerless by the one who comes to understand divine Truth and to find his pleasure in obedience to God's law.

Mrs. Eddy's discovery of the Science of being brings us face to face with the fact that there never was a time when divine law was not operative, but that an understanding of this law is needed in order that its blessings may reach mankind. The law which healed the sick, gave sight to the blind, and raised the dead was no less operative, even before Abraham's day, than in the time of Christ Jesus, but there were none who understood it as did the Master, although in all the ages there were gleams of light that foretold the dawn of an understanding which would reveal and demonstrate the eternal harmony.

On page 506 of Science and Health we read that "understanding is a quality of God," and this explains Jesus' so-called miracles, lifting them far above the plane of superstition or even that of mere belief or faith. Reverently be it said, it was the Master's understanding of God which enabled him to triumph over sin, disease, and death, and to open up the way for the full salvation of all who accept the truth revealed by him. In Luke's gospel we are told (chap. xxiv. 45) that after his resurrection he "opened" the understanding of his disciples, and as we read in the Acts of the Apostles we can see what this meant to them. Up to that time they had believed on him, had some measure of faith in his work; but when understanding came, they healed the sick and raised the dead, as their Master had said they should.

Our revered Leader tells us that "the understanding of Truth gives full faith in Truth" (Science and Health, p. 286), and this we all most urgently need. As the understanding of Jesus' teachings faded out of the world's consciousness, his demonstrations were lost sight of and were finally denied as being no longer possible. But since no cloud can ever be dense enough to shut out forever the light of Truth and Love, the understanding of God and of spiritual law came to the one best fitted to receive it, and this understanding enabled Mrs. Eddy to heal the sick as Christ Jesus commanded, and to teach others how to do the same, while she stood guard night and day over the dawning idea of the kingdom of God on earth. Unless the early disciples had understood in large measure the omnipotence of Truth, they could not have met and mastered "the wiles of the devil," and today an even fuller understanding is required to overcome the greater subtleties of mortal mind, but all we need is supplied in richest measure by infinite Love and wisdom.

What we most need is a better understanding with which to appropriate the riches of Christ, and if Solomon knew enough to pray for this above all else, what are Christian Scientists doing in this respect? Are they seeking for understanding as for "hid treasure," and with the full assurance given in the words of Christ Jesus, "Every one that asketh receiveth; and he that seeketh findeth"?

ANNIE M. KNOTT.

Among the Churches

Current Notes

MONROE, LA.—The Christian Science Society is building a temporary church home, with reading-room and reception-room, besides the auditorium, to be completed in November. The total cost will be about thirty-two hundred dollars.

Correspondence.

LEXINGTON, KY.—First Church of Christ, Scientist, maintained a booth during the fair, Aug. 11 to 17, where many Christian Science *Monitors, Sentinels, Journals,* and pamphlets were given to the public. Quite a number expressed their thanks for having such a delightful place in which to rest.—*Correspondence.*

WOBURN, MASS.—A real-estate transaction of considerable importance has been made, whereby the estate at 18 Arlington road, known as the Hayden estate, becomes the property of First Church of Christ, Scientist. This estate consists of about a half acre of land and a large ten-room dwelling, which will be remodeled and fitted to suit the needs and requirements of the purchasers.—*Woburn Daily Times.*

NEW JERSEY.—The earnest efforts put forth by all New Jersey Scientists, especially those of surrounding towns, when the Trenton Christian Scientists essayed to maintain a reading-tent at the annual interstate fair, was a signal demonstration of unity in furthering a great cause. In responding to a call for literature for free distribution, a number of churches took the opportunity also to send copies of Science and Health for use in the state prison, and fifty copies were contributed. The managers of the fair were very cordial and generous in their treatment.—*Correspondence.*

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NAMPA, IDAHO.—The corner-stone of the new church home of the Christian Science Society of Nampa was laid Saturday morning [Oct. 18]. The edifice, located at the corner of Eleventh avenue and Seventh street, will be of bungalow style. It will have a seating capacity in the main auditorium for two hundred people, and will cost approximately twenty-five hundred dollars. It is anticipated that it will be completed and ready for occupancy in November, and when dedicated it will be free of debt.—*The Idaho Statesman.*

BLACKPOOL, ENGLAND.—In a quiet, unostentatious way, a new church came into being on Saturday [Oct. 4] afternoon. With the title, First Church of Christ, Scientist, boldly inscribed over its portals, the new edifice of brick, wood, and galvanized roofing, occupies a prominent site at the corner of Park road and Hornby road, and it marks a new era in the brief history of the progress of this movement in Blackpool. For some years the Christian Scientists have been meeting in the old Methodist chapel in Egerton road.

The Blackpool Herald and Fylde Advertiser.

LEWISTON AND AUBURN, MAINE.—The Christian Scientists of these two cities are holding services in their new church on College street. Previously they met in Odd Fellows Hall in Auburn. The church, which was the old Quaker Church, has been remodeled and decorated in the interior, so it is entirely changed. As the church is not wholly paid for, it will not be dedicated until it is free of debt.

Bangor Commercial.

ATCHISON, KAN.—With impressive services at noon yesterday [Oct. 19] the beautiful First Church of Christ, Scientist, of Atchison, costing fifty thousand dollars, was formally dedicated in the presence of an audience which filled the auditorium and lobby, and many who were unable to procure seats, stood. The new edifice is the result of eighteen years of patient effort and gradual development, and is one of the finest in the state.—*The Atchison Globe.*

WORCESTER, MASS.—After sixteen years, during which time it has been holding meetings in various halls, First Church of Christ, Scientist, will tomorrow [Oct. 12] worship in a home of its own at the corner of Main and Oberlin streets. The auditorium will seat four hundred and fifty. The new building is of brick and cost nearly forty thousand dollars.

Worcester Post.

TIFFIN, OHIO.—The corner-stone of First Church of Christ, Scientist, was placed in position early in October in the new building now in course of construction on Water street. The stone is that of the building swept away by the flood, and was recovered a considerable distance down the river.—*Daily Advertiser.*

HONGKONG, CHINA.—Christian Science Society of Hongkong was organized into First Church of Christ, Scientist, of Hongkong, on Aug. 12, 1913, and thus becomes the first organized branch church in the Asiatic continent of The Mother Church, The First Church of Christ, Scientist, in Boston, Massachusetts.—*Overland China Mail.*

NEW YORK, N. Y.—The Christian Science churches of this city have leased the entire front half of the eighth floor in the Æolian Building at 27 West Forty-second street for use as reading-rooms.—*Evening Mail.*

LAKEWOOD, OHIO.—The corner-stone of First Church of Christ, Scientist, Lakewood, was laid Oct. 14.

Correspondence.

The Lectures

McKenzie, Tenn.

In introducing Virgil O. Strickler, who lectured on Christian Science, H. H. McMurtrie said:—

At the present time the professed followers of Jesus Christ are divided into several hundred different sects or denominations. This division is doubtless mainly caused by difference of doctrinal beliefs, that have resulted from as many different interpretations of the Bible. It certainly would seem to be plain that if all men understood the Bible alike, there would be but one flock, in one fold, with one shepherd.

The Christian Science church is, so far as I know, the youngest of all Christian denominations. Its history began some forty years ago, when there was but one Christian Scientist in the world. That one was Mrs. Eddy, a noble-minded Christian woman who was gifted with spiritual intuition far in advance of her day and generation. She stood on the mountain of truth, uplifted by her holy faith higher above the clouds and mists of material belief than any other man or woman of her time. She placed her thought in book form, called "Science and Health with Key to the Scriptures"; and this book has done more to upbuild God's kingdom here on earth than any other human agency of modern times.

One principal difference between the teachings of this church and all others is that Christian Scientists base their faith wholly upon the true spiritual meaning of the Bible as it was understood, taught, and practised by Christ Jesus nineteen hundred years ago. Our Saviour at that time laid down a rule for determining the truth or value of any religious doctrine when he said, "If any man will do his [God's] will, he shall know of the doctrine, whether it be of God, or whether I speak of myself." Every man and woman can measure his or her own conviction, and the results obtained therefrom, by this rule, and each one of us should certainly be willing to allow our neighbor to measure his conviction by a rule sanctioned by our Lord and Master.

Some years ago Christian Science was bitterly opposed, assailed, and ridiculed by hundreds who knew little or nothing regarding its true teachings. Ministers even denounced from their pulpits what they mistakenly supposed to be the teachings of Christian Science. But during the last few years waves of light and intelligence have spread over the world, and today there are thousands of fair-minded thinking people of every creed and denomination who begin to see and know that their Christian Science neighbors and friends state the simple truth when they testify from personal experience that the Christian Science view of Bible truth has brought to them, and continues to bring, health of body in a greatly enlarged degree, as well as peace, joy, and comfort of mind; that it has lessened human suffering in the world, and strengthened faith and hope and trust in our loving heavenly Father, "from whom all blessings flow."—*Correspondence.*

Milwaukee, Wis.

William D. McCrackan, M.A., delivered two lectures on Christian Science for First Church. The introductory words of Fred T. Woodford were as follows:—

It is a pleasure to welcome you all tonight in the name of First Church of Christ, Scientist, Milwaukee. The longing of humanity the world over is to know more of the changeless, boundless goodness of God, and the world is at last awaking to its real need,—the need of understanding God. Christian Science has come in answer to this higher craving for good.

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The introductory remarks of James Phelps at the second lecture were in part as follows:—

You have come to hear a lecture on Christian Science. Christian Science is the true Science of being; it is the truth about God and man, and man's relation to God. Christ Jesus, the Founder of the Christian religion, from whose words and works Mrs. Eddy gained the inspiration for her writings and on whose teachings her system of metaphysical healing is based,—Christ Jesus, I say, taught nothing new on the subject of astronomy, of mathematics, of music, or of many other subjects I might mention. But the astronomer thoroughly imbued with the spirit and power of his teachings becomes a more profound astronomer; the mathematician who gains a *demonstrable knowledge* of the teachings of the Christ and *Christian Science*, must inevitably become a better mathematician; the musician who assimilates to any extent the truths of Christian Science, improves in power and skill. And this is true of all the really useful sciences, arts, and occupations. As Mrs. Eddy aptly says of Christian Science, "It raises the thinker into his native air of insight and perspicacity" (Science and Health, p. 128).—*Correspondence.*

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Portland, Ore.

Bliss Knapp delivered a lecture on Christian Science for First Church in the Church Edifice. He was introduced by C. H. S. King, first reader, who said:—

The purpose of the lecture this evening is not to prove to you or attempt to prove to you that Christian Science is true. I think you will agree with me that no person through the use of friendly arguments or of fossil criticism can prove that a religion is either true or false. The utmost that can be accomplished in that manner is to persuade the human mind in one direction or another. The essential function of a religion, I believe, is to uplift and regenerate and incidentally to make happy. The proof that a religion is fulfilling its destiny may be found in actual human living and human experience. "By their fruits ye shall know them." This, I believe, supplies the test.

During a period of some forty years Christian Scientists have been engaged in giving to the world abundant proofs of the value of this spiritual teaching. The purpose of the lecture this evening is merely to break down the walls of prejudice which hostile criticism may have erected, that you may see for yourselves what Christian Science is, and to persuade you, if we may, to examine Christian Science, to find out what its teachings actually are. Thus the burden of proof is transferred to you, because Christian Science is demonstrable, and you can prove for yourselves whether it be true or whether it be false.—*Correspondence.*

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Painesville, Ohio

Judge Clifford P. Smith, lecturing on Christian Science, was introduced by Alice Muzzy MacCaslin, first reader, who said in part:—

We do not invite you here that we may tell how we differ from you, or how we differ from the teachings of other religions, but rather how we agree with the teachings of Jesus the Christ, who said: "Ye shall know the truth, and the truth shall make you free." Here is implied bondage, but also a remedy with a promise of freedom, which needs no plainer speech than Jesus' own words. There is something to know, the knowing of which will make you and me free. If one is not free, then it follows logically that he does not know the truth.—*Correspondence.*

Los Angeles, Cal.

The remarks of William S. Deyo in introducing the Hon. Clarence A. Buskirk, who lectured on Christian Science in Shrine Auditorium, under the auspices of the churches of Los Angeles, were as follows:—

During recent years the word efficiency has found a more frequent place in our vocabularies. Along all lines of human endeavor the tendency is to discard inefficient methods and to demand that our efforts produce the highest possible percentage of results. It is not surprising, therefore, that there should be universal interest in a religion which is daily proving that a correct understanding of God brings immediate results in the way of health, happiness, and prosperity. This religion is known as Christian Science, and it will be our privilege to listen to a lecture on the subject this afternoon.

Correspondence.

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Lectures to be Delivered

Basin, Wyo.—Francis J. Fluno, M.D., Fraternity Hall, 8 p.m., Dec. 8.

Billings, Mont.—Francis J. Fluno, M.D., Babcock Theater, 3 p.m., Dec. 7.

Chillicothe, Ohio.—Bicknell Young, Masonic Opera House, 8 p.m., Dec. 8.

Concord, Mass.—Bliss Knapp, Town Hall, Monument square, 3:30 p.m., Dec. 7.

Elgin, Ill.—Rev. William P. McKenzie, Grand Opera House, 4:30 p.m., Dec. 7.

Fairbury, Neb.—Clarence W. Chadwick, Opera House, 8 p.m., Dec. 8.

Hibbing, Minn.—Judge Clifford P. Smith, auditorium, City Hall, 8:15 p.m., Dec. 11.

Horton, Kan.—Clarence W. Chadwick, Opera House, 8 p.m., Dec. 11.

Independence, Kan.—Bicknell Young, Beldorf Theater, 8 p.m., Dec. 11.

La Porte, Ind.—Judge Clifford P. Smith, Wolf Assembly Hall, 8 p.m., Dec. 8.

Lewistown, Idaho.—Francis J. Fluno, M.D., Culver's Opera House, 8:30 p.m., Dec. 11.

Louisville, Ky.—Clarence C. Eaton, Macauley's Theater, 8 p.m., Dec. 7.

Lyndonville, Vt.—Bliss Knapp, Music Hall, 8 p.m., Dec. 8.

Manchester, England (Second Church).—Prof. Hermann S. Hering, Public Hall, West Didsbury, 8 p.m., Dec. 9.

Missoula, Mont.—Clarence C. Eaton, The Missoula Theater, 8 p.m., Dec. 11.

Muskogee, Okla.—Bicknell Young, Hinton Theater, 8 p.m., Dec. 12.

New York, N. Y. (Third Church).—Virgil O. Strickler, Church Edifice, 125th street, near Madison avenue, 8 p.m., Dec. 11 and 12.

Norwich, Conn.—Willis F. Gross, Universalist Church, Broadway, 3 p.m., Dec. 7.

Pasadena, Cal.—Judge Septimus J. Hanna, Church Edifice, Oakland avenue, 3 p.m., Dec. 7.

St. Louis, Mo. (Fourth Church).—Bicknell Young, Church Edifice, 5569 Page boulevard, 8 p.m., Dec. 9.

Salina, Kan.—Clarence W. Chadwick, Palace Theater, 8 p.m., Dec. 9.

Springfield, Ohio.—Judge Clifford P. Smith, Columbia Theater, 3 p.m., Dec. 7.

Taunton, Mass.—Virgil O. Strickler, Odd Fellows Hall, 3:30 p.m., Dec. 7.

Westfield, N. Y.—Rev. William P. McKenzie, Welch Assembly Hall, 8 p.m., Dec. 9.

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Testimonies of Healing

The heart of every true Christian Scientist constantly echoes that infinite thought, God is Love. In gratitude and humility I would tell of my own experience in Christian Science, believing it will be utilized by divine Love to aid some other wayfarer. Seeing an old family friend undoubtedly influenced for good by the study of Christian Science, and talking with him occasionally on the subject, I pondered upon it, and saw no reason why there should not be a fresh revelation to the world in our time. I was, however, much occupied with the activities of the church to which I belonged and did not feel the need of an immediate investigation. Later, one of my own household began to read the text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, but I still felt reluctant even to open it. I wanted to be so sure it was of God that I practically asked "for a sign," and determined that I would have nothing to do with it voluntarily, for if it were indeed of God I should in some way or other be forced to read it.

Not long after this it became my imperative duty to read the text-book daily to another who was able to read very little for herself, and I remember how expectantly I opened it, feeling that my desire had been answered. Coming to it with an open mind, its truth and beauty soon laid hold upon me, and I could not give it up. Then began a period of uncomfortable indecision, which lasted some time. I had not seen a case of physical healing, although I could witness to the removal of much fear in myself. I was in very fair health, but had been troubled in my mind about certain personal problems for a long time, and also over the general problem of life as it presents itself to mortals. It was the definite healing of this undercurrent of disturbed thought which continually cried, "I don't understand," that convinced me of the saving power of divine Science. This came through the reading of an illuminating passage in our Leader's work, "Miscellaneous Writings," pointed out to me by a discerning and kind practitioner. I had no doubt then; I could only adore God as I had never done before. I felt that at last I did understand, and even the beginning of that understanding held more peace than I had thought was ever possible here and now.

I love my old church and feel grateful to it for all the good I learned there. At first I hoped to put the "new wine" into the "old bottles," but I soon found this was as impossible as our Master had said; but I also found that if we are willing to give up all for Truth's sake, we receive in far vaster measure, until our "cup runneth over." Becoming a member of The Mother Church, and taking the step in faith as regards the physical healing which I had heard of but had not seen, I was very soon privileged to see cases of healing, and to be called upon to bring the good news to a sufferer from heart trouble of a severe nature, who, owing to sickness, had not led a normal life for seven years, but who has now been perfectly normal and natural for over two years. I thank God for these proofs of the Christ-healing, and for all the good and perfect gifts which come to us through this further revelation of the one Christ, made through the inspired writings of our beloved Leader.

A proof of my growth in understanding came to me in connection with the church that I left. The minister and office-bearers lovingly invited me still to attend the yearly "socials," that I might meet those with whom I had constantly worked for nine years. The first year, when the date came round, I felt that I could not meet the criticism which although silent I knew to be there, and so I did not attend. I had severed my membership two months before. The next year I felt strong enough to go, and realized, as I sat there in the old surroundings, the year's growth that I had experienced. I felt that if all those present had stood upon one side in opposition to Christian Science and I had stood alone, I should have felt quite safe and upon the rock, Truth.

Christian Scientists rejoice in the revelation of the Christ that was made to the world nineteen hundred years ago, in the life and the love of Christ Jesus; and again they thank God that the Saviour is revealed once more in the impersonal truth of Christian Science.

PRISCILLA M. HOGG, London, England.

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I am thankful to God for what Christian Science has done for me. I was a great sufferer from rheumatism, asthma, catarrh, and stomach trouble, and was in pain day and night. I could not lie down to sleep at all; in fact, my condition caused misery both to myself and family, and I prayed to die and be out of my agony. Being a great reader of the Bible, I had read and reread Christ Jesus' teachings in his life from Bethlehem to the cross, and all the good he did for suffering humanity. It chafed me to think I could not have been there to have touched the hem of his garment and be healed. I asked the minister one evening why men could not be healed now, but he only made me an evasive answer. Like Mary, I had pondered Jesus' sayings in my heart, and this answer did not satisfy my cravings.

About two years after this I was visiting some friends in another city, and when I entered the house I asked the lady, who looked so sweet and so well, what kind of medicine she was using, knowing that she had been given up to die by the medical fraternity. Her brother had told her, five weeks before, that if she went through an operation she would be brought home in a box. She informed me that she had not taken any medicine at all, that she was reading "Science and Health with Key to the Scriptures" by Mrs. Eddy, and had taken just three treatments from a practitioner. She added that Christian Science would heal me also. She then got the Bible and the text-book, "Science and Health with Key to the Scriptures," and we went through the Lesson-Sermon together before dinner. I then read Science and Health until ten o'clock that evening, went to church next day, and in the evening again read Science and Health. In two weeks my pains and aches had ceased, I could sleep with my windows open, and could eat anything set before me without feeling any uneasiness at all.

In the winter I had an attack of cold and called a practitioner, who gave me absent treatment. I kept at my work but was yielding to error, so one morning I said it would be Christmas before I was well again. I telephoned for some one to take my place, but could not get any one to accept it. I then started to call a practitioner to treat me, and while getting the message the truth came to me that man as God's reflection can do whatever is right and necessary. I took courage right there, and in the afternoon I put all to work. I went to reading with the assistance of the practitioner, and within two hours I was a new man altogether. I worked hard, then went home and ate a hearty supper. My wife said, "I thought you were sick." I replied, "That was only error."

I have never taken any medicine from the time I first read Science and Health. I am a Christian Scientist because in an hour of great straits, when in a distressing state of invalidism, Christian Science came to me as a quickening spirit of truth, a beam from the Sun of righteousness "with healing in his wings," answering every question of the doubting reason, healing my body, lifting me from a state of dependence and

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almost despair into one of joy and hope, into usefulness and the activity for which I had longed. It awakened a deep sense of love for God and humanity, and for the establishment of His kingdom on earth. I now realize more than ever how much we owe to that noble woman, Mrs. Eddy, for the divinely inspired message of Christian Science. It is indeed true that all things are possible with God.

HENRY C. HALLAM, Weir City, Kan.

✧

It is with heartfelt gratitude that I offer this testimony to my wonderful healing through Christian Science. More than a year ago two doctors told me that I would have to submit to a surgical operation for a growth in the left breast. *Having had two such* operations in the past eight years, I felt that death would be preferable to undergoing another, and I told the doctors so. Several friends spoke to me about Christian Science, but I could see no hope in it, and felt that I would have to leave my husband and children. A few weeks later a friend of mine living in a near-by city wrote me that she had a few days before learned of my condition, and that the lady to whom she was speaking told her that she had been healed in Christian Science of the same trouble three years before.

I then sought a Christian Science practitioner, who assured me that God would heal me, and that I need not leave my loved ones. In a short time the growth began to disappear, and after five weeks' treatment it was entirely gone. My general health improved, and people now look at me in astonishment and ask why I look so well. My husband has also been healed of a complication of diseases, from which the doctors offered us little hope of recovery. We thank God for the great blessings He has given us, both spiritual and physical, in Christian Science as taught by Mrs. Eddy in "Science and Health with Key to the Scriptures." I trust that some one may be led to Christian Science through this testimony, as I feel that I would never have become interested in it in any other way than through the healing. We are so much happier in every way through the teachings of Christian Science that we wish every one could share our blessings.

MRS. JAMES PEARSON, Stockett, Mont.

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About twenty years ago I was taken with a very severe pain in my left side, and I decided to place myself under the care of a physician, who doctored me for several months; but I grew worse, and my heart became so weak at times that I was afraid to go out alone. I then decided to change physicians, but received no benefit, and after trying about a dozen, my stomach became so bad that it would not digest anything; even water disagreed with me, and very often I would have to sit up for hours at night. One physician said there was nothing the matter with my heart, but that my nerves were all unstrung, so I decided to put myself under the care of a nerve specialist. After taking his treatment for four months without being helped, I became discouraged and refused to take any more medicine. At times I felt as if I might die at any moment, and noticing that a little whisky seemed to help me in my misery, I decided to take some every time I felt bad.

This went on for nine or ten years, when I came to the conclusion that the whisky was hurting me more than all my other troubles combined, so I resolved to quit drinking. I tried more than a dozen times to do so, but could not keep from the drink for more than three days at a time, as I became so nervous. Meantime I was using a great deal of tobacco, and it seemed as if I needed to have whisky and tobacco to live. As I really wished to quit drinking, I placed myself under the care of an alcohol specialist, but his treatment resulted in no benefit. Then I took tobacco treatment, from which I likewise received no benefit. But, thank God, I was at last led to Christian Science. A week after I became interested in it, I lost all desire for liquor, and about a month later, in coming from a Wednesday evening meeting, I found my taste for tobacco beginning to leave me, and I gradually lost all desire for the weed. My health is now good; I can eat anything I want, at any time, and sleep all night without discomfort.

For all this I feel as if I can never give enough thanks to God, and I am truly grateful to Mrs. Eddy for the blessings I have received in Christian Science.

THEO. LEMIEUX; New Orleans, La.

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Nearly thirty years ago my husband had many severe attacks of neuralgia of the heart, and the best physicians in Chicago gave me no hope, but told me that he might pass away at any moment. It was at this time that I heard of Christian Science and began its study. God blessed me with sufficient understanding to heal my husband quickly, and ever since this demonstration he has been a well man; in fact, stronger than most men of his age.

After so striking a proof of Truth's power, together with many smaller demonstrations, both mental and physical, one would think that I would have given myself entirely to God's work; but instead of so doing, I allowed error to stop my "activities of virtue." The work to be done in Science was forgotten for the pleasures of sense and success in the world of mortal mind. In "Miscellaneous Writings" (p. 362) Mrs. Eddy tells us that "pleasure is no crime except when it strengthens the influence of bad inclinations or lessens the activities of virtue." I now think that this is where I made my mistake. This mortal thought was manifested on my body as inaction. I was attacked by a stroke of paralysis so severe that the bones on my left side were dislocated. This was sixteen years ago, and since then six more strokes have visited me. My demonstration of healing is still incomplete, but I have advanced so far along the road to health and happiness that error can no longer keep me from expressing my gratitude, in the hope that some other sufferers may be encouraged by my long fight.

I am indeed grateful for all the happiness and courage that have been mine through Christian Science during these many years. Surely nothing but divine Love could have kept me here on earth. I daily strive to realize that I am living in eternity. Trials are turned into blessings when we make them opportunities in which to cultivate, like Paul, patience, persistence, faithfulness, and love. All these years I have been able to do my daily duties as nearly as I have seen them. My gratitude to God for Christian Science, and my thankfulness to all the dear ones who have helped me on my way, as well as for the many demonstrations that have brought joy to others, is overflowing.

MRS. ROBERT L. HENRY, Chicago, Ill.

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Mrs. Eddy tells us that "divine Love always has met and always will meet every human need" (Science and Health, p. 494). I have found this true in the short time I have been interested in Christian Science. Though I have not had any severe physical ailment of which to be healed, I have had many good demonstrations over colds and headaches, also financial lack, and am slowly but surely overcoming a seemingly deep-rooted sense of fear, manifested in nervousness when performing publicly. I have gratefully received benefit from many good testimonials and articles in the *Sentinel*, *Journal*, and

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Monitor. Through the constant study and application of Mrs. Eddy's teachings, as found in her great gift to humanity, "Science and Health with Key to the Scriptures," I can say I am a better woman in every way since learning to "stand porter at the door of thought" (Science and Health, p. 392), as our Leader so aptly expresses it, and my needs are daily being met.—WINIFRED B. SCHUTTEN, Los Angeles, Cal.

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I am glad to testify to the work done for me in Christian Science. I was effectually treated for severe throat trouble and other ailments. At one time I was treated for a badly injured arm, where both bones were broken near the wrist and the thumb was dislocated. No doctor was employed, so the work was scientific throughout, and the healing was both rapid and thorough.

MATTIE M. PASCHAL, Colorado Springs, Col.

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It is with deepest thankfulness to God, and gratitude to our beloved Leader, Mrs. Eddy, that I give the following testimony. Nearly three years ago I came to Christian Science for physical healing. Two prominent doctors of this city had told me that there was hardly an organ in my body which was not affected, and that a capital operation was needed. I then turned to Christian Science for help. I was advised to procure a copy of "Science and Health with Key to the Scriptures" and told that if I accepted its teachings I would be healed. I did as I was lovingly told to do, and the result was to me marvelous. After five days of constant study a catarrhal condition of the bowels—for which I had taken medicine for years—was overcome, and on the twelfth day of my study and application of the truth taught in the text-book, the organ which the doctors had said would have to be removed, resumed its normal condition.

Wonderful as my physical healing has been, the spiritual uplift was a revelation. It has meant a better knowledge of God and man's relation to Him, made possible by that noble woman, Mrs. Eddy, who has blessed countless thousands by her wonderful teachings. My whole desire is daily so to live that I may be worthy to be called a Christian Scientist.

KATHERINE ELDRIDGE, San Francisco, Cal.

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I am indeed happy to give my testimony to what Christian Science has done for me. A little over a year ago I was taken with a sudden illness,—throat trouble and fever. I called for help, and in a few days was able to be up and enjoy my meals; but in about eight days from the time of my first attack all the symptoms returned, and, as it seemed, in exaggerated form. I tried to realize the truth of being, but as the pain was so severe I had to ask for help. A practitioner called and gave me treatment, telling me to rise and dress myself.

The next day being Sunday, I went to church. All during the service I was continually declaring the truth, and as the organ pealed forth a beautiful strain on leaving the church, a sense of thankfulness came over me for the privilege of being there. Then came instant healing, for every trace of pain and fever disappeared, and I was able to walk home, a distance of about a mile. The following week my husband, who was similarly attacked, was healed in a very short time.

For all this I am truly grateful, since it clearly proved to me the efficacy of Christian Science. I now know that the truth does make us free. I am thankful to God, and also grateful to our dear Leader, Mrs. Eddy, who has labored so patiently and lovingly for us.

MRS. R. FISHER, New York, N. Y.

Words fail to express fully what we realize as we come to see the healing truth in all its beauty. About five years ago Christian Science came to me, but like many others, I had opposed it from the first time I heard of it, though I knew nothing definite about it. Notwithstanding, God was preparing me for the truth, for in my reaching out for more of Him, it was presented to me by a friend who had been reading the text-book, with the remark that she had never read anything which had been so helpful to her in her Christian life; so I came to where I was willing to read the literature.

My desire was to lay aside for the time being all my preconceived opinions and prejudices, and I prayed: "If it is of Thee, let me see it and have it; if not of Thee, turn me away. I trust Thee, O God." Then I began to read carefully in "Science and Health with Key to the Scriptures," and as I read on I realized that the author of this book was spiritual and consecrated, else she could not have so written; that she was giving me deep truths of which I had never heard before. My prayer was answered, and I knew that Christian Science was of God. The spiritual uplift was wonderful, and the physical conditions were all changed. Chronic catarrh was dispelled; the head, stomach, and bowels all responded to the healing influence of divine Love, and I was made well and kept well. Glasses were laid aside as I learned that sight is "spiritual discernment,—not material but mental" (Science and Health, p. 586).

This spring an explosion occurred in our gas range while I was preparing a meal. As I opened the oven door there was an escape of gas, which ignited with a loud report. In the confusion I was thrown backward. My eyebrows were burned off, and quantities of my hair fell into my hands. As I began to realize what had occurred, I immediately called a Christian Science practitioner who lived near us, and she gave me treatment at once. My face and hand were burned, but that afternoon the pain from the burns all left me, and there was not even a scar to indicate what I had passed through. A realization of the truth came to me in the Scripture promise, "When thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee."

On another occasion I contracted a severe cold, with throat trouble and an annoying cough, which seemed to cling to me at night, especially after retiring. I did my own quiet work and scarcely spoke of the difficulty to the rest of my family; but I did not get relief at once. One day, when feeling very ill, I retired to my room to lie down, and my sister, on coming into my room, was alarmed at my appearance, as I seemed to be in a high fever. She telephoned at once to a practitioner, telling her of my condition, and asked her to treat me without delay, which she did. The next morning, when she called me on the telephone, I was attending to my usual duties, and could report to her that a perfect victory was mine through the knowledge of the all-power of Life, Truth, and Love.—MRS. M. G. FETTER, New Castle, Pa.

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It is with feelings of the deepest gratitude to our heavenly Father that I send this testimony of the healing of physical infirmities which afflicted me up to about the middle of November, 1911, when I was induced to consult a Christian Science practitioner and so through God's mercy found the truth. This truth has healed me of hereditary liver complaint, accompanied by indigestion, headaches, rheumatism, and some minor ailments which had rendered life burdensome to me. Not only have I been greatly benefited in health by the little understanding which I have already gained from a study of the Bible in the light of Science and Health, but my wife also has gained strength.

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It is wonderful how a knowledge that God is Love and Life and All-in-all, gives one a brighter and clearer outlook, and a confidence to go on day by day trying to do one's best to gain a better understanding of Him who made all things. Though the daily results may appear small, yet we know it is by constant pegging away at the little details that great results are gained; as instance the work of the coral insects, which build under the surface of the ocean for many years before their indefatigable persistence is rewarded in the appearance of the island. I had been seeking Truth for many years before being led to Christian Science, for I was unable to accept the human concept of the creator as a far-distant and fearsome God who visited His creatures with what seemed to me quite *unmerited chastisement*, and what was even worse, everlasting *torment*. But now I know that we are punished only by our own disbelief and wilfulness; that divine Love is everlasting and inexhaustible.

How deep should be our gratitude to God for granting to Mrs. Eddy the understanding which has resulted in her book "Science and Health with Key to the Scriptures"! May I daily endeavor to prove in my life from henceforth how thankful I am that God has led me into the light of Truth!

HAROLD TASSIKER, Johannesburg, South Africa.

✧

For the past seven years I have had no medical treatment, relying entirely upon Christian Science. In that time, with one exception, when outside aid was secured, I have received help from my wife's understanding of the truth, so that I have lost only a part of one day from business. I have been healed of a lifelong stomach disorder, serious eye trouble, a cough of years' standing, a throat affection, colds, and other ailments. Besides all this I have been greatly helped in business and through trying experiences.

H. BRUCE FLETCHER, Dorchester, Mass.

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[Written for the *Sentinel*]

Waiting

GWENDOLEN EDWARDS

THERE sat alone at eventide,
Outside a great church door,
A ragged outcast of the street,
Sin-stained and sick and poor.
And as he bowed him low and wept,
Repentant of his wrong,
Across his world-dulled ear there crept
A melody of song.

"O'er waiting harp-strings of the mind"*—
The healing words were sung—
"There sweeps a strain, . . . whose measures bind
The power of pain." Then rung
Within that sad, o'erburdened heart
A note of hope,—ah, more,—
A longing to be pure and whole!
He knelt without the door—

And healing came! Oh, hungry heart,
It was because those strings
Were waiting for the touch of Love,
And this the Christ, Truth, brings.
He put aside his sense of self,
He knelt beside the door;
He waited; and now Love divine
Is with him evermore.

*Poems, by Mrs. Eddy, p. 12.

From Our Exchanges

[Rev. W. E. Orchard, D.D., in *The Christian Commonwealth*]

How vast and absolutely infinite are the ideals which can be discerned within, if we only care to bear the sight; the purity, infinity, and worshipful loveliness we can know, if we dare. Untrodden by most beyond the merest fringe, there nevertheless touches our nature on its ideal side something which is as vast as the thought of God, and which, however neglected by us, is still the characteristic of human personality. And if we are sincere all round, in the light of this how we loathe, hate, and mourn what we actually are! We are compelled to brush aside every excuse, and admit that we are this lower thing, because we do not care, because we do not desire anything else with any vehemence, and because we are unwilling to pay the price. Why this should be I have not the faintest idea. I know nothing that explains it at all; but the facts are clear enough. There is a duality in us which was reconciled in Christ.

And whatever the secret of reconciliation was in Christ, that secret is the only thing that can bring reconciliation to us. There is nothing for us but to grow conscious of God, until in worship and love we become like Him. It is incorrect to say that with us this has to be attained, while with Christ it was given, merely received, begotten in him by the Father's good pleasure. A very little experiment with the way of struggle shows that with us, too, it is more a matter of receiving than of attaining, and the New Testament speaks of the Christian nature also as a thing begotten of God. And on the other side stands love to man as the one purpose of life and the one source of happiness. Until we, too, have learned to identify ourselves with others, any search for human happiness is waste of time. There is no other way but the way of Jesus. It is useless to look elsewhere. He has our secret.

[Rev. Asa Sleeth as reported in *The Oregonian*, Portland, Ore.]

In a paper on "The Lost Power of Christianity," the Rev. Asa Sleeth made the statement that the church of the first century of the Christian era wrought miracles, healed the sick, cast out devils, revolutionized society, and gave birth to a new civilization. The church of the twentieth century was in different case with its adding machines, typewriters, statistics, secretaries, treasurers, appropriations and apportionments, its different methods, its machinery, and its money. It had colleges, chancellors, and bishops, but not an apostle, a prophet, or a martyr,—nothing but respectability, popularity, and business efficiency. Even with this array of equipment it was not doing so much as the ancient church. He said it was defeated because it had lost God out of the battle.

[*The Youth's Companion*]

Living as we do from day to day, we do not appreciate the great oscillations of thought unless some shining moment marks them. Such a moment is marked by Sir Oliver Lodge's address, before the British Association, on immortality. Nearly two generations ago, men of science discovered the principle of evolution, and triumphantly proclaimed that material evolution would solve all the problems of the universe. Now at last is coming the swing the other way, and even science is beginning to recognize the vast possibilities of spiritual mystery.

[*New-Church Messenger*]

Love to man is made unselfish and righteous by making the Lord first in the service of man. The first and great commandment is kept by placing the Lord first in what one does

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for others. In placing the Lord first, all that is done is kept true to the highest good, and spiritual good is done. Genuine spiritual good can be done only when the Lord and His kingdom become the motive of action. Though the whole of one's duty to the Lord may be briefly summarized, the growing love of Him leads one to desire knowledge concerning Him, and the highest attainment necessitates extended knowledge of spiritual things. It is in religion as it is in science. The devout lover of science, to be satisfied, must be familiar with more than the general principles of his subject. He feels that he must also have knowledge of the particulars. Does not religious devotion require the same?

[*The Christian Intelligencer*]

It is by the natural lifting of the heart to God and the faithful doing of many little things by the hand, that character grows into the symmetry of the ideal man. Finally, the divine judgment is through by-products. On the basis of the unconscious expression of character does the Son of man, coming in his glory, render his awards. Those who have succeeded and those who have failed were each doing something else when they were preparing to hear the "Inasmuch as ye have done it," or "Inasmuch as ye did it not" from the judge upon the throne. So we perceive that the Lord Jesus was practising what he had learned with his Father, when, after his feast to the multitude by the lake, he said to his disciples, "Gather up the fragments that remain, that nothing be lost."

[*The Universalist Leader*]

The laws of the Spirit are the same for institutions and individuals. The obligations of individuals are not lost when men organize. Corporations are as moral in their real responsibility as one man would be if in their place. The issuing of a stock certificate does not change the nature of justice or righteousness. The man who hides behind a board of trustees is a coward. The man who excuses himself from any duty by locking his securities in a safety deposit vault and forgetting the management of the enterprises he is interested in, is the victim of an illusion. God never intended that the turning of a key should lock away from us those primary human relations on which the existence of society depends.

[*The Watchman-Examiner*]

The only salvation from evil thoughts is to displace the evil thought by a good thought. The only way to stop thinking about one thing is to begin thinking about another. Salvation from evil thoughts can come only through the persistent culture of the pure, the noble, and the exalted. The psalmist put it this way: "Thy word have I hid in mine heart, that I might not sin against thee." If we would have pure thoughts, we must be careful as to the books we read, the conversations in which we engage, the pictures upon which we gaze, and the companionships of our intimate life.

[*The Congregationalist and Christian World*]

Every Christian should regard himself as commissioned an apostle of peace and an envoy of brotherhood, and use his influence to those ends, wherever his lot may be cast. The call of the Christian in every rank of life today is the call of peace, the call of industrial peace and peace among nations.

[*The Living Church*]

Here we face the world-old problem of evil. Suffice it to say that evil is all negation. It has no existence apart from evil wills. The Bible lends no support to the dualistic theory that Satan is an anti-God. He is neither omniscient nor omnipotent.

Special Announcements

From the Publisher of Mrs. Eddy's Works

THE CHRISTIAN SCIENCE TEXT-BOOK, "SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES."

"THE FIRST CHURCH OF CHRIST, SCIENTIST, AND MISCELLANY." —A volume of the later writings of Mrs. Eddy, compiled from the files of *The Christian Science Journal* and *Sentinel*, together with historical matter pertaining thereto, as selected by her, is now in press, and orders will be received by the publisher. Prices as follows: Cloth, single copy $2.25, six or more copies to one address $2.00 each; morocco or pocket edition, single copy $4.00, six or more copies to one address $3.75 each. Orders for six or more copies to one address may include the two styles of bindings at the quantity prices.

Orders for the books named above and the other works by Mrs. Eddy should be addressed to ALLISON V. STEWART, Falmouth and St. Paul Streets, Boston, Mass.

From the Editor

All manuscripts submitted for publication in the *Sentinel*, *Journal*, and *Herold*, whether articles, poems, or testimonies, and all correspondence relating thereto, should be addressed to the EDITOR, and not to individuals.

From the Society

Translations into Dutch, German, Norwegian, and Swedish have been made of a number of pamphlets.. These are ready for distribution and are listed as follows:—

Dutch: "De Goddelijke Natuur" ("The Divine Nature"). Thirty-six pages.

German: "Die Christliche Wissenschaft: Die Wiedergeburt" ("Christian Science: The New Birth"). A lecture by Bicknell Young. Thirty-six pages.

Norwegian: "Den guddommelige natur" ("The Divine Nature"). Thirty-six pages.

Swedish: "Det Godas Försyn" ("The Providence of Good"). Seven articles, thirty-six pages.

The lecture, "Christian Science: A Religion of Love," by Virgil O. Strickler, has been translated into German ("Die Christliche Wissenschaft: Eine Religion der Liebe"), and is now printed in pamphlet form and ready for distribution. Forty pages and cover. This lecture was recently published in English, and both editions are on sale at prices of the regular pamphlets as shown on the opposite page.

From the Clerk of The Mother Church

CHURCH TENETS.—The tenets of The First Church of Christ, Scientist,—The Mother Church,—printed on folded sheet for use of the branch Churches of Christ, Scientist, with space for the names of the churches and their by-laws, can be had at seventy-five cents a hundred. Orders will not be taken for less than one hundred, and postage stamps should not be sent in payment.

Correspondence relative to the tenets or to membership with The Mother Church, should be sent to J. V. DITTEMORE, Clerk, 105 Falmouth Street, Boston, Mass.

From the Church Treasurer

Per capita taxes and contributions to The Mother Church, The First Church of Christ, Scientist, in Boston, Mass., should be sent to ADAM H. DICKEY, Treasurer, 103 Falmouth Street, Boston, Mass.

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The Christian Science Journal

Published Monthly

Founded April, 1883, by Mary Baker Eddy, Discoverer and Founder of Christian Science, and author of the Christian Science Text-book, "Science and Health with Key to the Scriptures."

This monthly magazine is the official organ of The First Church of Christ, Scientist, in Boston, Mass. In addition to articles, lectures, and testimonies not published elsewhere, it contains a complete list of Christian Science practitioners, and a directory of Christian Science Churches, Societies, and Reading Rooms.

SUBSCRIPTION PRICE, PAYABLE IN ADVANCE, POSTPAID: For the United States, Mexico, and Cuba, single copy, one year, $2; six months, $1.20. For Canada add 25 cents for postage. SALE PRICE: Single copy, 20 cents. In all other countries add 65 cents postage for each annual subscription. SALE PRICE: Single copy, 25 cents.

BOUND VOLUMES: Current and past year, cloth, $2.50; half calf or half morocco, $3. On earlier volumes write for prices.

The Christian Science Monitor

Published Every Day, Except Sunday

A daily newspaper for the home. Adequate news service. The various departments of a modern newspaper. Unique home forum page. Entire page of editorials dealing with the vital topics of the day. Contributions for the columns of the MONITOR should be addressed, Managing Editor, THE CHRISTIAN SCIENCE MONITOR.

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The Christian Science Quarterly

Published January, April, July, and October

Contains the Lesson-Sermons which are read at the Sunday services throughout the year in all the Christian Science churches. These Lessons, which present citations from the Bible and "Science and Health with Key to the Scriptures," are valuable *for daily study.*

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Der Herold der Christian Science

Published Monthly

A magazine printed in German. It contains original and translated articles bearing upon Christian Science, testimonies of healing, also the Lesson-Sermons which are read at the Sunday services in all the Christian Science churches. Improved and enlarged in 1910.

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Pamphlets

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CAUSATION: VIEWED IN THE LIGHT OF CHRISTIAN SCIENCE. By FREDERICK DIXON. Also printed in Swedish

CHRISTIAN SCIENCE VS. MENTAL SUGGESTION. By FREDERICK DIXON. Reprinted from the *Weekly Budget*, London, England.

CHRISTIAN SCIENCE: A RELIGION OF DOING. By JUDGE WILLIAM G. EWING.

CHRISTIAN SCIENCE VS. FINITE SENSE. By FRANCIS J. FLUNO, M.D.

CHRISTIAN SCIENCE: THE GOSPEL OF FREEDOM. By WILLIS F. GROSS.

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ANSWERS TO QUESTIONS CONCERNING CHRISTIAN SCIENCE. By EDWARD A. KIMBALL. Also printed in Dutch, German, and Norwegian.

CHRISTIAN SCIENCE: ITS ADVANTAGE TO MANKIND. By EDWARD A. KIMBALL. A London lecture. Also printed in French.

CHRISTIAN SCIENCE: MAN'S DOMINION OVER EVIL. By EDWARD A. KIMBALL. A Harvard University lecture.

CHRISTIAN SCIENCE: ITS DIVINE AUTHORITY. By BLISS KNAPP.

CHRISTIAN SCIENCE: DEMONSTRABLE RELIGION. By FRANK H. LEONARD. Also printed in Norwegian.

CHRISTIAN SCIENCE: A RELIGION OF PROGRESS. By WILLIAM D. MCCRACKAN. Also printed in German, Swedish, and French

CHRISTIAN SCIENCE: OR, DELIVERANCE FROM EVIL. By REV. WILLIAM P. MCKENZIE. Also printed in French and in Dutch.

CHRISTIAN SCIENCE: ITS RESULTS. By WILLIAM R. RATHVON. Also printed in German.

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CHRISTIAN SCIENCE: THE CHRISTIANITY OF JESUS. By SUE HARPER MIMS. Printed in Swedish only.

CHRISTIAN SCIENCE: ITS PRINCIPLE AND METHOD. By BICKNELL YOUNG. Printed in French, German, and Swedish, but not in English.

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Miscellaneous

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CHRISTIAN SCIENCE SENTINEL

"What I say unto you I say unto all-WATCH" Jesus

Vol. XVI No. 14

Boston, December 6, 1913

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Items of Interest

NATIONAL

A decision that is expected to have a far-reaching effect in determining land titles in cases in which companies and private parties have made improvements without obtaining proper authority from the secretary of the interior, was handed down by the United States circuit court of appeals at St. Paul, Minn. The court decided that the Utah Power & Light Company of Logan, Utah, has no rights to land it occupies, which is a part of the national forest in Cache county, Utah. The decision, which reverses the district court of Utah in effect, will practically make possible confiscation by the government of the entire plant, in which five million dollars is said to be invested.

The question whether the governments of the United States and the European countries should not prescribe the lanes to be traversed by ocean liners and pass laws requiring all vessels under the respective flags to adhere strictly to those lanes, is raised in the annual report of the naval hydrographic office. The lanes now in use were adopted by the steamship companies April 15, 1913, and will continue in force until changed by them, unless an international agreement should be reached. The naval hydrographer is at present in London, attending the international conference on safety at sea, and it is expected that he will submit the proposed change to that body.

Success crowned the three weeks of experimentation at Washington, D. C., when the United States naval observatory on Nov. 21 heard the beats of the Paris observatory clock as transmitted by radio signals from the Eiffel tower to the great navy radio station at Arlington. The beats were compared with those of the Washington clock for some minutes. The American and French commissioners, who are conducting these experiments to determine the difference in longitude between Paris and Washington and the velocity of propagation of radio signals through space, were encouraged by their success.

Judge Edgar Aldrich of the United States district court for New Hampshire, in the first of a series of actions brought by the government to secure lands for the proposed White Mountain forest reserve, holds that the government has full authority to acquire by right of eminent domain the lands described in the petition, and that it is necessary that the United States have the ownership of the lands for the protection of watersheds of navigable streams. Judge Aldrich also holds that the Berlin Timberland Company, owner of 30,264.76 acres of land in the Low and Burbank grant, is entitled to receive therefor $242,118.08, and that Ellen Libby, the owner of 763.02 acres, is entitled to $8,011.71. The decision is expected to pave the way for prompt settlement of the other cases on the docket and the offering of many thousands of acres of land in Grafton and Coos counties to the government for inclusion in the proposed reserve.

Incomplete reports received by the state board of fish and game commissioners of Massachusetts, showed that 1,347 of the 7,000 bucks and does at large in the state were slaughtered during the six days of the open season by licensed gunners. Full returns will probably show a great many more. With the season ended, the deputy game wardens began searching the woods for wounded animals. This work will continue many weeks before the injured deer are put out of suffering.

The Philippine commission has passed the antislavery law adopted on Nov. 13 by the Philippine National Assembly. Only a few amendments were made, and these were introduced merely for the purpose of obviating legal defects in the measure as passed by the Assembly.

Telephone property in Ohio, comprising more than seven hundred companies, has been appraised for 1913 by the state tax commission at an aggregate of $68,531,490.

INTERNATIONAL

The agricultural department of the Belgian government is considering a scheme for tree planting on a somewhat extended scale, to be carried out on the famous sand-dunes that skirt the shore of the North sea, mainly from the Dutch frontier to the Ostend littoral. Systematic and extensive planting, it is generally conceded, would not only insure the stability and solidity of the trees, but would result in protecting the fertile tracts located in the vicinity from damage by wind from the ocean.

Official notification as to the political position in outer Mongolia has been published in St. Petersburg and Peking. Under the new agreement the Mongolian government may appoint agents in regions on the frontier where it is deemed necessary by mutual consent, while Russia may appoint consuls in the same manner. The net result, it is believed, will eventually be the incorporation of the province in the Russian empire.

Following upon the Duke of Sutherland's offer to sell the government two hundred thousand acres of deer forest land at two pounds an acre, William Ewing Gilmour of Glencassley has made an offer through his solicitors to sell one hundred thousand acres of land in Ross and Sutherland at two pounds an acre.

China is making an attempt to improve her navy, and a naval base will be formed at Shanghai. A naval college is also to be established there, and it is expected to be of a better type than the existing colleges at Tientsin, Nanking, and Canton. The number of training ships is also to be increased.

A fine automobile route has been constructed in Egypt between Cairo and Alexandria. The road is some one hundred and thirty miles long. The public works department is engaged on plans for a complete network of main routes to cover the whole of Egypt, and these will be in charge of the government, while the secondary roads belong to local authorities.

The French coal strike has been terminated, as a result of arrangements arrived at between the National Miners Federation and the owners, the latter having made certain concessions, temporarily at any rate. Meanwhile the effects of the discussion of the eight-hour bill in the Chamber of Deputies are being awaited with interest.

INDUSTRIAL AND COMMERCIAL

The United Fruit Company, through its selling organization in the year to Sept. 30 last, sold a total of not far from twenty-five million dollars' worth of bananas in the United States at a selling cost of much less than 5 per cent, and with a loss in bad debts of less than ½ per cent. These fruit sales produced over fifty thousand full cars of freight for the railroads of the United States, which does not include the very heavy sales made locally in such big distributing centers as New York, Boston, Philadelphia, Baltimore, and New Orleans.

Postmaster-General Burleson has recommended to the interstate commerce commission that the maximum weight of parcel-post packages be increased from twenty to fifty pounds for all distances. Before the weight limit may be increased it will be necessary, under the law, for the commission to pass affirmatively upon Mr. Burleson's recommendation. It is expected to take such action. The proposed change will not affect existing parcel-post rates. The lower rates will continue to apply only to matter transported within the first and second zones.

That nearly five hundred thousand acres lying within seventy miles of Los Angeles may be turned into productive agricultural land through governmental irrigation, is the belief of the one thousand and more landowners and homesteaders of Victor Valley, says the *Tribune*. According to those actively engaged in booming the project, the soil in the valley is a high quality of decomposed granite, and water is all that is needed to make the region highly productive.

One-cent postage promises to be one of the live issues in the regular session of Congress. No fewer than a dozen bills have already been introduced, and it is said about half of these provide for one-cent postage outright. It is pointed out by members interested in the general subject that the probable large increase in the parcel-post revenue would make penny postage a possibility without seriously hampering the financial affairs of the postal service.

Agents of the department of justice have begun an investigation of the alleged combination of cold-storage concerns, which Attorney-General McReynolds says may be responsible for the high price of eggs and other products. If a combination is discovered, criminal prosecution may result.

The rafting of logs at the Bangor boom for the pulp and lumber mills on the Penobscot has been finished for the season of 1913. About fifty-four million five hundred thousand feet were rafted.

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Christian Science Sentinel

"What I say unto you, I say unto all—WATCH" Jesus

Vol. XVI December 6, 1913 No. 14

Right Purpose

WILLIAM D. MC CRACKAN, M.A.

At every apparently enforced halt in his progress the Christian may well examine his true purpose in life. Before he takes the next step he may well pause to ask himself the questions, What is it I really want? Do I want the approval of men, or even self-approval? Do I work now so that I may eventually take mine ease? Do I hope to fill my barns, and then live in idleness?

Mankind delights to plan for the time when it will no longer need to work. It seeks to invent mortal ways and means which will be as near as possible automatic. It tries to prepare a program of events as far ahead as possible, so that surprises shall not intervene and the necessity for keeping awake and watching shall be eliminated. Thus mankind hopes to be able to sleep while the mortal plans it has set in motion will be at work in its behalf.

In her sermon on "Christian Healing" (p. 1) Mrs. Eddy states, "Heaven's favors are formidable: they are calls to higher duties, not discharge from care;" and on page 7 of the same work, referring to "the new tongue," she writes, "It begins with motive, instead of act, where Jesus formed his estimate; and there correcting the motive, it corrects the act that results from the motive." Growth in Christian character brings no "discharge from care," in the sense of producing lethargy or lessening activity. Such growth leads to nobler achievements, greater responsibilities. In his parable of the talents Jesus taught the lesson that faithfulness over a few things fits the Christian to become "ruler over many things." But readiness to take the forward step is dependent upon a willingness to correct any false motive which may lurk in the thought. Unless this is done betimes, no demonstration of the power of good over evil is possible.

Experience shows that the desire to prearrange all the details of our lives is caused by fear, by lack of trust in God. It proceeds from an unwillingness to listen to the "still small voice" which will utter its directions unexpectedly, without conforming to mortal demands. He who shirks the unexpected call cannot work out his own salvation through reliance upon God. He will never be ready for the sudden demand. He will not be able to act on the spur of the moment. His deeds will lack the power and effectiveness which come from spiritual spontaneity and plasticity. It will require a great effort for him to break away from the hard and fast plan he has mapped out for himself, and perhaps before he is ready to respond to the call, the opportunity may have passed him by.

The Christian Scientist who strives to order his ways after God's commands need not expect the approval of mortal mind, since that mind is not cognizant of the requirements of the divine Mind and does not hear God's voice. It is useless, therefore, to wait upon the verdict of the carnal mind in working out our salvation, and it is wrong to compromise our spiritual understanding by trying to satisfy the demands of mortal belief and personal sense. Our Master said, "My Father worketh hitherto, and I work," and these words, expressive of the divine activity, should inspire his every follower.

If an honest investigation of motive shows that our supreme desire is to know God, to have a clearer comprehension of the sum total of good, to understand its laws, methods, purpose, and *modus operandi*, then we have the divine approval, and that suffices. The approval of men or of self can add nothing to insure genuine success. It cannot anoint with the "oil of gladness," nor reflect the "beauty of holiness." The Persian king said to Daniel, "Thy God whom thou servest continually, he will deliver thee." Principle will lovingly guide in every hour of difficulty or danger, under every temptation. The unpremeditated way of escape will present itself to him who is ready for the unpremeditated works. Quick obedience makes possible the demonstration which takes mortal mind by surprise. To one who is ready spiritual activity is the greatest joy; ease, distraction, spiritual oblivion do not seem desirable to him. He is not tempted to look forward to a time when he will no longer need to work. The suggestion of living in idleness paints no picture of heaven to him. To try to devise some automatic contrivance, some self-perpetuating system for the purpose of avoiding daily work, would be odious to him. To sleep under the mesmeric sense which would seek to persuade us of no work to do, would mean the negation of happiness.

The prevailing notions of mankind about happiness would really rob one of the opportunity to acquire and maintain happiness. They would limit his ability to do good by confining his activities to rut and routine. Every gain made in Christian progress must be earnest, must be the result of scientific demonstration, of individual effort, of prayerful consideration. It is not possible for the carnal mind to plan or prearrange a spiritual demonstration. Guiding every right motive there must always be the divine word saying, "This is the way, walk ye in it, when ye turn to the right hand, and when ye turn to the left."

Living Water

ANNIE M. PAYNE

Northward along the dusty highway there paced a traveler. He was journeying toward his home country; partly, it seems, to escape the hostility which his work had awakened, the threatening attention of the governing powers. Passing through a country hostile to his race and religion, and drawing near to a city, he sat down to rest while awaiting his companions who had gone ahead for supplies.

Meanwhile a woman approached the same spot from another quarter. Her face was not that of a saint; it wore a somewhat defiant expression, as of one who felt she had too much to bear, though she had brought upon herself increased burdens by an evil course. The day's work had to be done, however, and she came to the well to draw water for her household needs. She took no notice of the stranger sitting there, assuming that as a member of a hated race he would ignore her presence. But no; in a voice arresting in its gentle yet vibrant tones he asked her for a drink. His request did not

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please her. She would herself have offered the boon to a different kind of traveler, and her failure to do so in this case had not been fairly interpreted. Has pride stooped so low? she thought. The man must indeed be thirsty to ask water at her hands! The ready taunt rose to her lips; but the stranger paid no heed to her racial contempt, as with the dignity of unbounded compassion he indicated in his reply a thirst on her part deeper than his own, and spoke of a living fount of good at which to slake it. Step by step he led her surprised thought on, while she clung blindly to materiality in her effort to grasp something of his purpose; bit by bit, however, in response to his gracious, penetrating utterances, she surrendered something of her pride, her self-will, her hostility.

At last, hardly able to bear more, the woman took refuge in the vague future and its promised teacher, the Messias, "which is called Christ," who, she expected, would make all things clear without any trying personal allusions. But in this she was to experience the climax of surprise, for without hesitation the stranger instantly claimed that exalted status as his own. What! this toil-worn, earth-stained peasant, howbeit of majestic mien, the great prophet king of David's lineage and power! For a few moments the woman stood transfixed, silenced at last, and worshiping in spite of herself, in speechless, tremulous joy. Other strangers now come about the well. Several pairs of eyes, not too friendly in their aspect, are furtively regarding the woman, and looking thence to the Master in wonder; but the woman heeds them not. She is feeling the compelling desire that some of her own people might verify and share her good fortune. The water-pots must wait; let the strangers now take their fill; her steps to the town cannot be impeded.

"Living water!" The words that rang in the Samaritan woman's ears as she climbed the slope to the city, are full of meaning for us today. In that wonderful chapter of "Miscellaneous Writings" entitled Pond and Purpose, our Leader, in picturing the interesting symbolism of water, points, as did John the Baptist and Christ Jesus before her, to the baptism of repentance as the absolutely necessary beginning of the higher life. In a common attitude toward this stage of Christian experience we find a parallel to that of this listener of the past; for the tyro in Christian Science also is sometimes desirous to enjoy at once the happy, affluent sense of life eternal, and no longer experience thirst, nor yet the sense of weariness, dust-stained and heavy weighted, which frequently attends early steps in the journey from sense to Soul. But the spiritual idea whispers, Not so fast! There is sin to be purged away, sense desires to be uprooted. Then, like our Samaritan sister again, the Christian Scientist feels perhaps disinclined to meet that difficulty at the outset, and tries, half unconsciously, to put aside the pure monitor, substituting for its requirements zeal for the letter of Science and enthusiasm in church matters. Truth, however, points out, as did the Master, that all this will avail nothing unless the paramount claim of individual purity is recognized. "In spirit and in truth" we must worship, "for the Father seeketh such to worship him;" and only thus will our own progress be ensured, or the problems of our church be solved.

Finally, we perhaps plead that when the perfect manifestation is visible to consciousness, then there will be certainty and loyal following. To this implied need of development Truth willingly assents in many a loving counsel to "emerge gently from matter into Spirit" (Science and Health, p. 485); but it has also for us the marvelously uplifting thought which differentiates Christian Science from all other teaching, and which is thus expressed on page 316 of our text-book: "The real man being linked by Science to his Maker, mortals need only turn from sin and lose sight of mortal selfhood to find Christ, the real man and his relation to God, and to recognize the divine sonship."

It is indeed by looking to the "I AM," the eternal "now" of perfection, that mortals find the healing current of living water, which neither the pious patriarch of the past nor the mighty monarch of a baseless future can provide, but which it is the present privilege of every humble child of God to receive, the joy of Christ, Truth, forever to bestow.

"Take no thought"

GEORGE H. KINTER

THE question, What shall we do with the body, or how shall we properly care for it? has brought trouble to the ages, and today it precipitates one of the hard problems in theology as well as in science and medicine. We are not, however, left without wise guidance in this respect, if we have recourse to Holy Writ. Our Master said, "Take no thought . . . for the body." Here is a distinct utterance by way of divine direction as to what we should do about the body. Most theologians, and Christian believers in general, do not understand that Jesus is to be taken simply at his word; but this fact remains true.

On page 478 of Science and Health Mrs. Eddy writes, "That body is most harmonious in which the discharge of the natural functions is least noticeable." The first great mistake of mankind was made in the assumption that the ills which "flesh is heir to" are resident in the flesh, or the body. Christian Science makes it plain that the ills of the flesh, so called, are resident first of all in mortal mind, and that the divine Mind alone heals. This truism at once makes it clear that the whole problem is a metaphysical and not a physical one.

When Mrs. Eddy tells us on page 201 of Science and Health that "the way to extract error from mortal mind is to pour in truth through flood-tides of Love," we immediately go back to the paragraph preceding this one, and read: "We cannot fill vessels already full. They must first be emptied." Inferentially, we thus learn that it is quite as impossible to empty human consciousness at once, as it would be to fill it with something else while it is already quite full.

It will require much meditation upon the Master's counsel, "Take no thought," to assure us that it is applicable to the present-day needs of humanity, and it is well for us to note all that he actually said, to wit: "Take no thought for your life, . . . nor yet for your body, . . . saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? (for after all these things do the Gentiles seek:) for your heavenly Father knoweth that ye have need of all these things. But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." Viewing this statement from the Christian Science standpoint, we observe that when Mrs. Eddy tells us we "cannot fill vessels already full," we are impelled first of all to empty consciousness of that which has occasioned so much distress and discord, sickness, disease, and death. But the way to do it, as she says, the way to get error out of mortal mind, is not by trying to extract that which offends, but by pouring in truth, and that "through flood-tides of Love."

This pouring-in process begins in the consciousness of most Truth-seekers when they first read Science and Health, and goes on as we thoughtfully read the Scriptures, our text-book, and other authorized Christian Science literature, as we attend Christian Science services, hear testimonies of Christian Science healing, or are the recipients of Christian Science treatment. The student may not be sufficiently familiar with

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the phraseology of Christian Science to understand the significance of this process at once, but if he will turn to page 251 of the text-book, beginning at line 15, he will find its philosophy very clearly and succinctly stated. He is taught that a certain connection or communication is established between the divine Mind and the so-called human mind, which effects the education of the human mind out of its former self, or former sense of self, and ultimates in the realization that the divine Mind is the only Mind there is. The process is wholly metaphysical; it is the application of spiritual understanding to the elimination of false belief.

A common trouble for beginners grows out of the fact that they do not understand how the connection between the divine, *omnipotent Mind and the human* mind, or human consciousness, *is to be cognized*; but this is explained by the statement that the divine Mind operates upon or communicates to the human mind, so that it is presently led and enabled "to relinquish all error." No one, not even the best informed in Christian Science, will contend that this metaphysical work can be completed in a brief time; but if we persevere, and in our perseverance recognize the spirit as well as the letter of Mrs. Eddy's instructions, the truth which has healed and saved so many will be found efficient in us, and we shall come to know that the question of the practical availability of Christian Science is forever settled. The need of persistency in our efforts to apply the truths of Christian Science to the solution of our own problems is duly emphasized in Isaiah's familiar words, "Precept must be upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little."

Our Leader herself followed precisely the course which she has thus mapped out for others, and if we are duly impressed by the success which attended her efforts, we will be impelled to adopt the method which she has commended and by means of which she accomplished so much for the betterment of mankind. In her iteration and reiteration she followed the order of all the great Scripture teachers. We have four gospels, and for the clearly implied reason that one would not have been enough. So, too, the unnumbered repetitions of the great fundamental statements of Christian Science in the pages of our text-book, serve to rivet attention and compel thoughtfulness thereupon in a way which has been vitally significant to thousands of needy people, and the importance of thus keeping fundamental truths before the mind is further emphasized by the fact that Mrs. Eddy named the twenty-six subjects of the Christian Science Bible Lesson-Sermons, which are studied again and again, year after year.

Another point of difficulty which appears to many beginners is this, namely: How can it be possible for the action of divine Mind to be effective upon that which is called the human body? Mrs. Eddy has said respecting this, "The divine Mind, which forms the bud and blossom, will care for the human body, even as it clothes the lily; but let no mortal interfere with God's government by thrusting in the laws of erring, human concepts" (Science and Health, p. 62). Not many of us may have thought that it is God's business to take care of that which we call the human body, but if we remind ourselves once more that it was the Master who said, "Take no thought for . . . the body," we must see that seeking "first the kingdom of God, and his righteousness," holds for us the promise, not alone of holiness, but of health as well, and necessarily on the basis of Christian metaphysics. St. Paul evidently understood this to be a fundamental of Christianity, for in his discussion upon the body in the twelfth chapter of Romans, he employs this significant language: "Be ye transformed by the renewing of your mind." The possibility of this transformation of the human mind and body is proven by the testimony of nearly half a century of Christian Science Mind-healing. Instances of the corrective and redemptive power of Truth may be found in well-nigh every village and hamlet of the civilized world.

In every issue of *The Christian Science Journal* since it was founded in 1883, in each number of the weekly *Sentinel*, and in all of the Wednesday evening meetings in Christian Science churches, testimonies are given in proof of the transformation, by the renewing of the mind, of hitherto sick bodies. Those who formerly used drugs and other material remedies in quantity and without avail, and who have been restored to health through spiritual means alone, are living witnesses to the power of good over evil, of Truth over error. They also come to realize the ever-presence of the divine Mind that cares for His every idea.

Anxiety versus Indifference

EMMELINE HASKELL

Two ladies calling at the home of a friend were told that the baby, who was perhaps two years of age, had never learned to walk, because whenever she was placed upon her feet she screamed with pain.

The visitors returned to their home, and the incident might have been forgotten had they not chanced, two weeks later, to hear that the baby had recovered, and that the parents wondered if their call had had anything to do with it. These ladies were both of them Christian Science practitioners, but since the child's parents were opposed to Christian Science the subject had scarcely been mentioned. The parents were anxious about their baby and a doctor's remedies had failed to give any improvement, but they had not asked for help in Christian Science.

One of the visitors disclaimed any share in the case, as she had felt no particular interest in it; but the other said that after returning to her home she became very anxious that her friends should not lose their baby, as she had lost one who had been similarly affected. She knew that she should not give treatment when it had not been requested, but she also knew that it was wrong to permit herself to be deceived by appearances, and so prayed that her own consciousness might be saved from any consent to this error. This she did until she was wholly free from anxiety; and when told that the baby had surprised its parents by getting well, she felt that her own battle had blessed not only herself but others.

This experience may illustrate the difference between indifference and anxiety. Indifference is not a virtue; it may not harm, but it cannot help others. Anxiety is an error against which Jesus warned us; it indicates lack of faith in God, and thus impedes the manifestation of good, but it is often coupled with a desire for good,—indeed, one definition of the word as given by Webster is "eager desire." Right desire, followed intelligently, tends to cast out error, for "desire is prayer" (Science and Health, p. 1), which is heard of God however much contending fears may seem to stifle it. Solicitude for the welfare of others may in every case be turned into a blessing by letting truth separate the tares from the wheat, distrust of God from a loving desire to help; and whatever the condition which presents itself, it were well always to know the truth and be free.

Many, as they walk the streets of a town, note with anxiety the places where intoxicants are sold. If this anxiety is harbored, it may tend to increase rather than diminish the danger, just as the fear of a disease makes those exposed to it more vulnerable. Let us question our anxieties regarding

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evil. Men often enter saloons because they are tired of the humdrum of mortal existence and wish to forget it; they desire happiness, health, strength. These are not to be found in a saloon, but error says they are, so men go there and receive a counterfeit of what they are seeking. Remembering for what men are really hungering, we, however, take courage, knowing that through either Science or suffering earth's weary wanderers will at last reach home. Thus met, our anxiety gives place to confidence in Truth. The Scripture says, "He that believeth shall not make haste," so we pass the phenomena of error as dreams, giving thanks that every one that seeketh findeth, and looking steadfastly "not at the things which are seen, but at the things which are not seen," and which are eternal.

The experience further illustrates the more important and inspiring fact that to maintain right consciousness, a "conscience void of offense toward God, and toward men," as St. Paul puts it, is to radiate that healing virtue which speaks for the universal dissemination and irresistible power of spiritual truth.

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Right Thinking

KENNETH B. ELLIMAN

We learn in metaphysics that life abides in consciousness; that the character of any one's life is determined by his thinking, hence right thinking means a right life. But how can we know how to think rightly? Most people naturally want to think and to do what seems to be right, but the amount of sickness, accidents, troubles, and failures in most lives, indicates that much of the thinking of the past has not been right. In Christian Science, as set forth in "Science and Health with Key to the Scriptures," Mrs. Eddy has shown us how to think rightly by teaching us the Principle of all true being and the rules for its demonstration. These the earnest and faithful student can learn to understand and live accordingly.

The beginning of all right thinking is God, the divine Mind, the creator and cause of all that is real, and we begin to apprehend God's character and how to distinguish His creation from everything else, when we accept Jesus' statement that God is Spirit. This being true, His creation is spiritual, and the spiritual is the only real. Matter being the opposite of Spirit, material things are unreal. Having grasped this clearly, we begin to think rightly, and if we adhere to this truth, namely, that God is the Principle of all real being, we shall continue in right thinking. The recognition of Spirit as divine Principle is the touchstone, as it were, by which we can test all thoughts to see if they are true and right.

But according to the teachings of Christian Science, besides being Spirit, the Principle of being, God is divine Mind, the source of all right ideas; hence all true thoughts are from God. Moreover, God is infinite, therefore the study of God is an infinite subject; and we can think rightly about everything only when we have a perfect knowledge of God. However, the habit of right thinking will fit us for further revelations of God's nature, until He is fully revealed in us and we are at one with Him. God being the source of all intelligence and all good, if we look constantly to Him we can but have an abundant supply of right ideas. Every idea that comes from God partakes of His nature; hence man, who is God's highest idea, is spiritual and perfect, and we should thus think of him. Furthermore, it is manifest that we can know the real man only as we know God.

The thinking subject is called consciousness, and mortal consciousness is largely made up of perceptions of material objects, which seem to exist independent of our thinking. In Christian Science, however, we learn that thoughts are things, that thoughts which do not proceed from the divine Mind are only illusions, and that the objects of right thought (ideas) are the creations of Mind. Knowing this, we can control the stream of our consciousness by testing our thoughts, by considering their relation to Principle as a criterion by which to retain true concepts and reject the false. To illustrate, memory may be said to be the faculty of recalling to consciousness some fact or experience. Memory is commonly supposed to be a function of the human, mortal mind (so called), strong in some persons, weak in others, according as it has been inherited or developed by some process of training. Considered thus only as a belief, it is often supposed to be lost. And when one holding this belief has a lapse of memory, he thinks he must use great will-power to regain it.

In Science and Health (p. 407) Mrs. Eddy says that "no faculty of Mind is lost." Since the divine Mind is all-knowing, it never forgets, and in proportion as we realize our oneness with this Mind, we manifest a perfect memory. Again (p. 84), we read that "it is the prerogative of the ever-present, divine Mind, and of thought which is in rapport with this Mind, to know the past, the present, and the future." Knowing this, we need not exercise the human will to recall any of the past beliefs or experiences of our consciousness, but we can calmly realize man's oneness with the divine Mind, and so find the thought we want. This faculty does not require any long, tedious processes and expedients to develop it, but it is inherent in man as the child or reflection of Mind; and it is gained in proportion as we put aside the false material belief of self, and learn through Christian Science man's at-one-ment with divine Mind.

Thinking involves both knowing and feeling, and Christian Science brings us both. We are to test our feelings and see if they accord with divine Principle, which is Love. Feelings such as fear, anger, hatred, lust, and self-pity, are obviously unlike divine Love, because they relate to a belief in a material self. On the other hand, meekness, faith, joy, love, and peace, being spiritual, are reflections of divine Love, and so deservedly part of right thinking. Love, in a human sense, may be said to be a desire for good, and when this is our actuating motive, we are safely and rightly guided in our thinking.

When we meet with appearances of evil in the form either of sickness or other discord, we can destroy them by the power of Truth, remembering that "the spiritual power of a scientific, right thought, without a direct effort, an audible or even a mental argument, has oftentimes healed inveterate diseases" (Rudimental Divine Science, p. 9). He who thinks rightly, expresses so much health, harmony, happiness, and peace that he cannot help attracting the interest of those who have not yet learned to do likewise; and they, in time, are led by example to do the same. For, as Jesus said, "If I [the Christ ideal] be lifted up . . . [I] will draw all men unto me." When all men think rightly, truly and lovingly, both of themselves and of one another, they will live in perfect harmony. As Jesus said, this heaven is "at hand," "within," and it is realized by right thinking.

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But one Light shines; ten thousand rays
  Through earth's dark clouds are breaking,
And envy flees before the gaze
  Of brothers, joyous waking.

But one Mind guides, but one God is,
  One Love does all the righting;
The workers and the work are His,
  All in one cause uniting.

ARTHUR F. FOSBERY.

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Selected Articles

[Editorial in *Peoria* (Ill.) *Journal*]

One of the really remarkable religious gatherings in this city was that at the Shrine Temple last Monday evening. The house was filled. The people had come there to hear Bicknell Young lecture on Christian Science. To one who watches modern movements at all, it is something wonderful to see so many people in this city turn out to a religious meeting that has in it none of those elements commonly called sensational. The announcements of this meeting which were published were the most circumspect articles, evidently written by some member of the church and printed in the papers in small type as advertisements. Had this been almost any other religious denomination, the newspapers would have been asked to write much of the stuff themselves, insert it every day for a long time in advance for nothing, and put it up in as catchy a style as possible. The same number of persons at an evangelistic service of any other church organization would have been considered quite remarkable. In most meetings of the kind conducted by any other church, an appeal would have been made for funds. There was nothing said about money in that meeting.

The lecture was a thoughtful deliverance by a man who knew his subject well-nigh perfectly and delivered his remarks in a pleasing manner. There was the assurance which is always found in the speech of one who believes absolutely in the system he is teaching. There were the same sweeping assertions which such teachers always make and offer no apology for the making of them. It was one of the cleanest-cut sermons ever listened to by a Peoria audience. There was no show of enthusiasm on the part of the audience during the delivery of the lecture. The people sat quiet, and there was almost perfect attention from first to last.

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[Paul Stark Seeley in *Malheur* (Ore.) *Enterprise*]

In the editorial relative to Christian Science there is sounded a note of impatience because of the uncompromising stand which Christian Science takes in accepting as its basis, without reservation, the Biblical teaching that God is Spirit and the natural corollary that man and the universe created by Him are in reality spiritual. It is even hinted that Christian Science is becoming dogmatic and intolerant. Let me state with emphasis that Christian Scientists have no desire to judge or condemn the religious beliefs of their fellows. Their wish is rather to make known what Christian Science really teaches, and so prevent the spread of false opinions concerning it which might be gained if misstatements were allowed to pass uncorrected. Surely this is asking but fair play, and if in stating the facts Christian Science seems to differ from present-day orthodoxy, it cannot, because of that, be justly termed dogmatic or its adherents be called intolerant.

The road to truth was described by the Master in significant metaphor as straight and narrow, and it is only because of the earnest desire to follow in this way, thus avoiding the pitfalls of that other life road of which he said, "wide is the gate, and broad is the way, that leadeth to destruction," that Christian Scientists hold steadfastly to spiritual reality in thought and argument, and seem perhaps to give scant consideration in their religious belief to the material creation, the opposite of the spiritual, or God-created.

It is stated in the editorial referred to, that "we only surmise what spirituality is and what it means," yet Paul said, "To be carnally minded is death; but to be spiritually minded is life and peace." Surely mankind is not to be forever under a cloud of uncertainty and ignorance, surmising about but never finding true life and peace. In another passage the apostle well explained the meaning of the words "spiritually minded" by his admonition to "let this mind be in you, which was also in Christ Jesus," even the consciousness that understood God as Love, and acknowledged no other power; that recognized God's ever-presence and His consequent ability to heal disease and dissipate the shadows of earthly woe. It was this spiritual-mindedness which recognized good as supreme and refused to compromise with the world's belief in another and evil power. It was this sense of Mind-power that healed the sick and raised the dead, not alone in Jesus' time, but for several centuries thereafter; and it is this same spiritual sense that is enabling Christian Scientists today to do the healing works which Jesus commanded his followers to do. The apostle advised the early Christians to "prove all things," and to "hold fast that which is good;" and Jesus said, "It is the spirit that quickeneth; the flesh profiteth nothing." Christian Science is proclaiming not only by words, but by deeds, that the truth of spiritual being taught and demonstrated by Jesus and his followers is true now and always, and is ever available to every earnest seeker after truth who is willing to let the Christ-mind take the place of carnal mentality and the mortal give place to the spiritual and immortal. The ranks of the Christian Scientists are made up almost entirely of those who sought healing from sin or disease, or surcease from sorrow, or relief from the heavy burdens of care. Most of them had tried the old systems and beliefs to their utmost, and only in desperation turned to that system which not only believes in God as Love, but proves this eternal fact in breaking the yoke of material bondage. In leaving their old beliefs in sin and sickness and in accepting without compromise the Biblical truth that God is Spirit, and man is like Him, Christian Scientists understand that they are but following the admonition of Paul's enlightened thought to "put off the old man with his deeds" and "put on the new man, which is renewed in knowledge after the image of him that created him."

Macterlinck relates the story of a bee, which after finding its way into a bottle struggled desperately to escape toward the sun through the closed end, ever failing to see the open way to freedom so near at hand. Centuries of vain endeavor to find truth through material science would seem to hint the way to another basis for an explanation of God's creation. An investigator and scientist of note has recently given frank expression to the darkness into which the theories of material science have led him. "For every question it answers," he says, "it raises a thousand new ones." And yet Jesus said, referring to the truth which was manifested through him to the world, "I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life."

The belief in one God has ever been the corner-stone of Christianity, and it was expressed in the first commandment, "Thou shalt have no other gods before me." The Master's answer to the scribe confirms it in those words which, if obeyed, banish all evil from the consciousness of man, for he said, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment." And yet to every observer of open mind it must be but too apparent that men have been guilty of honoring God with their lips, but their hearts have been far from Him. Evil, the opposite of God, has been acknowledged as having power and authority over God's creatures and creation. As, however, the monotheism of Christianity becomes not only believed in but understood and demonstrated, religion will become practical, and man will recognize no power or presence but God, whose goodness is infinite, precluding and excluding every false claim of evil, disease, and sin.

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[Charles K. Skinner in *Northwestern Weekly Review*, Detroit, Mich.]

In a recent issue of your paper, an article entitled Cults appeared, in which the writer attempted to pay his respects to various classes of people. He tells us that Christian Science occupies a field all alone by itself, for it is neither "philosophical, religious, nor scientific." Let us examine this statement. There are at least two millions of people in the world who have been healed physically and morally by Christian Science. They have come from every walk in life; they are composed of nearly every nationality; most of them have been members of other religious denominations, and among the number many are doubtless the peer of our critic in intelligence, courtesy, and love for humanity. Why did all this vast army accept Christian Science? Why do these people remain faithful to its teachings? No one is asked to believe Christian Science, or ever will be asked to believe it, any more than he will be asked to believe in the multiplication table, as has been aptly said. Is it not because these same people have found a more practical application of Christ's teachings than they ever had before?

It has been truthfully said that Christian Science is practical because it produces results which can be seen. If one is raised from a bed of sickness and restored to perfect health without resort to doctors or drugs, or material remedies of any kind, a good work is done which makes its appeal to the human sense of what is right and true. But it is no less a good work—rather, it is a higher work—when one is redeemed from the malice, revenge, and other products of the carnal mind; and it is no less practical. Our critic says that Christian Science is "not religious." The definition of religion, according to best authority, is "reverence to God, practical piety, love and devotion to humanity." We are also told that Christian Science is neither "philosophical nor scientific." The definition of philosophy is "the science of first principles and causation." Science in its broadest sense is defined as "knowledge." Christian Science, therefore, means a practical understanding of Christ's teachings as demonstrated by him. It is "philosophical" because it teaches and proves that God is the first and only cause and Principle of everything that is real. It is a religion because it teaches and emphasizes reverence and obedience to God and the Scriptures, and the practical living or exemplification of the commandment, "Love thy neighbor as thyself." The first tenet of Christian Science teaching is, "As adherents of Truth, we take the inspired Word of the Bible as our sufficient guide to eternal Life" (Science and Health, p. 497).

If Christian Science "tosses aside all the accumulated knowledge of the ages," as the critic asserts, it makes the distinction that Jesus Christ did in his parable of the good and bad seed: "Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn." "The knowledge of the ages," derived from materialistic teaching and practise, has brought mankind no nearer to the understanding of God and the relation of man to Him than were men ages ago. On the contrary, Christian Science has brought to the world the practical use of Christ's teaching, and that it is as possible now as when he said, "He that believeth on me, the works that I do shall he do also."

Christian Science does deny the existence of disease as a creation of God, or that it is a reality to Him or His perfect child. It does not, however, teach that disease does not exist to material sense. On page 460 of Science and Health we find: "Sickness is neither imaginary nor unreal,—that is, to the frightened, false sense of the patient. Sickness is more than fancy; it is solid conviction." As to the "fat fees" of which the critic discourses so glibly, there are few who do so much work for others gratuitously as the Christian Science practitioner is constantly doing. It is not to be supposed that any one would expect to call a physician who might, or might not, cure him, without paying him his bill, small or large, nor would he hesitate to pay a laborer for work done, even if the result of the work was not what he had expected. The Christian Scientist asks for his work a modest fee, which will compare quite favorably with that of any medical practitioner or surgeon.

The criticism of "matter" as an unreality has become so threadbare as hardly to hold its tatters together, and one is surprised to find a writer at this hour so ignorant of the concession of the world's brightest physical scientists that Mrs. Eddy's position on the unreality of matter as an entity is correct. The earnest thinker does not need to accept personal statements for or against Christian Science, for if he reads the text-book, "Science and Health with Key to the Scriptures," conscientiously from the view-point of its author, —the spirituality of man and the universe,—the truth of its teachings will be apparent.

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[John L. Rendall in *The Toledo* (Iowa) *Chronicle*]

Our critic speaks of the great central truths of Christianity. What are these truths? What denomination, if any, has a monopoly upon them? He states that "they are accepted by countless millions in the Christian denominations." What is it that is thus accepted? Specifically it is those teachings held to and taught by theologians of the past and present as correctly defining true Christianity. In itself, the mere fact of age or the acceptance of any belief by millions, means nothing. The prevalent idea for ages was that the earth was flat and that the sun moved. This misconception was older than theology and accepted by more millions of people than was theology; but this, in itself, did not make an untruth true, despite the evidence of the human senses upon which our critic lays so much stress.

To whatever extent the teachings of theologians are demonstrably true, to whatever extent they measure up to the standard of compliance with the complete gospel of Christ, which was and is a healing gospel, these teachings will stand, and this quite independent of any "ology" or "ism." Truth is because God is. Truth is true whether mankind believes it or not. That which does not conform to the eternal law of Truth, will be relegated to the obscurity which awaits every false or imperfect concept, whether it be a misconception of Christianity or of some other teaching. Therefore, the mere fact of the acceptance of certain teaching by millions, does not of itself make this teaching true or Christian; neither does it give one the right to stigmatize as antichristian a teaching which may differ at some points.

Christian Science must be judged, not by what its critics say against it, but by its essential Christianity, by what it really is, and by what it is accomplishing. It must be judged, not by whether it conforms to certain accepted standards or beliefs, but solely by the vital questions: Does it conform to the teachings of Jesus Christ? Is it fulfilling the essential mission of the religion he taught, which surely is the healing of the sick and the reformation of the sinner? Christian Scientists emphatically declare, as the result of their experience, that it does so conform, and they prove this declaration in their daily lives. In every Christian Science church on every Wednesday night, all over this and other lands, thousands of God-fearing people who are the direct beneficiaries of this healing, saving religion, bear willing and grateful testimony to its efficiency as a healing and redemptive teaching. These people are well and favorably known in their several communities. They command the

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respect and esteem of their friends and neighbors? In any ordinary court of law their testimony would be considered unimpeachable, because their integrity as citizens is unquestionable. They are Christian Scientists because of what Christian Science has done for them. When all else had failed, the power of God through Christian Science healed them.

The history of Christian Science began with one person about forty-five years ago. Today its followers number hundreds of thousands of intelligent people who know the reason for the hope that is in them. These people are gathered from all the walks of life. Among them may be found numbers of graduates from accredited colleges and universities of the land; college professors, ministers of various denominations, physicians of all schools, lawyers, judges, and business men having large interests, as well as ordinary citizens, may all be found within the ranks of Christian Science, and they one and all unite in a song of thankfulness to God that Christian Science has come into their lives. Shall we accept their loving testimony that God is now the healer of the sick; that Christ is "the same yesterday, and today, and forever"? Or shall we ruthlessly repudiate this preponderance of evidence and call them, and the religious teaching which healed them, "antichristian," as does our theological critic? Is it conceivable that these people who are striving to make their individual lives pure and Christlike are following a religion which teaches lust and sensuality, as our critic openly charges? Jesus said, "By their fruits ye shall know them." Certainly this applies in this instance.

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[John W. Doorly in *The Oldham* (England) *Chronicle*]

In a recent issue I notice the Rev. A. J. Waldron's remarks on "The Mind and the Body," during which he declares that "the success of such cults as Christian Science is due to the bigotry, conservatism, or ignorance of the majority of the medical profession in the realm of psychology." He then goes on to speak of Christian Science as a strange cult, which is leading thousands astray. It is quite evident that he has no great opinion of *materia medica* in the realm of psychology, and yet he proceeds to state that "we are now entering a realm where the possibilities both for good and for evil are infinite. It is to the medical profession perhaps more than to any other that we look for guidance and help." In fact, the reverend gentleman calmly proposes that we should look to a profession the majority of whom, he states, are governed by "bigotry, conservatism, or ignorance," for the infinite possibilities of the future. Really, this is an astounding proposal. I wonder if he ever heard of Christ, or the "Spirit of truth," that we are assured will guide into all righteousness.

Christian Science, which this critic dismisses as a strange cult, is teaching men and women everywhere to look for a present salvation from every form of evil, including sin and disease, and not to hypnotism or inanimate drugs, as the clergyman proposes, but to God and His Christ, that is, to purely spiritual means. It is teaching mankind what that Mind "which was also in Christ Jesus" is, and how to obtain that Mind and to utilize it in the healing of disease, even as the Master commanded us to do. That a drugging system which has lost its hold upon humanity through its utter failure to heal, should be driven into the intricacies of that particular form of diabolism known as hypnotism, is not to be wondered at; but one utterly fails to comprehend how a minister of Christ's gospel can for one moment consider the possibility of recommending to any one the unreliable action of the human mind called hypnotism as a remedy for the ills of that very mind.

Meanwhile Christian Science, which teaches the absolute presence, power, and availability of the one Mind, God, has released an army of suffering men and women from every form of sin and disease, and has caused them really to understand God and His Christ, and to demonstrate them in their daily lives. Our Saviour's theology and his medicine were one,—"Whether is easier to say, Thy sins be forgiven thee; or to say, Rise up and walk?"—and that one was the infinite law of good, forever making free from evil. It was with the understanding of that one law that he walked on the waters and fed the multitude, and in fact annulled every material law with the law of Spirit, or Mind. Our critic, like every other human being, will some day awake to the fact that humanity cannot be saved either through drugs, strange cults, or hypnotism, but that it is already being radically saved and healed through the truth which makes free, and this truth is unquestionably Christian Science, which is certainly succeeding far more than even this reverend gentleman has any idea, because it is based on unalterable truth.

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[William C. Kaufman in *Kalispell* (Mont.) *Inter Lake*]

Your valued paper published an article by the Rev. T. A. Stancliffe in reply to a synopsis of a lecture on Christian Science. The critic says, "The speaker's whole attempt was to destroy the deity of Jesus Christ and reduce him to simply an inspired man." Christian Science teaches Christ Jesus glorified. It does not teach that Christ was God, but that he was the Son of God, as he himself declared, and that Mary's conception of him was purely spiritual; hence he had no earthly father. This fact enabled Christ Jesus to manifest more spirituality than did other men, and this spirituality individualized in him was the Christ. Christ is the spiritual idea of God and existed forever, but this idea was represented by Jesus in order that humanity might comprehend how the divine nature can overcome the belief in mortality.

Mrs. Eddy says in Science and Health (p. 26): "The Christ was the Spirit which Jesus implied in his own statements: 'I am the way, the truth, and the life;' 'I and my Father are one.'" Christian Science teaches that God is divine Life, Truth, Love, Spirit, Soul, Mind, and that Christ is the expression, reflection, or manifestation of God; hence, he is the Son of God. Christ Jesus was a dual personality. This enabled him to be the Wayshower to all men. The laying off of the human and the earthly, as illustrated by the man Jesus, and the appearing of the Christ, is the way of salvation from material living into spiritual existence. The Pharisee and the materially-minded saw the fleshly Jesus, whereas his students and the spiritually-minded saw the Christ, or Son of God; and whenever we see the Christ as the Son of God, then we shall see all men as spiritual and destroy the false concept of man in our consciousness.

The Scriptural passages quoted by the critic prove Christ's at-one-ment with God, and not the deity of Jesus. It is true that the teachings of Christian Science do not coincide with the generally accepted theological beliefs, hence this criticism. Nevertheless, the value of the theology of Christian Science is demonstrated by its proof that it reforms the sinner while healing the sick.

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There is a vast difference between being busy and being fruitful. Busy people are often painfully barren and uninteresting. Their activity expends itself in small, mechanical ways which add nothing to the sum of human knowledge or happiness. On the other hand, people who are apparently idle, who seem to be detached from the working world, are often the most fruitful.—Hamilton Wright Mabie.

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Editorial

Christian Science Literature

If the letters received at this office from time to time are to be taken as indicative of the thought of the field at large, there is considerable perplexity among Christian Scientists as to what their attitude should be toward what is termed Christian Science literature, but not "authorized," as are our Leader's writings and the periodicals issued under the auspices of The Christian Science Publishing Society. Fortunately, through the publication of "The First Church of Christ, Scientist, and Miscellany," we are able to refer our readers directly to what Mrs. Eddy herself has to say on this point. On page 224 of the new volume she writes:—

"My books state Christian Science correctly. They may not be as taking to those ignorant of this Science as books less correct and therefore less profound. But it is not safe to accept the latter as standards. We would not deny their authors a hearing, since the Scripture declares, 'He that is not against us is on our part.' And we should also speak in loving terms of their efforts, but we cannot afford to recommend any literature as wholly Christian Science which is not absolutely genuine."

Again, in Section 11, Article VIII, of the Church Manual, it is plainly stated that "a member of this church shall neither buy, sell, nor circulate Christian Science literature which is not correct in its statement of the divine Principle and rules and the demonstration of Christian Science." Under this touchstone there should not be any difficulty in settling the status of any book put on the market as purporting to teach Christian Science. It is the office of Mrs. Eddy's writings, the authorized text of Christian Science, to teach the "new tongue," and no book by any other author is entitled to rank in this category. The same is true of that large class of books which, in the belief of those who circulate them, are better adapted to the beginner in Christian Science than are Mrs. Eddy's writings. If these books were offered as are other novels, on the basis of being "a good story," and were allowed to stand or fall on their literary merit, there could not be the same objection to them. The incorrectness, the departure from the straight line between authorized and pseudo Christian Science literature, comes when these books are advocated as "teaching Christian Science in a more attractive way." There is only one standard to which we may safely ally ourselves in gaining a correct understanding of Christian Science, and that is the teaching of its Discoverer and Founder, Mary Baker Eddy.

Much of this has been said before, in the *Sentinel* of Feb. 4, 1905, and in response to the many requests for something on this question we quote a part of the editorial, as being equally applicable to the conditions of today, as follows:—

"While it is possible to answer these questions in a very few words, it seems better to go into the matter in a more general way, because of the very considerable number of books of various kinds which have been issued by Christian Scientists within the past few years, and because of other books issued by persons who are not Christian Scientists, but who have mentioned Christian Science in a commendatory manner. As both these classes of books seem to be on the increase, and as they are being extensively advertised among Christian Scientists, it has become a fair question to ask whether any of these publications can be considered as having the official approval of the denomination, or as speaking for the cause in an authoritative way. The answer which must be made to this question is that the only publications for which the Christian Science church assumes responsibility are the writings of the Rev. Mary Baker Eddy, the Discoverer and Founder of Christian Science, issued through her own publisher, and the periodicals, pamphlets, etc., issued by The Christian Science Publishing Society. All others must be considered as not being Christian Science literature, and as having no more authority to speak for, or bind, the denomination, or to represent the cause, than would properly be conceded to a book published by a lay member of the Methodist church, for instance, to bind that denomination, even though the book should set forth the author's views about Methodism, or attempt through fiction to present the doctrines of that faith in an attractive manner.

"This statement must not be construed to mean that we are passing judgment upon these books. It simply means that they are not Christian Science literature in the sense in which that term is used by Christian Scientists. One of the greatest dangers in their circulation is the inconsiderate acceptance of all their statements as synonymous with the teachings of Christian Science. Another danger is that they may be given out in substitution for the authorized literature which alone is representative of this great movement.

"We are told that some Christian Scientists have looked upon these books as the most suitable literature to place in the hands of investigators or beginners, but this seems to us to be a subtle temptation to make Christian Science so easy for our friends that it will not grate harshly upon their established views regarding God, man, and disease. When we accede to such temptations we forget that many of these established views need to be overturned as speedily as possible, if the individual is to be benefited; therefore the best service we can render our friends is frankly to take the ground that mortal and material concepts of ethics, economics, religion, and medicine have not saved mankind from the results of their self-imposed laws, and in doing this it is not necessary for us to prepare the way for Science by first presenting a diluted article."

Archibald McLellan.

The Crown of the Year

The Thanksgiving season, with its high tones of gratitude for blessings divinely bestowed, is over, and we begin to ask ourselves what are its abiding lessons for us. Perhaps the ruling sentiment with American people at this time is thankfulness for the measure of political and religious freedom enjoyed by the nation, also its prosperity. The more thoughtful, however, look deeper than this, and ask to what extent these are being made subservient to higher ends, and what progress is actually being made in the establishment of that righteousness which alone exalteth a nation. On the surface is seen the great danger of forgetting the vital interests of the nation in satisfaction with the material which, at its best, "passeth away"; but beneath this is an unceasing demand that the moral and spiritual nature of man be given its rightful recognition in all the spheres of human activity, and that this demand is felt and its justice generally admitted, is indeed cause for thankfulness.

In his earlier experiences the student of Christian Science is largely grateful for relief from suffering, and then he becomes conscious that deeper gratitude is due for the truth which brought him freedom, that knowing of the divine nature which Jesus said "is life eternal." As this is perceived, it becomes very clear that all true blessings are spiritual, and that there is no power which can deprive us of these in their utmost richness and fulness. In the sixty-fifth psalm are these words: "Thou crownest the year with thy goodness," and as we read them we may well pause and ask ourselves if

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the year is thus crowned for us, if we have gained such a grasp upon the divine goodness that we are radiating truth and love everywhere. If this is true of us, the noise of sea and wave, and "the tumult of the people,"—the discord and strife of mortal mind,—will for us be still, and the "outgoings" of every morning and evening will be vocal with praise. In this psalm we are reminded that God may answer us by what to mortal sense will seem "terrible things," but we are at the same time assured that they will be "in righteousness," for nothing unlike the infinite goodness can ever come from God, and we can always refuse to open our mental doors to aught that God does not send, whether disease, sin, or any other form of discord.

In recounting our blessings received in Christian Science, *the emphasis comes to be placed more and more upon the deeper realization of the spiritual fact at all points in our experience, and this is what gives the truest sense of security and the deepest thankfulness.* Our revered Leader tells us that "we reach the Science of Christianity through demonstration of the divine nature" (Science and Health, p. 4), and as it dawns upon us that God is infinitely good, we draw near to Him with no doubt or uncertainty as to His readiness to bestow whatever we need, and our growing recognition of the divine goodness aids us in our "demonstration of the divine nature." As we reach this point, our love for our heavenly Father becomes a mighty healing influence, and it includes more and more a deeper, truer love for Christ Jesus and for the one who has made his teachings a life-giving power in our own day. We thus prove the truth of St. John's words, "Every one that loveth him that begat loveth him [or her] also that is begotten of him." The apostle asks how one can love God, "whom he hath not seen," if he love not the brother "whom he hath seen," and who is, humanly speaking, nearer his own plane of thought.

In Science and Health we read that after Jesus' disciples gained "the true idea of their glorified Master, they became better healers" (p. 47). This will be no less true of Christian Scientists, as they understand and love better the one through whom the healing power of Truth has been revealed to them, and the love which rests upon the highest idea will unfold until it include all humanity, blessing most those who love most. The clearer views of God and man thus gained will mean a spontaneous and perpetual thanksgiving which echoes daily the psalmist's pæan, "Thou crownest the year with thy goodness."

ANNIE M. KNOTT.

Christian Courtesy

A PROMINENT writer has recently made the rather startling declaration that "we live in a mannerless age," that the thought and bearing of the people at large is characterized by a pitifully discreditable degree of irreverence, incivility, and immodesty. One might hope that this is simply an impulsive extravagance of speech, since, no doubt, the spirit and purpose of not a few is illy represented by their bearing; but as a whole, men appear to be very much what in fact they are, whether vulgar or refined, and every careful observer of current customs and tendencies, the habits and pose of the average man, will concede that there are at least many surface facts in support of the statement, and that the subject merits thoughtful consideration.

Unmannerliness always betrays either ignorance of the ideal or indifference to it, and in either case the fault is grievous and for the most part utterly inexcusable. In thinking of the matter, it is well for us to remember that everything worth while must have an ethical basis, it must find its beginning and its completion in right thought of God and His manifestation. All conduct, whether personal, communal, or international, and all relations, whether social, political, or economic, must express the law of eternal right, else they are neither sane nor safe. In its motive and intent every truly intelligent act or attitude must therefore commend itself to universality, and the realization of this fact lends dignity to every aspect of life and points to the only effective way of remedying our faults. There can be no trivialities to the right-minded, since orderliness expresses an all-inclusive law, and this law is divine. This truth supplies the philosophy of every needful observance, including that of good manners.

What St. Paul has said of the less comely parts of the body as receiving the "more abundant" consideration, since the "comely parts have no need," is no less pertinent to conduct, since it is in the little things which make up so large a part of the average life, that character, the presence or absence of nobility, is most frequently disclosed, and the Science of Christian living gives both the perspective and purpose which will render one's bearing chaste and winsome in every relation and event. To this, very special emphasis has been given by our Leader, in the oft-reiterated "Rule for Motives and Acts," which declares that "a Christian Scientist reflects the sweet amenities of Love" (Manual, p. 40). To those who would "see good days," St. Peter commends the spirit of compassion and courtesy; that in all their human relations they "be followers of that which is good," and Mrs. Eddy has rephrased this thought for us in her persuasive reminder that if selfishness gives place to kindness, we shall bless even them that curse us. (See Science and Health, p. 9.)

This expresses the gist of the whole matter: unselfish thoughtfulness alone bears the sweet bloom of courtesy, and no line of self-cultivation will yield a richer return. He who adopts for his motto, "To love everybody, and make everybody love me," will become kindly and winsome by instinct. Selfishness is brusque, disrespectful, inconsiderate, intrusive, indelicate, impolite. It is always patience-trying and inherently cruel, and from its enslavement naught but divine Love can set men free.

Christian Scientists have been well instructed in all these things, and it is their business to redeem this unideality also, by the exhibition of that unvarying kindliness, unselfishness, and courtesy of bearing, both in the little things and the large, which in every hour of every day will bring to all they meet the uplift of an ennobling example. The living word is the corrective fact; bad manners must go down before good manners. Let us not forget that here also demonstration is the great desideratum.

JOHN B. WILLIS.

Among the Churches

Current Notes

BOSTON, MASS.—The First Church of Christ, Scientist. Services: 10:45 a.m., 7:30 p.m.; Sunday school, 10:45 a.m.; Wednesday, 7:30 p.m. In the church edifice, Norway, Falmouth, and St. Paul streets. The church is open to visitors Wednesdays and Fridays from 10 a.m. to 5 p.m.

Reading-rooms: Berkeley building (suite 306-307), 420 Boylston street; open daily, except Sunday and Wednesday, from 9 a.m. to 9 p.m., and on Wednesday from 9 a.m. to 5 p.m. International Trust Company building (second floor), southwest corner Devonshire and Milk streets, opposite post-office; open daily, except Sunday, from 9 a.m. to 5:30 p.m. Coolidge Corner building, 1316 Beacon street, Brookline; open daily, except Sunday, from 9 a.m. to 6 p.m.

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The Lectures

Memphis, Tenn.

Virgil O. Strickler delivered two lectures on Christian Science in the new auditorium of First Church. At the first lecture he was introduced by ex-Assistant Attorney-General David A. Frayser, who said:—

I am not a Christian Scientist, but I have had full opportunity to observe the teachings of the Christian Science church and to note the results. I can attest, therefore, that Christian Science is a religion of uplook and uplift, a religion that broadens and humanizes and spiritualizes. It brings man nearer to his fellow man, and nearer to his God. I know, moreover, that those who follow it in truth and sincerity lead very happy lives, and are large factors in the joy, cheer, and happiness of those about them. I also desire to say that it is not a religion of rigid dogma or foolish formalism, but is practical in its nature and operation, one that is carried into the home life and world life of its followers. The world is better because of Christian Science and Christian Scientists.

At the second lecture the introductory remarks of C. N. Churchill were in part as follows:—

Reared in an atmosphere of *materia medica*, my father having been an orthodox allopathic physician, I naturally drifted into the drug business, afterward becoming a graduate in pharmacy. It may readily be seen what my attitude of thought was toward that which I believed to be such foolishness,—Christian Science. In accordance with Paul's statement, "The natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned." Having been a sufferer with chronic catarrh for over thirty years, resulting in serious stomach, lung, liver, and kidney troubles, I endured this complication of diseases for five years. My condition then having become hopeless, and being thoroughly discouraged, I was induced, after having refused Christian Science a number of times, to take up the study of it, with the result that I was thoroughly and completely healed without any other treatment than the study of this teaching as set forth in our text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy. While this physical healing was wonderful, it sinks into insignificance in comparison with the spiritual regeneration which took place in consciousness.

Correspondence.

Malden, Mass.

The introduction, by Louis R. Müller, first reader, of William D. McCrackan, M.A., who lectured on Christian Science at the Malden Auditorium, was in part as follows:—

We are here to listen to a lecture on Christian Science. To many the subject is not new, but to others the words "Christian Science" mean little more than a new doctrine or theory which may be an interesting field for investigation.

A twofold discovery awaits such listeners: first, that the truths of Christian Science are not new, for truth is always eternal; second, that an investigation of this subject is wholly unlike any other. The Science or knowledge which is the subject of such investigation is not a thing of material statistics or human theory, but a spiritual fact—the fact of man's relation to God; and it dwells for each man in his own consciousness, for "the kingdom of God cometh not with observation: neither shall they say, Lo here! or, lo there! for, behold, the kingdom of God is within you."

I have said that the truth presented is old, older than the earthly advent of Jesus, for the Christ bore testimony of himself in these words, "Before Abraham was, I am;" and again, "I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life." Each statement of truth to which you listen has always been your true though perhaps unrecognized possession. Turning to the Bible we read in John: "In the beginning was the Word, and the Word was with God, and the Word was God. . . . In him was life; and the life was the light of men. And the light shineth in darkness; and the darkness comprehended it not. . . . That was the true Light, which lighteth every man that cometh into the world."

When we turn to this eternal light as reflected in the acts of Jesus, we find that his earthly career was a series of demonstrations of the truth he came to teach. He was a Wayshower whose guidance is so clear that there is no occasion for stumbling to those who would follow his path, which leads into all truth.—*Correspondence.*

Pocatello, Idaho

Bliss Knapp, who lectured on Christian Science, was introduced as follows by Attorney Carl Barnard:—

There was a time when the term Christian Science meant nothing to most of those who heard it, other than that it was but another name given by some fanatic to an old or new fad or doctrine; but an intelligent people have gradually come to know otherwise. All mankind, whether they realize it or not, desire the good which abounds; and all mankind, whether they acknowledge it or not, know that true Christianity is that good which they desire.

It is but a truism to say that the understanding of any proposition is better and more clearly defined when studied and practised scientifically; therefore, why not the study and practise of Christianity scientifically? Such, as I understand it, is the mission of Christian Science.—*Correspondence.*

Santa Monica, Cal.

A large audience greeted the lecture of the Hon. Clarence A. Buskirk at First Church of Christ, Scientist, of this city. The speaker was introduced by the Hon. George H. Hutton, who said:—

During the past fifteen years it has been my privilege on different occasions to introduce a lecturer to an audience of this kind. Thinking over the matter tonight, and my own mental condition and attitude, the evolution has been rather interesting; but I would like as a personal matter to say that I believe I owe to Christian Science my health and ability to be here tonight.

The difficulty with which the Christian Science idea has to contend is not one of unbelief or disbelief in its Principle, but in a refusal to learn what that Principle really is. This is not particularly surprising, for all new movements are accepted with more or less suspicion; the world was slow to believe that the earth was round, and insisted that it was square. It was round all the time. The fact was there, but humanity was slow to accept it. Humanity was also slow to accept the law underlying gravitation, which was, however, working just the same. The failure of humanity to accept the truth is so much the worse for humanity, not for the fact. It is just so with the fundamental truth of Christian Science which will be clarified and explained tonight. It is not something new; it was always here, reaching deep down into the very nature and essence of things everlasting and eternal,

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stated in simple terms, declared and illustrated by Mrs. Eddy; and it will be explained here tonight by one of the authorized lecturers, who will state her teachings without modification and without exaggeration. If you are convinced, you will have to accept. If you are not convinced, you are not yet ready. The promise is to "whosoever will."

Santa Monica Outlook.

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Glens Falls, N. Y.

Following are the words of introduction by Harry E. Swan, first reader, at the lecture of Judge Clifford P. Smith on Christian Science:—

Jesus said: "Blessed are they which do hunger and thirst after righteousness: for they shall be filled." It is proof positive, when we see the increased attendance at Christian Science services and lectures, that the trend of human thought in recent years has been to reach out for something higher and holier, more practical and substantial than the dogmas and theories of the past. Thinking people generally concede that there can be and is a reiteration of the teachings of Jesus the Christ. It is true that "one touch of nature makes the whole world kin," and surely we meet on common ground in our endeavor to elevate the standard of man and bring him to realize his birthright and dominion, not his subjection. Because we know that in Christian Science we have a religion which "always has met and always will meet every human need" (Science and Health, p. 494), we enjoy our privilege of having a lecture semiannually for the purpose of giving the public a better understanding of the healing and regenerating influence of this gospel of love.—*Correspondence.*

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Portland, Maine

An audience of about fourteen hundred listened to the lecture given under the auspices of the local First Church of Christ, Scientist, at City Hall. The lecturer of the evening, Bicknell Young, was introduced by the Rev. Harry E. Townsend of Westbrook, who said:—

Every age has dreamed of an ideal condition of human society. Plato dreamed of his republic, St. Augustine of the city of God, Moore of Utopia, and Jesus of his kingdom divine. Plato, St. Augustine, and Moore believed that this ideal condition of society would come through governmental law. Jesus believed that it would come through obedience to moral law, by doing unto others as you would have them do unto you, by seeking "the kingdom of God, and his righteousness." Then as the flowers turn to the sunlight and as rivers run to the sea, so man shall come to his moral and spiritual heritage in God. Because I believe that the Christian Science department of the Christian church is trying to bring in God's kingdom, I take pleasure in introducing the speaker of the evening.—*Evening Express.*

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Punxsutawney, Pa.

The lecture on "Christian Science and its Results" by William R. Rathvon in the Jefferson Theater was well attended. The lecturer was introduced by Prof. H. H. Smith, who said in part:—

The teachings of Jesus and of the early apostles are accepted almost universally throughout the leading nations of the world by all religious bodies. All accept him as the Wayshower, but differ as to the interpretation of his teachings. If it is true that Jesus is "the way," then it becomes important that we understand this way, if we wish to be free.

Christian Science claims to be the reestablishment and the practical application of the teachings of Jesus, as employed by him nineteen centuries ago. Whether you agree with this claim or not, it is not now seriously questioned that Christian Science does heal diseases. It has healed thousands of hopeless sufferers, and you will find its churches scattered broadcast throughout the world. It is a question, however, which needs to be approached without prejudice, a subject which needs honest, judicious, and careful consideration. Why reject it because we hear it spoken of lightly? All reforms have been brought about through persecution. Why doubt it because we at first cannot understand it? We do not doubt the truth of algebra or geometry before we have made a study of these subjects, and neither should we doubt the claims made concerning the work of Christian Science until we have honestly investigated for ourselves, applied its teachings, and proved them either true or false.

Many of us know what it is to be in bondage to sin, sickness, and sorrow. Life's problems are many and the burdens at times seem almost too much to bear. Perhaps there is a message for you here tonight. Only have ears to hear and eyes to see those things which are of God—we cannot mistake, for the Master said, "When he, the Spirit of truth, is come, he will guide you into all truth;" that is, the knowledge of truth will make you free.

Christian Science claims that Jesus meant what he said, and that an understanding of his teachings is just as effective today to heal disease and cleanse from sin and make men free, as when centuries ago he went about Judæa preaching and teaching.—*The Punxsutawney Spirit.*

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Lectures to be Delivered

Akron, Ohio.—Judge Clifford P. Smith, Grand Theater, 8 p.m., Dec. 14.

Bellingham, Wash.—Clarence C. Eaton, Metropolitan, 2:30 p. m., Dec. 14.

Dallas, Texas.—Bicknell Young, Church Edifice, Browder and Cadiz streets, 8 p.m., Dec. 15 and 16.

Duluth, Minn.—Judge Clifford P. Smith, Lyceum Theater, 8 p.m., Dec. 12.

La Porte, Ind.—Judge Clifford P. Smith, Madison Theater, 8 p.m., Dec. 8.

Marietta, Ohio.—Virgil O. Strickler, City Auditorium, 8 p.m., Dec. 16.

Marion, Ohio.—Clarence W. Chadwick, Court Room, Court-house, 8 p.m., Dec. 18.

Montclair, N. J.—Rev. William P. McKenzie, Montclair Theater, Bloomfield avenue and Valley road, 4 p.m., Dec. 14.

New Rochelle, N. Y.—Virgil O. Strickler, Loew's Theater Building, Main street, 3 p.m., Dec. 14.

Paris, Texas.—Bicknell Young, High School Auditorium, 8 p.m., Dec. 18.

Pawnee, Okla.—Bicknell Young, Court-house, 8:30 p.m., Dec. 13.

Portsmouth, Ohio.—Hon. Clarence A. Buskirk, Columbia Theater, 2:30 p.m., Dec. 14.

Riverton, N. J.—Virgil O. Strickler, Lyceum Hall, 8 p.m., Dec. 19.

Rochester, N. Y.—Clarence W. Chadwick, Temple Theater, 3 p.m., Dec. 14.

Salem, Mass.—Bliss Knapp, Empire Theater, 7:45 p.m., Dec. 14.

Silver Creek, N. Y.—Clarence W. Chadwick, Park Theater, 8 p.m., Dec. 16.

White Plains, N. Y.—Virgil O. Strickler, Newell's Theater, Railroad avenue, 8 p.m., Dec. 14.

Worcester, Mass.—Willis F. Gross, Mechanics Hall, Main street, 3:30 p.m., Dec. 14.

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Testimonies of Healing

Perhaps my experience in becoming a convert to the teachings of Christian Science has not been widely different from that of others; and while none should fail to credit Christian Science with calling them from a life wherein they were not fulfilling their noblest purposes, the tendency to look backward seldom proves profitable, and too often causes one to stumble, as one usually travels in the direction in which he looks. In overcoming error we are told to forget "those things which are behind;" and this is not least among the many valuable lessons I have learned in Christian Science.

My home in the West was shattered when my father was stricken with paralysis. He was an ambitious dentist, and for many years president of the Kansas College of Dental Surgery at Kansas City, Mo. From a child I had been possessed with a sympathetic desire to relieve physical suffering. To this end, after nursing my father through the most critical period of his illness, I came to Chicago and entered a homeopathic medical college with the determination to perfect myself in medical science, that I might restore my father to health. I was consumed with the fear that he might pass on before I could complete my course, therefore I studied night and day in the hope of discovering some sure remedy for his relief; but my eyes failed me after about one year of tireless study, and I was forced to abandon my purpose.

At that time Christian Science was only a name to me, for I knew nothing of its teachings; but as I began to think seriously of religion, trying to locate the connecting link between the ancient Christ teachings and present-day codes, and to reconcile my former religious opinions with modern business methods, there appeared serious discrepancies. I then began a systematic perusal, as my eyes would permit, of various religious creeds, including the philosophies of the far East. Each had its good points, but all had the same fault,—they were unsatisfying, illogical, and fell short of the one vital requirement, viz., a rational explanation of God as the true basis of every religion or philosophy.

Through what seemed mere coincidence, I had made a number of friends in Chicago who were Christian Scientists, and they urged me to take up the study of Christian Science; so for the sake of presenting an intelligent refutation of what seemed to me a beautiful but impractical vision, I procured a copy of the text-book, "Science and Health with Key to the Scriptures," and went to work, confident of soon gathering enough points with which to prick this bubble. Needless to say, I failed to find anything to criticize or question, but to my utter amazement I found a satisfactory explanation for every question of religion that had troubled me. Almost as soon as I began my study, illness manifested itself in the form of rheumatism and throat trouble,—two enemies which I dreaded, as their acquaintance was of long standing. The doctor who had previously attended me was now unable to relieve me. I continued to grow worse, until in extremity I rather reluctantly submitted to absent treatment in Christian Science, and the healing of both ailments was immediate.

This was two and a half years ago, and I have not yet found an occasion wherein I could reasonably doubt God's willingness to help those in trouble. I have been benefited physically, morally, financially, spiritually, and my fondest hope, that of helping my father, has been realized. I would not lead one to believe that he has been entirely freed, but he, as well as my mother and one of my sisters, has accepted very lovingly the faith which they all had ridiculed, and each has reaped many benefits. A bowel affection which had troubled my father from childhood, has been overcome, and many other grave difficulties for all of us, the greatest of these being fear. Of myself, I can honestly say that all fear as to my father's condition, as to the future, or fear of any other nature, has been entirely effaced, and I am filled with trust, and that peace "which passeth all understanding."

"Words at their best, are but hollow sounds" in voicing gratitude. Indeed, I feel that the only sincere and fair way is to extend to others all the love and kindliness that I am able to acquire in prayerful and painstaking effort. This will in a meager way show the gratitude I feel toward that patient, gentle woman, Mrs. Eddy, who has given to the world the greatest gift it has received since the days of the Nazarene prophet, who labored to open the world's sealed eyes to the justice and love of God.

GRACE ROBERTA WASSON, Chicago, Ill.

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It is now four years since I experienced a most wonderful healing through the truth as found in Christian Science. For ten years I had intermittently suffered, both day and night, with severe pains throughout my whole body. Everything possible was done, both by doctors and friends, to relieve my suffering, but all in vain. Operations followed at intervals, until they ended with a serious one, from which I seemed to rally slowly; but I so greatly desired to return to my much-loved work, which was that of a sister in the Wesleyan East End Mission, that I made an effort and returned at the end of seven months. The superintendent insisted that I should rest as much as possible. Nevertheless, with all the loving care which both doctor and minister gave, in a short time my sufferings became so intense that I finally went home to rest for a few weeks, then went to the sea, hoping the change would do me good; but I grew worse daily.

Our heavenly Father had, however, better things in store for me. Four days before I left the seaside, a lady came to stay at the house where I was, and the day after her arrival she began to talk to me about passages from the Bible. I soon felt that she had a higher revelation of Scriptural truth than I had, and that night, instead of taking medicine to get relief from pain, I read the Bible in this new-found light, and the result was that I went down to breakfast next morning well! Christ, Truth, had healed me! I returned home as already arranged, and the wonderment and surprise of my friends when they saw me, words cannot express, for two of them had been to see me the previous week and had taken word home that I was in a dying condition. I told those at home of the lady whom I had met, and that the light she had thrown on the Bible had healed me.

My mother, who had suffered more or less all her life with heart, kidney, and stomach troubles, and had hardly ever been without a doctor or drugs, at once accepted what I told her, and at any sign of pain we immediately began to declare the truth, with the result that soon medicine was no longer even thought of by either of us. We were very grateful for this healing, and I wrote to the lady who helped me, expressing our gratitude for the words she had spoken. She replied, that if I wanted to know more, I should go to the Christian Science reading-rooms in London and ask for the text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy. At the name of Christian Science I became frightened. Had I unknowingly been deceived and led away from God? But I reasoned with myself that my mother and I had been healed by believing the truth as found in the Bible and taught by Christ Jesus, and this made clear the light this lady said was to be found in the Christian Science text-book. I determined, however, that no book or people should separate me from the truth as found in the

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Bible, and with this thought I obtained a copy of Science and Health which I read secretly for a month. During this time my mother became aware that I was reading a new book, and finally I told her that the light which had brought our healing was to be found in a religion called Christian Science, and that this book which I was reading explained it all.

I then went to a testimony meeting in London, and there I heard the most simple and beautiful Christlike love and faith voiced in thankfulness for healing from all kinds of ills. After a few weeks my mother and brother went with me to hear for themselves these things of which I had told them. This teaching struck a responsive chord in our hearts, its beauty and holiness stilled the noise of sects and creeds or names, and we saw only the Christ, Truth, again present as in the days of Jesus. We soon found that we could not truly progress in the understanding of Christian Science while continuing to worship with those who taught and believed only part of Christ's teachings, so we deemed it wise to sever ourselves from our old church, which had been to us a firm and grand stepping-stone to Truth. We shall always be grateful for this stepping-stone, but no words can ever express our gratitude to God, and our thankfulness to His noble servant, Mrs. Eddy, who held aloft the torchlight which enabled us to find the whole of the truth that Christ Jesus brought to men.

Our only physician and medicine since that memorable Sunday night when a stranger bore Love's message of deliverance to one fast sinking under the burden of suffering, has been the truth which our Master said would make us free. Christian Science has enabled me to know God as my life, and today I rejoice in the inheritance of health, strength, and peace which is the rightful possession of all God's children, and none can say me nay.

ADA LATHAM, Leicester, England.

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About three and a half years ago I became interested in Christian Science through the help received from a practitioner, both through letters and conversation. In six months' time I was healed of the liquor habit. Through the study of the literature, I became possessed of the desire to do my best at all times. I had never had such a desire before, and I became more unselfish in my thoughts, more willing to forgive and bear with my neighbor, and I made a strong effort to clean up my life and my conversation, having formerly believed that in order to be forceful I must use profane language. These things were, however, utterly swept away. I have had no desire whatever for liquor and its associations since that time, but on the contrary have had to watch to keep from being disgusted at the sight of others using it.

I have tried, not by proselyting, but by letting my light shine, to show others the path which I am following. I was never given to worry, but formerly thought of myself, not of others. I have been able, I feel, to do much good to my friends and acquaintances by letting them see that I am happy and by making them understand that I would do them only good. My friends in my former life marveled at the way in which I had changed,—they could not but believe; at the same time they did not understand it, and waited to see the effects, which they have found to be permanent. They all knew of my habits before, and were impressed with the abrupt change after I took up Christian Science.

Three years ago I was married, and have grown happier each day in the strength gained through Christian Science and through acquaintance with Scientists, and have been able to a very great extent to keep the atmosphere about me clean. We have had many wonderful demonstrations, both physically and financially. I do not know of a point of view which offers so broad a field for thought, so bright a hope, and so sure a reward.—GEORGE A. PINNELL, Kansas City, Kan.

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It is with a grateful heart that I think of the wonderful help which Christian Science has been to me, and I feel it a duty to tell others about some of the many blessings received through its teachings. It has made our home a place of peace and harmony. For many years I was a slave to *materia medica*, but through the knowledge of God gained in Christian Science, the truth has made me free.

My son was taken very sick, and we called a doctor to diagnose the case. He pronounced it a very serious attack of typhoid fever, and insisted on our giving him no solid food. He also said that the boy would not be able to sleep on account of the high fever, and that it would be necessary to attend to him throughout the night. I immediately called a Christian Science practitioner, and from the first treatment my son was helped; he slept all night, and in three days he was perfectly well. Our daughter's baby was also healed of acute lung trouble and whooping-cough. For the many blessings which we have received through Christian Science I am indeed very thankful to God, and grateful to Mrs. Eddy for revealing to the world the truth which heals and saves. I am also grateful for the Christian Science literature.

MRS. HANNAH MORGAN, New Castle, Pa.

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[Translated from the German]

Six months ago one of my fingers became sore, and finding myself greatly troubled, I went to a clinic, where the ailment became aggravated despite medical treatment. I suffered much pain, and in about ten days the physician informed me that two of the joints of the finger would have to be amputated, as the diseased condition might otherwise extend to the hand; and lest this should occur, I consented to the operation. Subsequently, incisions were made in the remaining joint, without remedying the trouble; on the contrary, the physician now told me that the hand was becoming affected. In my despair I saw that my only hope of obtaining help rested with God, for with men it was impossible.

It was at this time of great need that my attention was called to Christian Science, and treatment was given me on the evening of the same day by a kind practitioner. During the healing, which began immediately, the trouble yielded in the inverted order of its coming. The fearful, timid mental attitude which had always seemed part of me, and the dreadful recollections of the clinic, which caused me to yield to discouragement on the return of the pain off and on, were the reasons for the complete healing being rather protracted. The good practitioner had to be very patient with me, but after several weeks had elapsed, complete healing was realized, and I am now able to attend to my duties, which also include heavy work. I feel that I cannot be too grateful to God for having been led to Christian Science, and I also wish to give sincere thanks for the faithful help which I have received. It will be my endeavor to advance daily in the understanding of Truth.—FRAU MARIE RUNGE, Breslau, Germany.

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Some seven years ago, disgusted with the life I was living, and just about at the point where our home was likely to be broken up as the result of my habits, I turned to my wife, upon her final appeal to me to quit drinking, and like a drowning man grasping at a straw, told her I was ready to

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do anything she advised. She had very little knowledge then of the remedy she proposed, but she said I might try Christian Science. I sought a practitioner, and was speedily healed of the liquor habit of long standing, the tobacco habit, and all the destroying tendencies and meannesses that the whisky habit develops and fosters. I was not only healed of the desire for stimulants of all kinds, but I rose above the thought that I was missing some pleasure or enjoyment. This was the greatest satisfaction of all, and due to the fact that I found something tangible to take its place. I know it is possible for every one to obtain the same healing as I did if he will but turn away from matter for happiness and seek good through spiritual means.

I found unspeakable peace, joy, and freedom, a clarity of vision and purpose that I had long dreamed of as an attainment to be desired; but I thought it would be realized through material methods, through some wonderful drug perhaps. I am grateful for Christian Science because of the understanding it gives of God as divine Principle, through which we can solve every problem that presents itself; grateful for the harmony it has brought into our home; for its practical use in business life, and for its power in overcoming self, thus destroying anger, resentment, etc.

To sum up, Christian Science gives us a basis for right thinking, and this is what men are seeking; and when they find it and use or apply it, sin, sickness, and death will disappear, for then we shall all know God, from the least unto the greatest.—N. W. Couch, Butte, Mont.

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I can truthfully testify as to my healing in Christian Science. I was healed in four treatments of a severely injured ankle, and at another time I was healed in three treatments of what was called pleurisy. I am very thankful to God for the help received in Christian Science, also grateful to Mrs. Eddy for her teachings.

Mrs. J. Hilbok, Chicago, Ill.

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Three years ago I was led into Christian Science. As I was on the train, going to Longmont, I gave a gentleman a book to read, and in handing it back he made this remark: "I think Christian Science is the coming religion." I then asked him to tell me about Mrs. Eddy, as I had not read anything about her for a long time, and he told me so much that was good that I made up my mind to investigate Christian Science thoroughly.

In course of time a practitioner came to see me, and I began to tell her all about myself. First, I referred her to a large medical book from which I had taken prescriptions, and she said that instead of studying medicine I should study the Bible. I said that I studied the Bible, and my prayer-book too, but I thought it was dreadful to be forbidden to study doctors' books. I nevertheless went on to relate my tale of woe. The altitude was too high; I could not sleep half the night; I had stomach trouble, nervousness, and also believed that I could not walk a block. The practitioner treated me, and later, as I listened to her explanation that God is Love, and God is good, a sweet peace filled my thought, but I could not understand why she had not prayed aloud. I slept like an infant, however, and next morning awoke refreshed for my daily duties.

We came home in a few days, so I was sorry I had learned so little about Christian Science. Still, I felt so much better that I knew it was the religion I had been seeking for years, and though the kindness of several Scientists, who sent me the *Journal* and *Sentinel*, I gained much good. I soon bought a copy of "Science and Health with Key to the Scriptures" and began to study it, but there were many things I could not understand until I got the Lesson-Sermon. Since writing the above I have had the great privilege of again visiting Longmont and attending three Sunday services and Wednesday evening meetings.

Words fail to express my gratitude for daily benefits, both temporal and spiritual, showered upon me and all mankind by our Father-Mother God, through His beloved Son, Christ Jesus, "who will have all men to be saved, and to come unto the knowledge of the truth." I am also thankful that dear Mrs. Eddy was inspired and sustained by divine Love so wonderfully to lead us into an understanding of Truth. My prayer is that we may so live day by day and hour by hour that we may be worthy with her and all the redeemed to enter into the heaven which, like God, is ever present.

Margaret M. Householder, Lamar, Col.

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For over nine years my every need has been met through a practical knowledge of God's presence and power as explained in the Christian Science text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy. I was led to investigate this truth, though not in search of physical healing, but rather because I felt a growing need of something higher and more substantial than material sense can perceive. I had long since drifted away from the teaching of my church, for much of it seemed contradictory and unreasonable. My higher sense of justice could not accept a religion whose God permits sin and sends sickness and suffering upon His children. In this condition of doubt and unbelief I was, however, neither satisfied nor happy. I felt that there must be a true side to everything, if I only knew how to find it, and again I began to look into religion. But the mystery of life seemed to deepen as I searched through many isms, which at most could only give me the hope of a future and far-off heaven; and this did not satisfy my present need or solve for me a single problem.

While in this doubtful and inharmonious mental condition, Christian Science was presented to me, and on attending a Wednesday evening meeting for the first time in The Mother Church, I was so impressed with the testimonies given, that I felt a great desire to know more about Christian Science. I soon procured the text-book and began an earnest perusal of its contents. The reading was slow, owing to my limited understanding of English. I would often stop at the end of a sentence and read it again and again, earnestly trying to comprehend its meaning; then its marvelous light would break upon me. I shall never forget this experience, and to express it I must use Mrs. Eddy's words in "Retrospection and Introspection" (p. 23): "Soulless famine had fled. . . . Being was beautiful, its substance, cause, and currents were God and His idea. I had touched the hem of Christian Science."

The reading throughout Science and Health was a continuous revelation, and I came to have a new concept of God and His creation. It revealed God as Principle, hence the direct cause of all right thought and action. To learn that He is the one intelligence, the one Mind, and to prove this by demonstration, has been the greatest blessing of my life. While reading the chapter on Science of Being, the tobacco habit left me. This proved to me Truth's power, as I had tried hard to overcome this habit through will-power and had failed. I have also been healed of catarrh, for which I had tried many remedies without avail. A sensitiveness of the throat has been healed, and minor ills, such as colds, have been quickly met and overcome. As God is our eternal parent, so is He also the great provider, the giver of all good,

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the source of all supply, and of this I have had many convincing proofs.

Words fail to express my thankfulness to God for Christian Science, and my gratitude to its Discoverer, who labored long and patiently that a suffering race might know the truth that makes free.—Axel Peterson, Everett, Mass.

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I send this testimony in gratitude to God for the happiness that has come to me through the teachings of Christian Science. For seven years I had been a sufferer from nervous trouble in a most aggravated form, and although medical treatment relieved the pain to a certain extent, I was never *really free from it until I began to study* Christian Science. *Through the understanding* of Truth as revealed through our text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, and some loving help from a practitioner, this has been entirely overcome, and for three years I have been perfectly well. For this healing, and endless other blessings, I can never be sufficiently thankful to God, and grateful to Mrs. Eddy for her book which so illumines the Scriptures.

Mrs. E. P. Garland, Colchester, England.

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[Written for the *Sentinel*]

Sympathy

OLGA CYPRIAN BRIDGE

We watch beside some weary sufferer's bed,
And bitter, blinding tears of pity shed.
How earnestly we long to give relief,
But our own hearts are charged with heavy grief!

We hold the hand of one whose weary life
Is but a dark abyss of storm and strife;
We seek to brighten it, but at the tale
Of wretchedness our spirits droop and fail.

We meet one mourning o'er a heavy loss,
And think to share with him the cruel cross;
But mingled tears do yet the faster flow,
And two instead of one are bowed with woe.

What good, then, is this human sympathy?
It does not set the earth-bound captive free,
But rather spreads the world's great griefs and fears,
From him who suffered first to him who hears.

Ah, friend, if you would help your fellow man,
Rejoice, and smile on him whene'er you can,—
The sympathy which blesses, cheers, and heals,
Is that which neither fear nor sorrow feels.

Give to him all you have of heavenly love,
Knowing that it will every ill remove;
Keep thought of him ideal, pure, and strong,
So shall you help the suffering one along.

Give him a cup of water in Christ's name,—
Unconsciously he's thirsting for the same;
Surround him with a tender, radiant joy,
Which shall the ills of mortal sense destroy.

Know man to be the Father's perfect child,
Heir to all good, whose life is undefiled;
Hold ever to the truth that makes men free,—
Thus will you show true Christian sympathy.

From Our Exchanges

[*The Christian Work*]

Religion must enter into life or it is nothing; and it must enter into the whole life. Every word, every act of Christ, was a protest against divorcing religion from life. Our lives cannot be divided up and portioned off into different compartments. If we are to be religious at all in the true sense, religion must be to us the motive power behind and beneath all else. It cannot be set apart as one of the activities of mind or heart or soul. The scope of its work must be universal. It must pervade the whole being. From within outward it must be supreme all along the line, moving the center of life, and tingling to the very finger-tips. It is this which explains our failure. We must confess to this much failure at least, that we do not have a constant sense of being God-directed, with all our paths made plain. It is because we have not acknowledged Him in all our ways; because we are keeping back part of the price. We have not given ourselves up entirely to His sway. We do not feel ourselves to be God-directed, because we are not God-possessed. It is not speculative atheism which we need fear for ourselves or others, but the practical ungodliness which keeps Him at a distance from the affairs of life. And so we miss the promise because we omit the conditions. "In all thy ways acknowledge him, and he shall direct thy paths."

[*The Universalist Leader*]

We are called by our servants in office to give thanks on a day set apart; and some will do it, and many will not, and those who do not are apt to justify themselves by thinking they have nothing to be thankful for! But they know too little or too much. They are not well balanced. They are living in a little corner of this big life; they have pushed their heads down into the dust and do not see the sunshine. They are eating the bitter brown skin of the sweet pecan meat! They have put on their yellow or green spectacles, and gloat with envy or jealousy over friend and neighbor. They have not learned the primary lessons of life; they count that gain which flows toward them, and think that alone deserves gratitude; they know too little; sometime they will recognize that life's possessions which endure are those which flow forth from us in service to others, that we really possess only that which we give away.

Mostly, we need a shaking up at the Thanksgiving season; we know too little, or in vast conceit we know so much we cannot learn. The Thanksgiving day has lost not a little of its power, because it has departed from the simplicity in which it had its beginning. It has become to many most perfunctory, or its real character is mislaid, and it is but an opportunity to show to the world that we can be just as foolish as any one else! Why not stop and be sensible just for a little bit, and be honest with ourselves and other people and the world, and with God.

[*The Christian Work and Evangelist*]

We know that whatever Jesus said, his words would go right back to the very same principle that underlies all the utterances against trust in riches and care for the morrow,—namely, that the man who is consumed in getting money, and who is putting all his energy into dividends, and is worrying unceasingly and exclusively about his future, is in very imminent danger of losing his own soul. . . . If a man wants treasure in heaven, he must lay it up there. There is great danger that men come to be so intent on caring for their bodies, both for the present and the future, that they quite

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forget these things. And who can look out upon the world he knows, meet the men he meets, or open the daily papers without saying with Jesus, How hardly shall they who are engrossed in getting riches and caring for themselves find the kingdom of heaven? That is the great question for today, not whether a man who is worth a few thousand dollars can get into heaven when he dies, but whether our mad and feverish rush for wealth is not dwarfing our finer, higher nature, and whether we are not losing a certain reposeful peace that comes from trust in God and some hours spent in His service, by our too great worrying about what shall happen to us when we are seventy years old. Provide for those days if you want to, but do not lose your soul in the endeavor. There are rich men who have well provided for their bodies, whose souls may be so poverty-stricken and anemic after their body is in the grave that they will scarce be able to endure even heaven.

[Rev. W. E. Orchard, D.D., in *The Christian Commonwealth*]

The incarnation is an experience of Christ, the personal acceptance of the nature and life of God as one's own; the atonement is simply the same thing. In the one we emphasize God's part, in the other man's. . . . The mere glance at Christ is often enough to carry the soul through the process which came to perfection in him. With this, every idea valuable in Christianity is retained and made an actual experience. We can go back now and take up the Bible afresh. It is the record of the highest human thought about God gradually becoming a positive revelation; not in an infallible word or maxim, but in a personal expression of God, and in life lived out in our world. The real clue to the gospel story is in what one has experienced and in what one is drawn to desire. And so we come back to the worship and work of the church to find in company and in corporate acts a new vision and a new power, persuaded that as we get down to the very depths of ourselves we find both God and our fellow men a center of union, and a vantage for social reformation, international union, and the redemption of the race.

[*The Continent*]

Real faith in real truth will never fear rational inquiry nor resent the demand that the doctrines of the church shall be expounded without violence to the powers of reason wherewith God endows the human soul. And whoever supremely loves Jesus, loves truth first and creed afterward. Giving a reason for the faith that is in it, the church today must give that reason, not in the dialects of dead ages and cloistered schools, but in language "understanded of the common people" and vivid with the fire of immediate contemporary conviction. Those only are truly Christian who care more for the things of the spirit than for any good of material comforts and possessions; who are unhesitatingly prepared to give up any material good whatsoever rather than sacrifice the least possession of the spirit.

[James S. Kittell, D.D., in *The Christian Intelligencer*]

I wonder if that is all we see at this Thanksgiving time,—fields rich with grain, markets full of merchandise? Are there not things more fundamental than the material comforts of life, things that make for ease, and leisure, and happiness? The thing we need most is a consciousness of the spiritual order manifested in the great movements of modern life. It is in times of plenty that we are most apt to forget God. May this day remind us, not only of a national wealth in material things, of a vast domain of military and naval greatness, of a nation sitting in the councils of the world's powers, but also of God, and of a spiritual order.

Special Announcements

From the Publisher of Mrs. Eddy's Works

THE CHRISTIAN SCIENCE TEXT-BOOK, "SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES."

"THE FIRST CHURCH OF CHRIST, SCIENTIST, AND MISCELLANY."—A volume of the later writings of Mrs. Eddy, compiled from the files of *The Christian Science Journal* and *Sentinel*, together with historical matter pertaining thereto, as selected by her, is now in press, and orders will be received by the publisher. Prices as follows: Cloth, single copy $2.25, six or more copies to one address $2.00 each; morocco or pocket edition, single copy $4.00, six or more copies to one address $3.75 each. Orders for six or more copies to one address may include the two styles of bindings at the quantity prices.

Orders for the books named above and the other works by Mrs. Eddy should be addressed to ALLISON V. STEWART, Falmouth and St. Paul Streets, Boston, Mass.

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From the Editor

All manuscripts submitted for publication in the *Sentinel*, *Journal*, and *Herold*, whether articles, poems, or testimonies, and all correspondence relating thereto, should be addressed to the EDITOR, and not to individuals.

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From the Society

Translations into Dutch, German, Norwegian, and Swedish have been made of a number of pamphlets. These are ready for distribution and are listed as follows:—

Dutch: "De Goddelijke Natuur" ("The Divine Nature"). Thirty-six pages.

German: "Die Christliche Wissenschaft: Die Wiedergeburt" ("Christian Science: The New Birth"). A lecture by Bicknell Young. Thirty-six pages.

Norwegian: "Den guddommelige natur" ("The Divine Nature"). Thirty-six pages.

Swedish: "Det Godas Försyn" ("The Providence of Good"). Seven articles, thirty-six pages.

The lecture, "Christian Science: A Religion of Love," by Virgil O. Strickler, has been translated into German ("Die Christliche Wissenschaft: Eine Religion der Liebe"), and is now printed in pamphlet form and ready for distribution. Forty pages and cover. This lecture was recently published in English, and both editions are on sale at prices of the regular pamphlets as shown on the opposite page.

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From the Clerk of The Mother Church

CHURCH TENETS.—The tenets of The First Church of Christ, Scientist,—The Mother Church,—printed on folded sheet for use of the branch Churches of Christ, Scientist, with space for the names of the churches and their by-laws, can be had at seventy-five cents a hundred. Orders will not be taken for less than one hundred, and postage stamps should not be sent in payment.

Correspondence relative to the tenets or to membership with The Mother Church, should be sent to J. V. DITTEMORE, Clerk, 105 Falmouth Street, Boston, Mass.

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From the Church Treasurer

The annual per capita tax of members of The Mother Church is due June 1 but may be paid at any time during the year. The per capita tax of members uniting in November is reckoned from the preceding June, this being the beginning of the church year. Unless otherwise directed by the sender, the full amount of each remittance will be credited for the current year.

Please remit by postal or express money order, bank draft, or check. Currency should be sent by registered letter only.

Please advise promptly of any change in name or address.

Send all per capita taxes and contributions to ADAM H. DICKEY, Treasurer, 103 Falmouth Street, Boston, Mass.

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The Christian Science Journal

Published Monthly

Founded April, 1883, by Mary Baker Eddy, Discoverer and Founder of Christian Science, and author of the Christian Science Text-book, "Science and Health with Key to the Scriptures."

This monthly magazine is the official organ of The First Church of Christ, Scientist, in Boston, Mass. In addition to articles, lectures, and testimonies not published elsewhere, it contains a complete list of Christian Science practitioners, and a directory of Christian Science Churches, Societies, and Reading Rooms.

SUBSCRIPTION PRICE, PAYABLE IN ADVANCE, POSTPAID: For the United States, Mexico, and Cuba, single copy, one year, $2; six months, $1.20. For Canada add 25 cents for postage. SALE PRICE: Single copy, 20 cents. In all other countries add 65 cents postage for each annual subscription. SALE PRICE: Single copy, 25 cents

BOUND VOLUMES: Current and past year, cloth, $2.50; half calf or half morocco, $3. On earlier volumes write for prices.

The Christian Science Monitor

Published Every Day, Except Sunday

A daily newspaper for the home. Adequate news service. The various departments of a modern newspaper. Unique home forum page. Entire page of editorials dealing with the vital topics of the day. Contributions for the columns of the MONITOR should be addressed, Managing Editor, THE CHRISTIAN SCIENCE MONITOR.

SUBSCRIPTION PRICE, PAYABLE IN ADVANCE, POSTPAID: For the United States (except in the Boston Postal District), Canada, Mexico, and Cuba, $5 a year, $3 for six months. In all other countries additional postage at the rate of $3 yearly is required. When delivered by carrier through a local news-dealer, 12 cents a week, payable to the news-dealer. In the Boston Postal District, by mail, $7.25 a year. Quantity rates will be furnished on application.

The Christian Science Quarterly

Published January, April, July, and October

Contains the Lesson-Sermons which are read at the Sunday services throughout the year in all the Christian Science churches. These Lessons, which present citations from the Bible and "Science and Health with Key to the Scriptures," are valuable *for daily study.*

TERMS OF SUBSCRIPTION AND SALE: In the United States, Canada, Mexico, and Cuba, 50 cents annually; single copy, 15 cents; fifty copies or more to one address, 12½ cents, each. In all other countries, 60 cents annually; single copy, 18 cents; fifty copies or more 15 cents, each.

Subscriptions not accepted for less than one year. Subscriptions begin with current quarter unless otherwise designated, and terminate with the last of the month named on wrapper.

Der Herold der Christian Science

Published Monthly

A magazine printed in German. It contains original and translated articles bearing upon Christian Science, testimonies of healing, also the Lesson-Sermons which are read at the Sunday services in all the Christian Science churches. Improved and enlarged in 1910.

SUBSCRIPTION PRICE, PAYABLE IN ADVANCE, POSTPAID: For the United States, Canada, Mexico, and Cuba, $1 a year, 60 cents for six months. In all other countries $1.25 a year, 75 cents for six months.

SALE PRICE, POSTPAID: Single copy, 10 cents; twelve copies, ONE ADDRESS, $1. Foreign rate, single copy, 12 cents; twelve copies, ONE ADDRESS, $1.25.

Pamphlets

CHRISTIAN SCIENCE: ITS RELIGIOUS PHILOSOPHY. By HON. CLARENCE A. BUSKIRK.

CAUSATION: VIEWED IN THE LIGHT OF CHRISTIAN SCIENCE. By FREDERICK DIXON. Also printed in Swedish

CHRISTIAN SCIENCE VS. MENTAL SUGGESTION. By FREDERICK DIXON. Reprinted from the *Weekly Budget*, London, England.

CHRISTIAN SCIENCE: A RELIGION OF DOING. By JUDGE WILLIAM G. EWING.

CHRISTIAN SCIENCE VS. FINITE SENSE. By FRANCIS J. FLUNO, M.D.

CHRISTIAN SCIENCE: THE GOSPEL OF FREEDOM. By WILLIS F. GROSS.

CHRISTIAN SCIENCE: THE RELIGION OF THE BIBLE. By JUDGE SEPTIMUS J. HANNA.

CHRISTIAN SCIENCE: THE SCIENCE OF SALVATION. By HERMANN S. HERING.

ANSWERS TO QUESTIONS CONCERNING CHRISTIAN SCIENCE. By EDWARD A. KIMBALL. Also printed in Dutch, German, and Norwegian.

CHRISTIAN SCIENCE: ITS ADVANTAGE TO MANKIND. By EDWARD A. KIMBALL. A London lecture. Also printed in French.

CHRISTIAN SCIENCE: MAN'S DOMINION OVER EVIL. By EDWARD A. KIMBALL. A Harvard University lecture.

CHRISTIAN SCIENCE: ITS DIVINE AUTHORITY. By BLISS KNAPP.

CHRISTIAN SCIENCE: DEMONSTRABLE RELIGION. By FRANK H. LEONARD. Also printed in Norwegian.

CHRISTIAN SCIENCE: A RELIGION OF PROGRESS. By WILLIAM D. MCCRACKAN. Also printed in German, Swedish, and French.

CHRISTIAN SCIENCE: OR, DELIVERANCE FROM EVIL. By REV. WILLIAM P. MCKENZIE. Also printed in French and in Dutch.

CHRISTIAN SCIENCE: ITS RESULTS. By WILLIAM R. RATHVON. Also printed in German.

CHRISTIAN SCIENCE: THE GOSPEL OF THE KINGDOM. By JUDGE CLIFFORD P. SMITH. Also printed in German

CHRISTIAN SCIENCE: A RELIGION OF LOVE. By VIRGIL O. STRICKLER. Also printed in German.

CHRISTIAN SCIENCE: THE NEW BIRTH. By BICKNELL YOUNG. Also printed in German.

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THE PROVIDENCE OF GOOD. Also printed in Spanish and Swedish.

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UPWARD FOOTSTEPS. Also printed in Dutch.

PRAYER AND CONFIDENCE. Printed in German only.

MARY BAKER EDDY: HER PURPOSE AND ACCOMPLISHMENT. By FREDERICK DIXON. Printed in German only.

THE FOUNDER OF CHRISTIAN SCIENCE. By B. O. FLOWER. Printed in German only.

CHRISTIAN SCIENCE: ITS NATURE AND PURPOSE. By BLISS KNAPP. Printed in French only.

CHRISTIAN SCIENCE: HUMANITY'S HELPER. By PROF. HERMANN S. HERING. Printed in Dutch only.

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CHRISTIAN SCIENCE SENTINEL

"What I say unto you I say unto all-WATCH" Jesus

Vol. XVI No. 15

Boston, December 13, 1913

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A LADY WITH A LAMP SHALL STAND IN THE GREAT HISTORY OF THE LAND

A NOBLE TYPE OF GOOD HEROIC WOMANHOOD
Longfellow

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Christian Science Sentinel

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Items of Interest

NATIONAL

Conferences have taken place between the United States attorney-general and the chairman of the board of directors of the New York, New Haven & Hartford railroad, with the probable result that a basis of dissolution which would restore competition in New England transportation and meet the government's demands will be reached some time in the near future without a court fight. An agreement to meet the demands of the attorney-general would provide as follows: For a separation of the New Haven and the Boston & Maine railroad; for a separation of the New Haven and its trolley lines in Massachusetts, Rhode Island, and other states; for a relinquishment by the New Haven of its control of steamship lines, some of which are held by the department to compete for the New York-Boston traffic; for the nullification of the New Haven's agreement with the Boston & Albany railroad.

On recommendation of Secretary Lane, President Wilson has withdrawn from entry forty-five thousand seven hundred and twenty acres of public land in southern California, believed by experts of the geological survey to be valuable for its oil contents. The reserve thus created includes more than two thousand acres in the Sunset district, located in the foothills of the San Emigdio mountains, forty miles west of Bakersfield, and nearly forty-four thousand acres in the Belridge-Lost Hills district, directly between two already well-developed oil fields. The President has restored to entry one hundred and twenty thousand acres of supposed coal lands in western Montana. Only a small part of the land was found to contain coal, and that was of a low character.

Additional suits were filed in the federal court at New Orleans, La., against the American Sugar Refining Company, by Louisiana planters, manufacturers, and dealers. They charge the company with being a monopoly under the Sherman antitrust law, and that it manipulated the sugar market to depress raw sugar. The new suits ask for $16,457,023 damages. All similar suits now pending there ask for damages aggregating approximately fifty million dollars.

The new municipal group at Springfield, Mass., consisting of auditorium, tower, and city offices building, built at a cost of more than one million five hundred thousand dollars, is now in complete service. There are two large buildings of Greek architecture, between which is a campanile tower three hundred feet high. One building is devoted to auditorium purposes, containing a large exhibition hall, the main meeting hall, which seats five thousand persons.

Congress is asked to appropriate $1,108,680,777 to operate the government of the United States during the fiscal year 1915, according to the estimates prepared by each department and sent to the House by Secretary of the Treasury McAdoo.

The navy estimate which Secretary Daniels has sent to the House appropriations committee asks Congress to vote one hundred and forty-five million dollars for the naval establishment during the next fiscal year.

One hundred and thirty-five deer hunters have been fatally injured, and one hundred and forty others have been injured, several probably fatally, in twenty-one states this fall, according to a press tabulation.

New York city has succeeded in its campaign to raise four million dollars in the interests of the Y. M. C. A. and the Y. W. C. A.

The date of the official opening of the Cape Cod canal has been set for July 4, 1914.

INTERNATIONAL

The federal government of Canada is considering legislation to deal with Hindu immigration in British Columbia. A radical measure, it is said, will be presented at the next session. Formerly Hindus were barred from Canada under a regulation compelling them to travel by direct steamer from India, there being until a few months ago no such service in existence. Now, however, certain steamers make the direct voyage, and Hindus are entering the province in large numbers.

A Belgian delegation composed of technical experts, accompanied by an English engineer, traversed the region of the falls of the Congo river some months ago in order to make a thorough study of the question of the canalization of the lower Congo. According to the tenor of their report, if an adequate system of canalization is carried out, steamers of one thousand tons can be navigated as far as Stanley pool by means of a series of suitable locks.

By a majority of 21 in the House of 561 members, the demand of the French government for a loan of one billion three hundred million francs for purposes of armament and defense was accepted after a bitter debate in the Chamber. At a later debate on the subject, the government was defeated and the ministry resigned.

So much progress has been made with the electrification of the suburban lines of the London & South Western railway, England, that it is almost certain that by next year a good service of electrically propelled trains will be running on the Kingston roundabout line.

During the last seven years South Australia has paid approximately two million five hundred thousand pounds of the public debt out of surplus revenue.

The French Chamber of Deputies has rejected the proposal for women's suffrage by a vote of 311 to 13.

INDUSTRIAL AND COMMERCIAL

The value of fuller's earth mined in 1912 in the United States was $305,522, and Florida was the principal producer. The principal use of fuller's earth in this country is in the bleaching, clarifying, or filtering of fats, greases, and oils. The common practise with mineral oils is to dry the earth carefully after it has been ground to thirty or sixty mesh, and run it into long cylinders, through which the crude, black mineral oils are allowed to percolate slowly. As a result, the oil that first comes out is perfectly water white and much thinner than that which follows. The oil is allowed to continue percolating through the earth until the color reaches a certain maximum shade. With the vegetable oils the process is radically different. The oil is heated beyond the boiling point of water in large tanks, from 5 to 10 per cent of its weight of fuller's earth is then added, and the mixture is vigorously stirred and then filtered off through bag filters. The coloring matter remains with the earth, the filtered oil being of a pale straw color, provided the operation has been conducted with sufficient care.

The Chicago, Burlington & Quincy railroad is planning the elevation of its trackage between Chicago and Aurora, a distance of about forty miles. If the plans are finally ratified, work will begin next spring. The elevated portion will be four-tracked and electrified, and the cost of this work is estimated at something like twenty-five million dollars, the expenditure of which will be distributed over several years.

Despite a decrease of seven hundred thousand tons during November, 1913, as compared with November, 1912, ore shipments from the Northwest for the season have again broken all records. From the seven docks at Duluth, Superior, Two Harbors, Minn., and Ashland, Wis., vessels carried 40,538,413 tons to eastern lake ports.

The sawing season of the lumber mills of Bangor, Maine, and vicinity, is now practically complete. Between eighty-eight and ninety-five million feet of spruce, pine, and other lumber has been sawed in this vicinity since April 1.

The greatest grain shipments ever known at Port Arthur, Ontario, are in full swing. Before navigation closes it is expected that one hundred and seventy million bushels of grain will have left the elevators at the head of the lakes.

San Francisco recently received its first cargo of lumber from the Tongass National forest, Alaska. The shipment consisted of one million five hundred thousand feet of Sitka spruce.

Sawmill waste of Douglas fir, of which an enormous quantity is found in the Western forests, is being used to make paper pulp by a mill at Marshfield, Ore.

One hundred acres in the Florida National forest will be sown to maritime pine seed this fall. Maritime pine is the source of the French turpentine industry.

The value of imports into Chili by parcel post during 1912 amounted to $1,992,884.

British customs revenue last year aggregated $175,870,520.

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Christian Science Sentinel

"What I say unto you, I say unto all—WATCH" Jesus

Vol. XVI December 13, 1913 No. 15

Entertaining Angels

BLANCHE HERSEY HOGUE

CENTURIES ago a good and devout Israelitish king declared, "The angel of the Lord encampeth round about them that fear him, and delivereth them." So long as we think of angels as personal celestial beings, distinct from God and separate from man, we gain little from this statement save its poetic value and the religious feeling it may nourish. When, however, we learn through Christian Science that angels are "God's thoughts passing to man" (Science and Health, p. 581), we become conscious of the spiritual law concerning salvation. As we read the Bible we find both in the Old Testament and the New that the holy men of olden time were saved from direst danger by angels, but Christian people have too long been accustomed to think that these were personal visitations which belonged to a bygone period, and that they are not available for us today. There is therefore great need that we lay hold anew upon the Scripture promises, which are so wonderfully illumed in Christian Science, and find that "God's thoughts" do deliver all those who trust Him.

In Christian Science we are taught that God is divine Mind. This Mind is infinite, everywhere present. It is wholly and only good, knowing no evil. It is the only power. Man, the spiritual, eternal, real man, the original which mortal mind claims to counterfeit in a fleshly man, exists as an idea in the divine Mind, and as such has no relation to the material counterfeit falsely called man; knows, in truth, only spiritual things. Divine Mind supplies to its ideas its own qualities —wholly good, spiritual thoughts, spiritual understanding. The real man, the true consciousness, is the spiritual understanding of God, man, and the universe, while mortality, with its belief in matter, in sin, sickness, and death, is the false sense of God, man, and the universe. Whenever, therefore, any one of us individually lays aside a wrong belief about existence and receives spiritual understanding into his thinking, an angel straight from God has come to him; a spiritual idea lights his mentality and puts out mental and moral darkness, and brings healing and strength now and always.

A personified concept of "angel" has usually seemed vague and uncertain, a being we might or might not believe in, but one with whom we could not affiliate. The angel of spiritually right thinking, however, is something which can come inside our own mental borders and abide with us. We can keep thought receptive to the divine idea through the sincere desire for good and by abandoning evil as soon as we see it to be evil. Standing mentally at this point of receptivity, we truly pray; and this is the open doorway through which angels crowd. Then, as these luminous thoughts, God-given, multiply righteousness within the secret place where motive and purpose are born, protection, too, is vouchsafed to growing pureness of heart, and the encamping angels do deliver us from trouble.

God gives; man receives. Divine Mind sustains; man and the universe are thereby sustained. This great activity is wholly mental, purely spiritual. Mrs. Eddy defines it as divine Mind reflected by man. It is an infinite thought-process in which God, Truth, Life, Love, infinite, divine, all-knowing, all-seeing Mind, nourishes and cherishes His own ideas, contains and maintains them, protects and preserves them. This activity of Mind is surely the infinite mode by which man exists. Mortal mind declares that man has a material personal existence apart from God, and all the discord of human experience bases itself upon this belief; and this mortal mind may ask how spiritual reality is going to help material trouble when they are such direct opposites. Christian Science answers that God-given thoughts enter individual consciousness to correct wrong thinking. The angels that inspire right thinking have an office, a work to perform in saving mankind. This Mrs. Eddy defines on page 581 of the text-book, "Science and Health with Key to the Scriptures," in declaring angels to be "the inspiration of goodness, purity, and immortality, counteracting all evil, sensuality, and mortality." Such angels change our thinking. Encamping with us, they expel wrong thought. They enrich, bless, uplift, and purify, in fact transform individual thinking; they are the saving power in human consciousness, that "mind of Christ" which the apostle tells us is available for all mankind. Surely for every wrong thought there is a saving "angel." Truth always saves from error, and Christian Science has come that we may find the truth as Christ Jesus lived and taught it, and receive its angel hosts of pure, true thoughts.

In her 1901 Message to The Mother Church (p. 8) Mrs. Eddy says: "We have the authority of Jesus for saying Christ is not God, but an impartation of Him." Again upon page 10 she writes, "Christ being the Son of God, a spiritual, divine emanation, Christ must be spiritual, not material." Her use of the words impartation and emanation applied to Christ as the Son of God is akin to the statement, "Christ is the true idea voicing good, the divine message from God to men speaking to the human consciousness" (Science and Health, p. 332). Here we can understand God as having sent Christ, who was exemplified in Jesus, to save the world; divine Mind imparting itself through its highest idea, uttering itself to men, and entering human thought-processes as a divine "emanation" to pierce and scatter the darkness of wrong belief. God thus imparts His angels to him who stands cleansed and receptive to them; and the clustering company of them bring holiness for sin, health for sickness, joy and light for distress and darkness.

Christian Science as theory does little for us; practised it does much. These angels of God must be entertained. Unwelcomed at the threshold of our mental courtyards, they cannot reach our need. Given entrance, they save and heal. Meek desire to know God, and patient obedience to His law, open wide the doors of thought to God; and we must be instant and constant at this doorway, seeking Him. "Round about them that fear him," reads the psalm, "the angel of the Lord encampeth." So when fear hath torment, when sin tempts, when sickness and grief and loss and worry threaten us, we turn straight to the angels of God's presence and let them in. Always we bid them enter, and always we cherish them if we are obeying Truth. Nothing keeps us so busy as this business of watching our thoughts and seeing that only

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the angels encamp with us. Evil would strike its tents at our doors, perchance would rush its pretentious hosts upon our domain of thoughts; but knowing that Truth steadfastly sets a watch of angels, we may reasonably expect them to deliver us if we trust and serve God through right thinking, not half-heartedly, but wholly and entirely.

Not "unawares" are angels entertained in Christian Science, but with alertness, with fixed purpose, with keen, quick responsiveness to the divine demands.

✧

Value of Right Thinking

ROBERT W. SAGE

It is obvious to any observer that successful endeavor must necessarily have as its mainspring a normal mentality, and it therefore behooves those who seek success to watch their thought-processes and to know that as surely as they lapse into disorderly thinking so surely will this eventually be manifested in a lack of harmony in their business affairs.

There is no lack of advice supplied from time to time along these lines, but mankind is constantly appealing for the wherewithal to profit by this advice. A man finds his efforts to think right beset with what seem to be insurmountable difficulties, and like the apostle of old he exclaims, "For that which I do I allow not: for what I would, that do I not; but what I hate, that do I." Mrs. Eddy, the Discoverer and Founder of Christian Science, has exposed the fallacy of seeking the rule of right thinking and therefore of right living, among the mutable and ever-changing phenomena of the material world. She shows very plainly that it is impossible to gain permanent results by building upon false foundations. In conjunction with this she exposes the fallacy of depending for guidance upon the material sense which she names mortal mind.

No one ever worked more intelligently and brought out more certain results than Jesus of Nazareth. In the face of the seemingly impossible he manifested an ability to furnish supplies in the wilderness of human belief for the needs of mankind, by constantly referring to the Principle of life which was not to be found in matter or among the evidences of the material senses. He said, "I can of mine own self do nothing," and on another occasion he explained, "I have not spoken of myself; but the Father who sent me, he gave me a commandment, what I should say, and what I should speak." It was the understanding of divine Principle which he came to give to the world that others also might work the works he exemplified.

A knowledge of this Principle is obtained only as we cease to grope among the phenomena of material belief, cease to accept as final the evidence of the five senses, and thus are able to comprehend the import of Jesus' words to his disciples, "I have meat to eat that ye know not of." This is the secret of all right action and of all truly logical and successful thinking. We must have meat, sustenance, of which the material world is not cognizant. Only as we constantly turn aside from the mesmeric influence of oft-recurring material effects, and depend upon a divine cause in spite of this evidence, can we really bring out success and stand in calmness and confidence amid whatever difficulties the material man would present. Dwelling in the "secret place" which cannot be found while we are living in conformity to the ways of this world, mankind will reach a permanent basis of thought and action undisturbed by the shifting winds of mortal opinion.

It is necessary to observe here that such a condition of harmony is not to be obtained by force, that is, will-power, for the "kingdom of heaven" is not to be so reached, but is found only as mankind becomes loving, unselfish, and pure. It is not possible for a man swayed by passion and appetite to gain quiet and refreshment amid the green pastures which can only be found beyond the evidence of sense dreams.

Christian Science has brought to the world the means whereby we may understand the words and works of Jesus and ultimately know what was the Mind or Principle that animated him. Without some degree of understanding of this Principle, our best intentions may result in uncertain effects. What is successful today fails tomorrow, and we find ourselves faced with the problem of changing effects resulting from changing causes. As the builder requires a standard and rule in order to bring about reliable results, as the mathematician is constantly referring to certain results already obtained and demonstrated in order to prove the more advanced problem before him, so does mankind in every walk and in every hour require a vitalizing knowledge of the Science of Life practised by Jesus and again brought within the reach of mankind in this present generation.

On page 494 of the text-book of Christian Science, "Science and Health with Key to the Scriptures," are these words: "Divine Love always has met and always will meet every human need;" and again, "To all mankind and in every hour, divine Love supplies all good." Love is reflected in obedience, and in living in conformity to the rule of life our Master taught, we come into a realization of the truths of being, although they contradict the evidence of the seen world. It is a well-known fact that persistence wins the prize in all branches of human endeavor. Success is not given away, it is to be earned; likewise, in order to attain success in the fullest sense of the word, it is necessary first persistently to seek the kingdom of God and the righteousness pertaining to it, familiarize ourselves with the Science of Life taught by Jesus, and so benefit by the results of such knowledge. Thus in the consciousness of humanity will the angelic message, "On earth peace, good will toward men," be renewedly fulfilled.

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Taking up the Cross

IDA L. BAKER

Now and then one hears expressions of disappointment from those who have taken up the study of Christian Science, but who have not immediately realized the peace and harmony which they had expected. They looked for discordant conditions to vanish as a mist in some undefined and miraculous way, but they have had to awaken to the fact that Christian Science demands of all who appeal to it for help, the practise of the highest virtues, combined with a degree of mental activity to which they have heretofore been comparative strangers. The Scriptural text, "Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee," states clearly the divine requirement by which harmony is to be secured. In the endeavor to keep thought stayed on God and to realize only the presence of good, much genuine mental work is needed, and this work is immediately and insistently demanded of every Christian Scientist. The call for daily watchfulness and prayer is imperative.

Advancing in the understanding of Christian Science, the student discovers many habits and mental tendencies which must be destroyed, root and branch. Every plant which God hath not planted, must be eradicated before one can enter into that peace "which passeth all understanding." One is often tempted to relax his vigilance and to drift along with the tide of mortal belief; but this submission to error's claim only

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delays the coming of harmony into thought and life. Ultimately there must be, on the part of the student, an unswerving devotion to Truth.

Christian Science teaches that, unless the motive has its source in divine Principle, the deed itself profiteth nothing. Motives arising from selfish aims and purposes, separated in belief from the one infinite God, have neither power nor reality, and are therefore barren of good results. "A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit." "It is the spirit that quickeneth; the flesh profiteth nothing." To yield to the temptation to credit or identify self with goodness apart from the one universal good, to desire to confine or limit goodness to one's own personality,—*this can have but one outcome*, namely, inharmonious experience.

The tendency to drift along with the stream of human error, the error of the ages, calls for so much less exertion on the part of the worker, that he often succumbs to evil, instead of exerting himself to take a firm stand for Truth and righteousness. In the work of purifying consciousness, the separation of true thoughts from false beliefs, Christian Science demands of us ceaseless watchfulness and obedience to these words of our Leader: "Keep your minds so filled with Truth and Love, that sin, disease, and death cannot enter them" (The First Church of Christ, Scientist, and Miscellany, p. 210). Any secret longing to hold some attribute or quality of Mind as one's own personal possession, is often quickly dispelled when, by a more direct focusing of thought upon the seeming right desire, we discern its subtlety and selfishness.

At different epochs of the world's history there have arisen prophets and apostles who have gone about, not clothed in their own righteousness, but in the righteousness of God, good. Moses, Elijah, and the other prophets, lifted up their voices to stay the tide of evil, to dispel the mist of materialism. These Old Testament heroes ever associated righteousness with God, and never identified it with finite personality. The prophet Micah, in his endeavor to arrest the ungodliness of Judah and Israel, proclaimed these words to the people: "He hath showed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?" He thus taught that men must receive and express the divine attributes of infinite Mind, and only to the degree that this is done is harmony manifested, and they are blessed with peace and prosperity. Isaiah beheld the divine ideal, the redeemer, and stepped forth with this prophecy upon his lips, "A man shall be as an hiding place from the wind, and a covert from the tempest; . . . as the shadow of a great rock in a weary land." This inspired prophet had caught a vision of the ideal man, of him who could say in regard to sin and unrighteousness, "The prince of this world cometh, and hath nothing in me."

Because of his purified consciousness, his freedom from any desire to claim for self what belonged to God, Jesus of Nazareth, the prophet of Isaiah's exalted thought, was able to bring to needy men glimpses of the divine harmony of Spirit, God. With selfless love he declared, "For their sakes I sanctify myself, that they also might be sanctified through the truth." This great Exemplar of mankind also said, "If any man will come after me, let him deny himself, and take up his cross daily, and follow me." Again we hear his invitation, "Come unto me, all ye that labor and are heavy laden, and I will give you rest."

In this day and age, Mrs. Eddy, the Discoverer and Founder of Christian Science, following the example of Jesus, took up her cross, and went forth on the Christ mission "to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised." In the spirit of the prophet she has written, that to all who long for freedom from suffering, here and now, and for a state of bliss and happiness, "there remaineth, it is true, a Sabbath rest for the people of God; but we must first have done our work, and entered into our rest, as the Scriptures give example" (Miscellaneous Writings, p. 216).

Perception and Advance

JANE L. VILAS

THE statements that God is omniscient, and yet that He is "of purer eyes than to behold evil," seem contradictory to the novice in Christian Science who still clings to the old sense of the reality of evil. The altars of such a one were erected to an unknown God whom he ignorantly worshiped. To him God still seems far away, and over and over again comes the question, If God knows no evil, how could He have sent His Son into the world to save His children from evil?

One of the first essentials in the study of Christian Science is the exercise of discernment between reality and unreality, between the true and the untrue, the error which cannot be found in the realm of Truth. We are admonished to "try the spirits whether they are of God," and taking the divine character and manifestation as the only standard of absolute good, it is necessary for him who would enter the kingdom to leave behind the old materialistic concept of God, and grow into the understanding of Him as the one all-inclusive Mind.

Herein lies the gracious boon conferred upon tired, sin-sick humanity by our text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, in that it shows how to discard the old belief in a God made in the image of man, seated on a suppositional throne somewhere far off in space, whence He governs a universe which is apart from Himself. This wonderful book, so compassionate in its message, presents God to awakening human thought as the loving Father-Mother who never created evil, but who in Christ reaches out through unnumbered avenues to save from illusion of every kind, to bring men to a realization of their divine inheritance. As aspiring consciousness opens its windows to the light of Truth, there comes a better understanding of God and of His Son. The "milk of the word" is first assimilated, then its "strong meat," until the full realization of the absoluteness of good is reached, doubts vanish, and all problems are solved.

Up to this point the student has pictured himself as sinful, sick, and helpless, needing a Saviour who would come to him and lift him from his fallen state. But now he begins to realize that a mortal sense of life, with all its pain and disappointment, struggle and failure, is not true being, is not God. Evil he recognizes as an illusion, the "imagination of the thoughts of his heart" spoken of in Genesis; and in every manifestation of error he sees nothing more than the twisting and writhing of the old serpent in the process of its own undoing. In its lawlessness it is without law; in its transitoriness it is without substance, and in its unreality it is without truth.

At this stage in his progress the student faces the absoluteness of the statement that God is All-in-all; and if faithful and honest of purpose, he takes perfection as his goal. Like St. Paul, "forgetting those things which are behind, and reaching forth unto those things which are before," he presses "toward the mark for the prize of the high calling of God in Christ Jesus." Perfection is the origin and nature of man's true being. It alone expresses the one absolute God, the source of every good and every perfect gift. It characterizes the only Mind, whose activity is the law of righteousness;

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which is in turn the process by which the universe is sustained. It is manifested through the Christ, "the only begotten of the Father," the perfect idea; not sent to a benighted world at a specified time or through a single specially favored personality, but by virtue of its perpetual and uninterrupted activity operative at all times and at every point in the universe. It maintains harmony, for it is harmony's self, and corrects all error, since it expresses the very nature of divine Truth.

When one acquires, even in a small degree, this understanding of the immanence of God, this realization of "Emmanuel, . . . God with us," he offers up a pæan of praise and thanksgiving. He is ready to accept the gracious invitation of Love, "Come unto me, all ye that labor and are heavy laden, and I will give you rest."

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Reason for Rejoicing

ERNEST C. MOSES

In the tenth chapter of St. Luke it is related that Jesus appointed seventy students to go among the various communities of Judæa to preach the gospel of Christianity, and to give practical evidence of its power by healing the sick wherever they should find the people receptive of the Christ-healing. These students departed on their mission of good will, health, and holiness, and shortly thereafter they returned to the Master in a very happy mood, saying, "Lord, even the devils are subject unto us through thy name." The record by Luke indicates that these students were so elated over the destruction of sinful and sickly conditions among the people, that Jesus recognized in their attitude of thought a grave error, and promptly rebuked it. After assuring them that through the spiritual idea of God which he presented they had dominion over all the alleged "power of the enemy," and that nothing should by any means harm them, the Master said, "Notwithstanding in this rejoice not, that the spirits are subject unto you; but rather rejoice, because your names are written in heaven." This we might understand to mean that they were to rejoice not because the beliefs of sin and sickness were subject to those instructed in the truth, but to be happy because they knew and were abiding in the conscious power of Truth.

The same reason for rejoicing should be recognized today by all students of Christian Science who find that a willingness to be governed by the divine Principle of this Science enables them to obey the command of the Founder of Christianity to "heal the sick" as well as to preach the salvation of God in overcoming sin. We may indeed be grateful for the destruction of every sickly and sinful thought through the application of the divine Science which Jesus expounded and illustrated in his life-work; but our rejoicing must find its sure basis in a conscious realization that our true individuality or character is in God, Spirit.

The obligation resting on Christians to rejoice in the consciousness of heaven within their thoughts, is based on this positive command of the Master to rejoice in their understanding of reality rather than in the mere overcoming of that which is unreal. Unreality does not contain or present anything in which to rejoice, since there is nothing in its destruction, as such, to make us glad; for rejoicing is a spiritual quality, proceeding from divine Love, the one and only cause and creator. There can be no true rejoicing in any man's heart, unless he knows God through His eternal Christ, the consciousness of Truth which every man possesses, albeit many seem asleep to this priceless inheritance. Only Truth can make us happy; certainly error can offer us no basis whatever for rejoicing.

Jesus made this plain in the parable used to illustrate his statement that "joy shall be in heaven over one sinner that repenteth." The Master did not intimate that heaven rejoiced because a sinner had lost his sin, but because heaven is always a state of bliss, and because as each human being finds his true character to be spiritual, not material, he finds an inner well-spring of rejoicing, heaven within him. Jesus raised this query: "What woman having ten pieces of silver, if she lose one piece, doth not light a candle, and sweep the house, and seek diligently till she find it?" This query the Master answered by saying that when the lost piece was found, the woman would call the neighbors together and say to them: "Rejoice with me; for I have found the piece which I had lost." The woman did not rejoice because of overcoming her sorrow over the loss of her money, but because she had found that which was supposed to have been lost. The rejoicing of the woman would arise from the positive side of the experience, from her own more complete sense of substance, undiminished by the passing belief of loss.

This is a good symbol of the experiences of Christian Scientists; for, in our acceptance and application of the truth, our realization of the Christ with us, we find, as did Jeremiah, that because God has loved us "with an everlasting love," He has with that same loving-kindness drawn us irresistibly to Him, to a conscious realization of the eternal power and ever-presence of divine Love, and that is indeed enough to make one rejoice with every passing hour.

In accepting and acknowledging salvation through Christian Science, those who enter this sure but narrow way of redemption may hear today the inspiring words of the tender, loving Shepherd spoken centuries ago through the prophet, and realize their fulfilment. "Then shall the virgin rejoice in the dance, both young men and old together: for I will turn their mourning into joy, and will comfort them, and make them rejoice from their sorrow. . . . and my people shall be satisfied with my goodness, saith the Lord." Moreover, if we are faithful in wisely spreading the good news of the reestablishment of the healing religion of Christ Jesus in Christian Science, and faithful also in doing its healing work, we shall surely realize the precious fruition of the still higher promise of the Master: "He that reapeth receiveth wages, and gathereth fruit unto life eternal: that both he that soweth and he that reapeth may rejoice together."

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[Written for the *Sentinel*]

A Reading from Nature

WARWICK JAMES PRICE

Drifting in from the moaning sea,
Over the beach and the tide-pooled lea,
The gray fog shuts down drearily
On all my world;
Till the outer bar is a distant sound,
And the children's tent but a misty mound,
And the trees dim sentries set around,
Their standards furled.

Yet once the sun shall his sword-rays wield,
All things that old ocean's wraith concealed
Will reappear, as the haze veils yield;
I know this true.
How plain the lesson they taught me then:
That the mist-bred troubles befogging men
Shall fade into empty nothings when
Truth's light breaks through.

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Selected Articles

[Frederick Dixon in *Birmingham Gazette*, Birmingham, England]

It is perhaps a pity that "A Christadelphian" has written to request that he be informed on what Christian Scientists base their claim to be faith-healers, because it so happens that in adopting the name of Christian Science, Mrs. Eddy repudiated any connection with faith-healing as it is commonly defined. I am not going to criticize faith-healing; I am merely going to point out that the description of Christian Science healing given by your correspondent is simply a travesty of the fact. This critic says that miraculous power to heal was conferred on the apostles and their immediate contemporaries and then withdrawn. Now, the Bible does not say that the healing was miraculous, and does not say it was temporary. There are two words in the Greek Testament translated miracle, and that only in certain places. One of these words means an act of power, and the other a sign, and neither of them ever had any supernatural significance. The word miracle was introduced into Christian literature by Jerome in the fifth century, and it had then no more supernatural meaning than the Greek words.

It is no use attempting to argue about this. The miracle was simply the proof, or object-lesson, of the truth of Jesus' teaching, and he made it an obligatory proof when he declared that those who believed on him would be able to do the works he did. In those words he himself made the power to perform so-called miracles the test of any one's right to the name of Christian. Unless you are going to alter the meaning of the Greek and English languages to make the Bible fit your own theories, it is equally impossible to maintain that healing was a temporary gift to the church. Your contributor says, "The power having been withdrawn from the church since the death of the apostles and their immediate contemporaries (for good and sufficient reasons), are we not justified in rejecting Christian Science faith-healing?" As a matter of fact, not a single statement in this will hold water any more than the statement about miracles. First, there is nothing in the Bible, as has been shown, to say that it was withdrawn. Second, there are no reasons at all given in the Bible, good or sufficient or otherwise. Third, who are to be defined as the immediate contemporaries? Like all the critic's other statements, these are nothing but a string of unsupported "ipse dixits."

Finally, Christian Scientists have never excluded leprosy, or anything else at all, from the operation of Christian healing. Every man, they insist, is a Christian in proportion to his power to repeat the works of Jesus, and to do greater works. At the same time, to say that no one who has not raised the dead is a Christian healer would be just about as sane as to say that no one but a senior wrangler is a mathematician, or no one but Grace a cricketer. The most unfortunate part of the argument, however, is the reference to leprosy, for Christian Science has healed leprosy, and, to give one instance, the patient was a medical man who had been in practise for a quarter of a century.

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[Paul Stark Seeley in *The Oregonian*, Portland, Ore.]

The orthodox minister who has found time to deliver a series of sermons denunciatory of what he believes to be Christian Science, could direct his efforts to a much better purpose. In choosing to attack the religious beliefs of a large number of his fellow men who are endeavoring, with a gratifying degree of success, to reduce the sum total of the world's load of sickness and despair, he displays not only his lack of knowledge of the subject which he assumes to discuss, but a regrettable spirit of intolerance which would, if it could, tear down that which has given to many thousands health in place of sickness, joy instead of sorrow, and peace where discord was before.

In *The Oregonian* of today the reverend critic is quoted as saying that those who come to Christian Science do so because "they are looking for physical benefits and have not investigated its merits as a religion." Just what the gentleman may regard as the merits of a religion we will not presume to say. He will, we trust, not dispute the truth of the apostle's statement, that "faith, if it hath not works, is dead," or the fairness of that law of evidence applied by the Master to prove the divine origin of his teachings, "The . . . works that I do, bear witness of me;" a thought emphasized again in his Sermon on the Mount, where he showed what he regarded as the test of true Christians, in that pointed verse: "Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles?" Christian Scientists ask to have the merits of their religion judged by no lesser standard than that established by Jesus. They hope the critic is willing to apply the same test to his religion.

Until the theologians of the present are able to prove their faith by their works, and so fulfil the unconditional command of the master Christian to "heal the sick," they can gain nothing by attacking a religious system that is willing to accept the Master's every command and to rest the future of its growth not on dogma or creed, but on its ability to bring to the individual, and so to society, better health, better morals, greater happiness, and a clearer and more scientific understanding of God and man.

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[Brigman C. Odom in *Beaumont* (Texas) *Enterprise*]

In a recent issue an evangelist is reported to have said, while conducting a revival service in Beaumont: "Mary Baker Eddy believed there is no hell." Inasmuch as the statement in the paper is separated from its context, we have no means of knowing just what the speaker's concept of hell is, and consequently what thought he meant to convey to his hearers. To say that Mrs. Eddy believed there is no hell, is unjust to her and to the Christian Science movement; it is wholly false and untrue; and one informed as to her life history and teachings would not have delivered such an utterance. A number of references to hell are made by Mrs. Eddy in her writings, and her position is always Scriptural. The hell she pictures is the same miserable, sinful mental state mentioned in the gospels and elsewhere in the Bible.

In an address in 1904 on the occasion of the dedication of the church in Concord, N. H., Mrs. Eddy says, "I am asked, 'Is there a hell?'" And her answer in part is, "Yes, there is a hell for all who persist in breaking the Golden Rule, or in disobeying the commandments of God" (The First Church of Christ, Scientist, and Miscellany, p. 160). Mrs. Eddy, with the Bible, teaches that hidden, unpunished sin is hell,—even the hell of a "guilty conscience waking to a true sense of itself, and burning in torture until the sinner is consumed, his sins destroyed." On page 196 of Science and Health we read that "sin makes its own hell, and goodness its own heaven," and on page 266, "The sinner makes his own hell by doing evil, and the saint his own heaven by doing right," while the Scripture says, "Whatsoever a man soweth, that shall he also reap."

The leading thinkers and scholars of today, both among theologians and scientific men, hold that hell—the effects of wrong thinking and wrong doing—is mental torment, anguish; and that one can be in such a state here as well as after the transition called death. If the critic believes in a place where a flame of literal fire is fed by material sub-

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stances, and in which the souls of the departed who failed while here to make peace with God, are burned eternally; if this is what he means when he says, "Mary Baker Eddy believed there is no hell,"—he is correct; for the writer is quite sure Mrs. Eddy had no such conception of hell. She taught that the sinner is punished—is in hell—so long as he sins or believes in sin. "Thou shalt by no means come out thence, till thou hast paid the uttermost farthing."

Mrs. Eddy was a gentlewoman, cultured, highly intellectual, and spiritually-minded. Her whole life was spent in the close study of the Scriptures, from which she drew the inspiration of a life filled with usefulness and good deeds,—thus living up to Christ's commands to love one's neighbor as one's self.

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[H. M. Mason in *Nashville* (Tenn.) *Banner*]

It is reported that "Miss Millar, the Australian evangelist, denounced in specific terms the 'fallacies' of Christian Science," and that "Miss Millar has challenged 'false religions' and 'false doctrines,' chief among which she places Christian Science." If Miss Millar is entitled to be called an evangelist, her mission in Nashville, and wherever she may speak, is comprehensively set forth in Webster's definition of evangelist, the principal clause of which is, "A bringer of the glad tidings of Christ and his doctrines." The Biblically acknowledged exemplary evangelist James said: "Speak not evil one of another, brethren." "For in many things we offend all. If any man offend not in word, the same is a perfect man, and able also to bridle the whole body." Judging, criticizing, and denouncing a religion is an action strictly in violation of evangelical ethics.

All Christian religions are necessarily represented by the Young Women's Christian Association. If I were to attend an occasion under the auspices of this association with the understanding that the Christian Science religion was to be expounded, and the speaker devoted his time to denouncing another religion, I would naturally feel that I had been imposed upon. For several years I was a business man, and learned through experience that a man with a good business, making a success, has neither time nor inclination to advertise another's business through any kind of spirit or means, denunciatory or otherwise. I believe that rule is a good and safe one to follow, and would serve as a reliable indicator in connection with religions and professions of all kinds. Any one who speaks disparagingly of a religion making the history throughout the world that Christian Science is presenting, is palpably "intruding into those things which he hath not seen."

Miss Millar said: "Recently I said to a woman in New York city, 'Do you know there are sixty thousand girls living in one section of the city in the blackest and vilest of degradation?' The woman replied simply, 'It does not exist in reality.'" I have no means of knowing that this woman to whom Miss Millar refers is a Christian Scientist, or that her thought in regard to the unreality of evil was not further elucidated during this interview. I can say, however, that the reliable witnesses to the fact that Christian Science is liberating people from evil conditions—degradation of all kinds—are numerous everywhere, and present conclusive evidence of the merits of this teaching. The influence from which these results come forth, emanates from the reasoning that if "all things were made by him [God]; and without him was not any thing made that was made," and that "the lust of the flesh, and the lust of the eyes, . . . is not of the Father," and "passeth away," then, in the scientific sense, there is no reality in evil. Proceeding in this way by no means tends to make a benefactor unmindful of another's needs, or in any way uncharitable. No Christian Scientist pretends to prove evil conditions to be unreal except through an educational process somewhat after the manner in which a musician demonstrates all music to be based upon a principle, which absolutely proves the unreality of all discord.

As mathematics, music, all sciences, when demonstrated, dispose of all that is unlike their immutable harmony, should not the truth about God, the science of Life, establish the perfection of being, in answer to the Lord's Prayer, "Thy kingdom come . . . in earth, as it is in heaven"?

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[George A. Law in *The News*, Danbury, Conn.]

Inasmuch as, even at this late day, it is unusual for a so-called orthodox clergyman to pay such a tribute to Christian Science as to acknowledge it "accomplished some good," an incident of this kind is well worthy of comment. In a recent issue this statement was reported to have been made in the First Congregational church by the Rev. Benjamin W. Bacon of Yale Divinity school. Such a manifestation of the present-day tendency to consider the subject of religion from a broader view-point doubtless received the deserved commendation and approval of your readers. Due, more or less, perhaps, to the brevity of the published account of his remarks, while stating that the practise of Christian Science results in "an unusual amount of cheerfulness" and that it "accomplished some good," this gentleman is also credited with saying that, at the same time, it brings a number of "attendant evils in its trail." This proposition is at once seen to be inconsistent, for it is apparent that the same activity cannot possibly bring forth two results which are direct opposites, one good and the other evil. Unfortunately it is not stated what he thinks these evils are.

Christian Scientists endeavor to follow Jesus' example, who said, "It is the spirit that quickeneth; the flesh profiteth nothing." He paid little or no heed to the physical, turning the attention away from the body toward the moral and spiritual, teaching with emphasis that a proper and full recognition of the spiritual was necessary to experience health. To those whom he healed he said, "Sin no more, lest a worse thing come unto thee," clearly indicating sickness to be the result of sin, evil, and that freedom from disease comes as a natural result when sin is forsaken. Jesus also characterized evil as a lie, for he called the personification of evil "a liar," and "the father" of lies. In this manner he declared evil with its resultant conditions, sickness, discord, etc., to be unreal to the spiritual, true man, God's image and likeness, and he taught how to dispose of these inharmonies by treating all evil as unreal, having no rightful place in man's experience.

By adopting Jesus' method of distinguishing between the true and the false, the real, legitimate, and the unreal, thus discarding the error in consciousness and accepting Truth, the works of Jesus are today being repeated in the healing of all manner of diseases and restoring harmony where discord formerly existed.

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[John W. Doorly in *The Leeds* (England) *Mercury*]

In a recent issue H. Waller speaks, as "a lay reader of the Church of England," of "the old Platonic nonsense which Christian Scientists propagate." He goes on to suggest that this nonsense is based on ignorance of the Bible. Now, he is only a lay reader in his church, but it is not so long ago that no less a person than the Archbishop of York felt himself called upon to state that Christian Scientists were among the keenest students of the Bible that he knew. Of course the critic will appreciate the archbishop's opinion.

Your correspondent seems to be under the impression that Christian Scientists do not believe in a resurrection, and it will

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perhaps relieve him when I tell him that they undoubtedly do, but they believe that the resurrection is a continuous process, to be adopted here and now, of resurrecting mortals from the belief in sin, disease, and death, and making them understand that the redeeming Christ which saves from sin, disease, and death is the "Lo, I am with you alway." Why wait until you die to be resurrected, if that Christ is ever available, and is "the same yesterday, and today, and forever"? Christian Scientists not only read the Bible constantly, but they understand and utilize its teaching in their every-day experience, and they do not try to postpone the practical results of its teachings through a worn-out theological platform. "By their fruits ye shall know them." Today there are many people alive and well who would have been in their graves many years ago had it not been for the practical understanding of the teaching of the Bible which Christian Science gives. This is indeed a practical view of resurrection through Christ.

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[Henry Deutsch in *Minnetonka Record*, Excelsior, Minn.]

In considering the questions proposed by your correspondent, we must of course remember that they are simply a repetition of those interrogations which have agitated the world from the beginning of time, and which have never been answered,—nor can they be answered, from the standpoint of material philosophy or purely human logic. God being infinite, it is impossible for finite comprehension to apprehend Him in terms of logic or language. We cannot prove God's existence by the mere process of human evidence, but nevertheless we know He does exist through that inner sense or feeling which responds to the higher intuitions of Spirit. God is defined in John's gospel as "Spirit," and it is said, "They that worship him must worship him in spirit and in truth." God being Spirit,—and on this there can be no possible controversy,—and He having created man in His own image and likeness, the real man must be spiritual and not material.

It is to be noted that there are two records of creation, one in the first chapter of Genesis, and one in the second. An examination of these two chapters will indicate very clearly that the first refers to the spiritual creation, and is undoubtedly the original record of the real creation, which is not disturbed or contradicted until we find in the sixth verse of the second chapter, "But there went up a mist from the earth," and thenceforward we have a material record of creation which negatives the original narrative and confines the creation of man to the male only, instead of male and female, as indicated in the first record.

The inaccuracy of the second record is further apparent when analyzed by facts. In the seventh verse we read, "And the Lord God formed man of the dust of the ground," but natural science informs us that material man, or body, is not made or composed of dust, but is really and actually about eighty per cent water, and the balance various salts, etc. Without, however, going into a further discussion of the so-called dust man, it is beyond controversy that what we recognize as man is not the physical body, but rather the mental or spiritual expression; wherefore we find it true in so many instances that men and women who present the poorest manifestation of physical development are really most manly and womanly, and as pointed out in "Science and Health with Key to the Scriptures" by Mrs. Eddy, "if the real man is in the material body, you take away a portion of the man when you amputate a limb; the surgeon destroys manhood, and worms annihilate it. But the loss of a limb or injury to a tissue is sometimes the quickener of manliness; and the unfortunate cripple may present more nobility than the statuesque athlete,—teaching us by his very deprivations, that 'a man's a man, for a' that'" (p. 172).

Mrs. Eddy very satisfactorily disposes of our doubts and questionings and arguments *pro* and *con* as to what man is by her statement, "At present we know not what man is, but we certainly shall know this when man reflects God" (Science and Health, p. 90). The definition of man and the explanation of his origin as given in Christian Science follow clearly and logically a rational interpretation of the Bible, and they have this advantage over all other systems, to wit: they can be proven by all who are willing sincerely to seek and honestly to strive for their exemplification. It stultifies human reason and belittles the concept of Deity to believe that His image and likeness, the highest manifestation of His handiwork, should be typified by the monkey or some other of the lower forms of the animal creation, and it accords more with our conception of Deity to accept those explanations and definitions which coincide with that inspired view of John as given in I John iii. 1, 2. There is no question but that the kingdom referred to by Jesus in his statement, "The kingdom of God is within you," is God's spiritual kingdom, cognizable only by spiritual consciousness. Its territory is the infinite spiritual universe; its king is the one God, and its subjects are God's spiritual ideas, His infinite manifestations.

Your correspondent describes very aptly what should be the test of any religious faith; and if he will honestly and sincerely try Christian Science, he will soon learn that it does what is claimed for it, and more especially, that it heals the sick and reclaims the sinner. It is true that when a person believes he is sick, he unquestionably feels sick, because he reaps the effects of his belief, or, as the Bible says, "as he [a man] thinketh in his heart, so is he." And so when he passes through the belief of death, it is true that the so-called mortal body manifests no evidence of life; for the material body is not man, and the real or spiritual man never dies, but is immortal. Jesus emphasized this very strongly in the raising of Lazarus when he said, "Our friend Lazarus sleepeth."

In order to understand Christian Science it is necessary to study the Bible carefully to obtain its spiritual interpretation. When we do so, we find that the so-called matter or dust man is synonymous with the carnal mind, which is so often referred to in the New Testament as opposed to the spiritual, and is undoubtedly the one described by Paul in his wonderful injunction to put off the old man and put on the new, "which after God is created in righteousness and true holiness." "For as many as are led by the Spirit of God, they are the sons of God."

The greatest discoveries have become realities and facts in human existence through the process of intuitive perception and faith. Some great fundamental truth has been revealed to a person ready for it; has been accepted by him or her as true, with faith, and been acted upon, the results proving its correctness. So with Christian Science, the truth of Mrs. Eddy's statements can be demonstrated by any one who will manifest sufficient faith in God to put it to the test, and the results, as proven by the testimony of thousands of witnesses, indicate that such faith will be well founded and rewarded by the joys, peace, and comfort promised to those who "abide under the shadow of the Almighty."

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Time's measure counts for naught. True joys in selfless moments come,
While hours of thought, self-centered, drag wearily along.
Ask of the sensuous pleasures past, their fruit. The past is dumb;
But love that seeks a brother's good, will fill the heart with song.

ARTHUR F. FOSBERY.

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Editorial

Board of Lectureship

THE Christian Science Board of Directors is pleased to announce the following appointments to the board of lectureship of The Mother Church, to take effect immediately:—

James D. Sherwood, C.S.B., 508 Beatty Building, Houston, Texas,

Jacob S. Shield, C.S.B., 36 South State Street, Chicago, Ill.

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"Speaking boldly in the Lord"

AMONG the authorized activities of the Christian Science church, none is more important than is that of the board of lectureship. No other is doing more to leaven the thought of the world in its inevitable progress from a very material concept of God, man, and the universe, to a better, higher, and infinitely spiritual concept. When Mrs. Eddy established this activity of the church which she founded, she had great hopes for its success, and it must have been a great joy to her to be able to write to the members of this board: "I am more than satisfied with your work: its grandeur almost surprises me;" also, "The Christ mode of understanding Life—of exterminating sin and suffering and their penalty, death—I have largely committed to you, my faithful witnesses. You go forth to face the foe with loving look and with the religion and philosophy of labor, duty, liberty, and love, to challenge universal indifference, chance, and creeds. Your highest inspiration is found nearest the divine Principle and nearest the scientific expression of Truth . . . Meet dispassionately the raging element of individual hate and counteract its most gigantic falsities" (The First Church of Christ, Scientist, and Miscellany, p. 248).

Because this work is so important, and because Christian Science has been so greatly misrepresented in the past, it is particularly gratifying to learn, as we do from reports received, that the lectures are now being more generally attended by large audiences than ever before. Another gratifying feature is that, because of the increased demand for opportunity to attend these lectures, a great many of the branch churches and societies are providing more than the minimum one lecture a year for which the by-laws call. Many of the churches, indeed, are giving two lectures each year, some three, some four, and some even six.

Through these lectures the public are learning that the doctrines and teachings of Christian Science are not what they were commonly supposed to be, and that the ponderous judgment which has been so often passed upon these doctrines and teachings, namely, that they are "neither Christian nor scientific," is but a high-sounding phrase and not based on either investigation or sound thinking. They are also learning that the belief, which has been carefully fostered for centuries, that the healing of the sick can take place only through medical and surgical treatment, is no more true today than it was in the time of Christ Jesus and his immediate followers. They are finding out that Christian Science is not a religion for any particular class of society, but for all mankind, without consideration of age, sex, or social station. Although it is not possible for the lecturers, in the short time at their command, to teach Christian Science in its fulness, they are clearly demonstrating that it is evangelical in the truest sense of the word. It is not the province of the lectures to teach Christian Science, but simply to clear up the general misconceptions of the subject and prepare a foundation upon which those who are sufficiently interested may build through study and demonstration "the structure of Truth and Love" (Science and Health, p. 583) in their own consciousness.

Not the least gratifying incident in connection with the lecture work is the friendly way in which public men are willing to introduce the speakers to their audiences, and in so doing to bear testimony to their own observation of the good wrought by Christian Science, not only in healing the sick, but also in bringing peace and joy into the lives of its followers. With the increased number of members of the board of lectureship, as announced above, we may safely assume that still more good will be accomplished, and that many more of those men and women who have exhausted the resources of earth in their search for health and holiness, will find through the lectures a hope that health and heaven are still possible in human experience. Surely this is not too much to expect, if our own attitude toward these workers for Truth is that which Paul besought from his fellow laborers who have "put on the whole armor of God;" namely, "praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints; and for me, that utterance may be given unto me, that I may open my mouth boldly, to make known the mystery of the gospel."

ARCHIBALD MCLELLAN.

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"Abundantly satisfied"

THE explanation of a vast range of human experience has been given us in Mrs. Eddy's terse statement on page 365 of "Miscellaneous Writings," that "mortal mind is calling for what immortal Mind alone can supply." An unquenchable desire for happiness, and an inherited false sense as to what will satisfy this desire,—these constitute the fundamental factors of every tragedy of history and of life. Who could sum up or picture the laborious effort, the ceaseless and oft-times utterly selfish struggle of men for that which never has brought content and never can, and this for the reason that human consciousness has a divine element, a capacity that speaks for God, and that can know no peace apart from Him.

The ideal concept of man which is revealed in Christian Science,—this and this alone bases a true philosophy of life, and until one has gained it, he is a prey to the insatiable demands of ungratified want. It is with such that the prophet Isaiah was rebukingly pleading when he said, "Wherefore do ye spend money for that which is not bread? and your labor for that which satisfieth not? hearken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness." Christian Science is at one with all Christian faiths in declaring the goodness of God, but it is quite unique in its insistence that "no wisdom is wise but His wisdom; no truth is true, no love is lovely, no life is Life but the divine; no good is, but the good God bestows" (Science and Health, p. 275). Not only the supremacy, but the alone-ness of God with respect to the supply of human need, is here given Scripture emphasis, and seen to be vitally related to human happiness. He alone "satisfieth the longing soul," and when with the psalmist we can say, "Whom have I in heaven but thee? and there is none upon earth that I desire beside thee," then our feet have surely entered the paths of peace.

Theological statement has abundantly affirmed this fact, but the hearts of Christian people have been very tolerant of its contradiction. They have associated much that is classed as good with other things, and sought for it in other directions. How true this is of the pleasure which we have all so sedulously and so continuously tried to secure. How little

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is God thought of today, by the average Christian man, as the source of pleasure, the fountain of every-day joy, and yet this sense of Deity as "delightsome" is as old as David, for he sang, "Delight thyself also in the Lord; and he shall give thee the desires of thine heart."

So too with beauty, which has been associated by all Christian believers much of the time, and by most of them all the time, not with God and His activity, but with things apart from Him, things which decay and become abhorrent, and yet which it has been believed He made! "One thing have I desired of the Lord," says the psalmist; "that will I seek after; that I may dwell in the house of the Lord [right consciousness] all the days of my life, to behold the beauty of the Lord." This is the scientific desire which the true Christian Scientist entertains, and it is no less practical than it is philosophical.

So too with peace, which has been identified very largely with ideal conditions, here or elsewhere, rather than with the divine appearing; with God's giving of place and provision, rather than His eternal gift of Himself; with rest in material comfort, rather than rest in the Lord. Christian Science leads to the realization not only of the sovereignty of God, but of the allness of God; that He is not only to bound our thought but to fill it, be the Father and Mother to whom we shall not only turn in every hour of need, but with whom we shall find our recreation, our inspiration, and our delight. Christian Science does not assume to add anything to the Christ-teaching, but only to bring human consciousness into the practical realization of its vital content, that God may be in human experience what He is in truth, All-in-all.

JOHN B. WILLIS.

Limitation Overcome

MANY of those who come to Christian Science for healing, soon discover that the truth does not deal with their physical ailments alone, but extends to all the phenomena of human experience. The worker in Christian Science aims to bring his patients into conscious harmony with God's law at every point, and in the ratio that this is accomplished, discords vanish one by one. In some cases they go so quickly that the healing of "mind, body,, or estate" appears as one process, which it actually is, though in other cases it comes more slowly, through a growing understanding of the truth. No real progress is made, however, until the seeker after health and harmony sees the importance of doing what Christ Jesus commanded, namely, seeking "first the kingdom of God, and his righteousness," for by this means alone can the mortal sense of limitation be really overcome.

On page 129 of Science and Health Mrs. Eddy makes a statement which is capable of the broadest application, when she says, "We must look deep into realism instead of accepting only the outward sense of things." She adds, "Can we gather peaches from a pine tree, or learn from discord the concord of being? Yet quite as rational are some of the leading illusions along the path which Science must tread in its reformatory mission among mortals."

When one is healed in Christian Science of a sense of illness, he becomes to some extent conscious of the fact that the kingdom of God is here and now. Like a child new-born, he must, however, become acquainted with the things of the kingdom, also its laws, which are spiritual and perfect, and he must obey these laws or he will miss the blessings which they are intended to provide. If honest with himself, he will see that he has neither understood nor obeyed these laws in the past, or he would not have had the sense of discord and limitation to contend with. If we fail to obey God's law after its demands are revealed to us, we are, as St. Paul says, "without excuse." If order is "heaven's first law," then we must apply it in all we think and do, for in this way we shall bring harmony into our own lives and bless all with whom we are associated.

One who is orderly and intelligent is ever in demand as a worker, and need have no fear that his services will miss recognition, for the Mind which he reflects, if he is truthful and unselfish, governs not this world alone but the entire universe. Not many, perhaps, think how large a part selfishness plays in perpetuating the sense of limitation. Mortals want more than they have demonstrated, and because others have certain things they get them, not knowing whether they can ever pay for them, and quite forgetful of the fact that self-denial on the material side, if practised from the right motive, leads to expansion on the spiritual side and breaks in the only sure way the claim of limitation. Here, too, we need to remind ourselves often that time must not be wasted, that the spiritual demand in this respect must be met, given priority over all other considerations, and then we shall not be limited, either as to time or aught else. This does not mean that we shall always do what others may desire, but our activity and our mental processes will be unmarred by haste or confusion, which may affect many others besides ourselves.

As we study the Old Testament we find clear and definite statements that God's people should have no sense of lack or limitation. The psalmist says of the godly man, "Whatsoever he doeth shall prosper." The Hebrews were taught to consecrate to divine service a tenth of all they possessed, and instead of this enactment limiting them, it broke for them the material sense of limitation by compelling foresight, prudence, and self-denial. It was orderly giving, and it led up to that higher law enunciated by Christ Jesus, "It is more blessed to give than to receive." While Christian Scientists may not "pay tithe of mint and anise and cummin," or even of dollars and cents, their giving to the cause of Truth should be orderly, spontaneous, and generous, and it should come "first." That this has been largely true of them is well known, but let us all get a firmer grasp of the "realism" mentioned by our revered Leader, and we shall then be, as St. Paul says, "making many rich" in the truest sense, while "possessing all things" ourselves.

ANNIE M. KNOTT.

Among the Churches

Current Notes

MELBOURNE, AUSTRALIA.—Authority having now been issued by the Victorian penal department for the regular holding of Christian Science services in the Melbourne jail and at Pentridge penal stockade, a rota has been drawn up covering the next twelve months. With the sanction of the chief secretary, initial services were recently held in these prisons, which were regarded as experimental by the prison authorities, and the above authorization is consequent thereon. For the present, the services will be held monthly, but it is hoped that very soon weekly meetings will be sanctioned. Indeed, it is not unlikely that request to that effect may be made by the requisite number of Pentridge, or long-term, prisoners, which will involve permanent weekly services being authorized in that section of the jail.

The first service in the reformatory section at Pentridge has just been held, when forty-three prisoners out of a possible fifty-five voluntarily attended. This section consists solely of prisoners confined under indeterminate sentences. The service was in the form of a Wednesday evening meeting,

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and several of the committee of prison workers which has been formed by the Melbourne church, spoke in explanatory testimony; and at the close the prisoners present expressed their thankful appreciation, with the hope that they would soon see their visitors again. Gratitude was also voiced for the Christian Science literature, which is regularly supplied to the prison through the distribution of literature committee, and of which, in accordance with the prisoners' desire, a larger supply will now be provided. It transpired that one of the prisoners in the reformatory section owned a copy of Science and Health and was a regular reader of the Lesson-Sermon.—*Correspondence.*

EVANSTON, ILL.—A splendid new edifice was added yesterday [Nov. 16] to the places of worship which have won for Evanston a name as "the city of churches." The new structure is First Church of Christ, Scientist, and is the fourth fine edifice to face the small park at Chicago avenue and Grove street. The audience-room has a seating capacity of nine hundred. Beneath the main auditorium is a commodious Sunday school room and parlors. The opening services were held in the morning, and services were also held in the evening. The edifice cost about one hundred thousand dollars.

The Chicago Record-Herald.

MILWAUKEE, WIS.—The corner-stone of Second Church of Christ, Scientist (the former Third Church), was laid Nov. 6. The edifice is being erected on Highland boulevard just west of Twenty-seventh street, on a lot 165 by 240 feet. The main auditorium will seat one thousand people, and the gallery about three hundred and fifty more. The approximate cost, including the organ and the building lot, will be one hundred and twenty thousand dollars.—*Evening Wisconsin.*

PORTLAND, ORE.—The Christian Science churches of Oregon maintained at the state fair a tent reading-room which had many visitors during the week, and there Christian Science literature was made available for free distribution. The work of *The Christian Science Monitor* as an advocate of clean journalism was brought to the attention of many through the distribution of a large number of copies.

Portland Telegram.

LINCOLN, NEB.—A Christian Science society has been formed at the University of Nebraska by a number of students who are adherents of Christian Science. The official requirements for recognized university organizations have been complied with by the organizers, and a meeting place in the Temple has been assigned for the use of the new society.

Daily Star.

LOS ANGELES, CAL.—The new Seventh Church of Christ, Scientist [San Pedro], was formally opened Oct. 26. It is situated on Seventh street, near Center, the lot having cost four thousand dollars, and the building, which is on the bungalow order, represents an expenditure of twenty-five hundred dollars.—*Los Angeles Tribune.*

PALM BEACH, FLA.—So far had work progressed upon the new Christian Science church being erected entirely by the contributions of its members, that services were conducted there Nov. 2. The new building is at the corner of Hibiscus and Poinsettia avenues.—*Palm Beach Post.*

LOGANSPORT, IND.—The new Christian Science church which is in course of construction at the northeast corner of Ninth and North streets, is rapidly nearing completion.

Logansport Chronicle.

The Lectures

Hobart, Okla.

H. L. Standeven, in introducing Judge Clifford P. Smith, who lectured on Christian Science at the Opera House, spoke in part as follows:—

Forty years ago there was only one Christian Scientist in the world; today there are hundreds of thousands that have subscribed to the faith. Forty years ago there was not one Christian Science church; today there are nearly fifteen hundred Christian Science churches and societies, dedicated to the omnipotence of God, the spirituality of man, and the nothingness of evil. There must be some reason, some sound basic reason for this remarkable growth, as it has been accomplished in the face of the most unjust criticism and bitter denunciation by the people who have not given Christian Science sufficient study.

Christian Science is a demonstrable religion, something you can demonstrate every day of your life. In fact, Christian Scientists must demonstrate their religion every day of their lives or they are not true Christian Scientists. They believe that every person should have a right to worship God according to the dictates of his own conscience, and they grant that privilege to every person. Since Christian Science is a demonstrable religion, it is something that persons can absolutely rely upon. A great many people have come into Christian Science not because they want to, but because they have to. When something has been proven to them, they know it to be an absolute fact, and for this reason a great many people today are Christian Scientists.

Many are prone to judge and condemn without thoughtful investigation, and the prejudice that exists in the minds of a great majority of people with reference to Christian Science is based upon the fact that they have not investigated before they have judged. To correct the erroneous idea existing in the mind of the public as far as possible, these lectures are given, and it will be the aim of the speaker tonight to explain the basic principles of Christian Science.

The Hobart Daily Republic.

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Waupaca, Wis.

A very appreciative and intelligent audience listened to a lecture on Christian Science by Virgil O. Strickler. Attorney Irving P. Lord introduced the speaker, saying in part:—

I am not a Christian Scientist, but I hope that I am a Christian. I do not know as it makes a great amount of difference which particular road any of us travel, so long as we reach the coveted goal. No matter what creed we embrace or with what church we affiliate, we should all aim to do unto others as we would that they should do unto us. We should love God, not fear Him. Love and labor, faith and charity, are the fundamentals of true Christianity.

Although Christian Science is less than a generation old, its basic truths date back to the time where the memory of man runneth not to the contrary, and the rapid growth of Science has been phenomenal in the extreme. I am personally acquainted with most of the members of the Christian Science church in Waupaca, and I can truthfully say that as far as those qualities go which make up desirable citizenship, they compare most favorably with the membership of any other of our local churches. Some people have treated Christian Science lightly because it was founded by a woman, but I personally resent such aspersions on the sex.

Waupaca Record-Leader.

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Natick, Mass.

The Rev. William P. McKenzie delivered a lecture on Christian Science in Concert Hall, under the auspices of the Wellesley Christian Science Society. He was introduced by Carrington Howard of Natick, who said:—

We are all striving to bring into our experience those things that make for happiness and richness of life, and to put out and exclude those things that make for unhappiness and discord of every kind. The greatest person the world has ever known was Jesus Christ. After a test of nineteen centuries his influence is today greater than that of any other person, and is spreading more rapidly than ever before. He demonstrated the possibility of overcoming without any material means, the same sins and diseases and troubles as are bothering us today. The secret of his success, the secret of his life, was to know God. "And this," he said, "is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." God first, always, but Jesus Christ as well; for without knowing him and his teachings we are blind as to the way. He taught and proved for all ages that for those who know God aright and are sufficiently spiritual minded, the spiritual and not the material becomes the real or abiding element of being, and the discordant elements which had been accepted as the real, disappear. When we understand and can prove this for ourselves, we honor and love all the more the one who so unquestionably proved this for us first; for now we can appreciate the full significance of his teachings and his life.

If we see what we have always accepted as a material law, broken time and again, or even once, we are no longer willing to accept it as a law, but rather know that it was ignorance of a higher law which made us take the other for a law. We are likely to call the old "a belief," for we thought it was true. Christian Science teaches us, by a spiritual interpretation of the Scriptures, to recognize, and to prove in our every-day experiences, the reality of a spiritual law higher than our material so-called law. It does not annul any law, or claim to, but it does teach us to recognize and be able to demonstrate the true law. So people are turning to Christian Science for guidance in thought, and therefore in action, and for relief from every form of human discord, by learning its nothingness. And the secret of understanding, today as of old, is to know God; to know God as Life, without an element of death; to know God as Truth, without an element of error; to know God as Love, without an element of hate or of envy or of jealousy or of malice; and to know the real man as the image and likeness of God,—not material, but spiritual.

Correspondence.

Columbus, Ind.

Bliss Knapp lectured on Christian Science at Crump's Theater. He was introduced by the Hon. L. Ert Slack of Franklin, who said:—

Every new thought or discovery must of necessity stand the test of public investigation and demonstration. In order that Christian Science may endure, it too must stand the test of investigation and demonstration. I dare say we will all concede that Christian Science has been much investigated. Since it radically changes the common religious beliefs, this teaching has been challenged by the ministry; and since it radically changes the common beliefs as to material bodies, it has been duly investigated by scientists; and since the practise of Christian Science has become so universal among citizens of all countries, its practise has been challenged in the courts of law.

Christian Scientists generally, and the organization itself, have not tried to evade all proper investigation, but on the contrary, every effort has been and is being made to assist in the presentation of this Science to the people of the whole world. As a result of all this inquiry and criticism, Christian Science grows, and grows rapidly. Its supporters and followers are found in every walk of life, and its churches are crowded with the thoughtful citizens of thousands of cities in this country, Europe, and Asia. While the period of investigation continues, the day of positive demonstration is at hand. Men and women in their right mind are testifying every day to the absolute proofs of Christian Science, its moral force, its gospel of peace on earth, and its power to heal mankind of all manner of ills of the flesh.

Columbus Daily Herald.

Brooklyn, N. Y.

A lecture on Christian Science was given by William R. Rathvon in Prospect Hall, under the auspices of Second Church of Christ, Scientist, where a large audience gave the closest attention. The lecturer was introduced by Llewellyn C. Morley, first reader, who spoke in part as follows:—

The question, "What is truth?" has occupied the attention of past centuries and has been answered again and again, but not through a material perception of things, not by pagan or modern philosophy, but only through those whose spirituality has enabled them to discern what mortal eye hath not seen or human ear heard; and the greatest of these was named our Lord and Saviour Jesus Christ. He showed to us by his demonstrations of healing the sick, reforming the sinner, and raising the dead, that the apprehension of his Father, divine Love, enabled him to conquer all materiality with spiritual truth, and give to every one that seemingly marvelous message of eternal Life!

Over forty years ago there was again given to the world the same message, Christian Science bringing forth the fruits of healing the sick, reclaiming the sinner, and giving an understanding of Life eternal here and now. Since that time the Christian Science movement has grown steadily but surely, until it now extends over every portion of the civilized world, and tens of thousands are rejoicing today through the understanding of its teachings.—*Correspondence.*

Lectures to be Delivered

Brunswick, Maine.—Judge Clifford P. Smith, Town Hall, 7:30 p.m., Dec. 18.

Fremont, Ohio.—Virgil O. Strickler, Colonial Hall, 8 p.m., Dec. 18.

Los Angeles, Cal. (Second Church).—Col. William E. Fell, Church Edifice, 948 W. Adams street, 8 p.m., Dec. 20.

Los Angeles, Cal. (Fifth Church).—Col. William E. Fell, Wilcox Auditorium, 6380 Hollywood boulevard, 3 p.m., Dec. 21.

Norristown, Pa.—Virgil O. Strickler, Opera House, 3 p.m., Dec. 21.

Pottsville, Pa.—Virgil O. Strickler, Victor Theater, 8 p.m., Dec. 21.

Prosser, Wash.—Francis J. Fluno, M.D., High School Auditorium, 2 p.m., Dec. 14.

Redlands, Cal.—Col. William E. Fell, Contemporary Club Hall, 8 p.m., Dec. 23.

San Francisco, Cal. (Joint lecture).—Col. William E. Fell, Dreamland Rink, Steiner street near Sutter, 8 p.m., Dec. 16 and 18.

Toronto, Ontario (First Church).—Prof. Hermann S. Hering, Massey Hall, 3 p.m., Dec. 21.

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Testimonies of Healing

I write this with a heart full of gratitude and joy, and with the hope that others who have not yet become conscious of God as omnipresent Love, may be blessed as I have been in the understanding of Christian Science. Mrs. Eddy's devotion to the cause of Truth has blessed all mankind.

About a year ago, when to mortal sense I was suffering from a complication of diseases, among which were heart and kidney trouble, a kind friend brought Christian Science to my notice. Years before, Science and Health had been given to us, but I read very little in it. Being in good health at that time, it did not appeal to me; in fact, it seemed impossible for me to believe in it.

To go up-stairs where the book happened to be when the friend mentioned the subject, was quite an effort, owing to the condition of my heart; but the book was found, taken down-stairs, and literally devoured. No longer did its teachings seem vague and impossible. Now it meant life to me! The first sentence I read, "To those leaning on the sustaining infinite, today is big with blessings" (Pref., p. vii), brought hope to my heart; and as I continued and the truth of God's love and power and availability dawned upon my consciousness, I felt that God would heal me as He had healed others. Then the revelation that man is perfect now and forever, because made in the image of God, made clear to me the fact that all my seeming ills were nothing, regardless of what the material senses seemed to say. I knew I was free then and there, and I praised God for it, though months passed before I manifested perfect health outwardly. This did not disquiet me, however, for I knew the truth and clung to it, and therefore could patiently await the result.

Today I am well and strong and happy through the power of divine Truth. Not a day passes without having the divine presence manifested to us and infinite Love revealed to us. Like the psalmist I can say, "How precious also are thy thoughts unto me, O God! how great the sum of them! If I should count them, they are more in number than the sand." For the healing of our infirmities we are more than grateful to the beloved Father; but it is the spiritual awakening, accompanied by the consciousness of the reality of God's protecting and loving presence, which calls forth the best there is in us, in an endeavor to be worthy; which inspires with the desire and determination to be approved of God, "a workman that needeth not to be ashamed."

My healing was wholly brought about through the study of the Bible, Science and Health, and other Christian Science literature, and through the understanding thus gained, I have been enabled to know the truth for another and myself many times. To those weary and heavy-laden, who do not yet understand the depth of infinite Love, I can say out of my own experience, "Seek, and ye shall find."

Mrs. Frank H. Temple, Samoa, Cal.

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[Translated from the German]

This testimony is written in deep gratitude for the unspeakable blessings which have come to me through Christian Science. For weeks, or rather months, I was confined to my bed on account of a serious physical trouble, accompanied by distressing pain, which did not leave me for one hour. We consulted various specialists, but all material remedies failed, and I was taken to a hospital. My hope of getting well there also proved vain, for although the physicians made every effort possible to help me, I did not experience the slightest relief. Finally, I asked to be taken back home, as all hope had left me.

At that time my attention was called to Christian Science, and I expressed the wish that a practitioner be asked to give me treatment. This was done, and after the first explanation of Christian Science I felt the thoughts of fear leaving me. The more I grasped of its teachings the more decided was my improvement, so that in about three weeks' time I was able to leave my bed, all pain and inflammation having disappeared. A year has elapsed since then, and I have not been confined to my bed for a single hour during that time. I can accomplish more than ever before, and have not been reminded of the trouble in the least. The following thought, expressed in a hymn, is constantly with me:—

God is my strong salvation;
What foe have I to fear?
In darkness and temptation,
My light, my help is near.

Daily, hourly, we have proofs of God's loving care, when we put our trust in Him. Honor and praise to our God for all His blessings, and thanks to our beloved Leader, who has taught us to know God as Life, Truth, and Love!

Frau Minna Gegenheimer, Stuttgart, Germany.

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It is only a short time since I came into Christian Science. Up to that time my life had been spent in the drug business. The last six years of it I traveled, and this has afforded me an opportunity to see the actual harm done by the use of medicines. I suffered from kidney trouble, and a chronic disorder for years, besides a stomach ailment, nervousness, and numerous other complaints. I consulted physicians the country over, took medicines, but steadily grew worse. This brought me to a realization of the falsity of reliance upon drugs, and I then began to see that I was living a lie and selling things I did not believe in. The more clearly this came to me, the more I became discouraged in my work, and the less I accomplished, until finally I prayed to be delivered from this evil. I did not at that time know the God to whom I was praying, but I now know that divine Love led me into Christian Science and opened the way for me into another business in which I am striving to live the truth. With this change came a happiness and content which money cannot buy. I have also been cured of physical ailments, and each day I am receiving more and more of the blessings which are ours by knowing and living in the truth. I know now what it means to be born anew.

I am grateful to our dear Leader for all Christian Science literature, and I hope this testimony will bring other sufferers into the light.—E. A. Buesch, Chicago, Ill.

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It is with a deep sense of gratitude that I submit my testimony to the efficacy of Christian Science to heal and to comfort. It has been my help for a number of years, and under its teachings errors of many sorts have been destroyed in my consciousness. From a better understanding of what God is, there has come to me a sense of freedom and peace and harmony which I cannot express in words, and which I can only try to show through love and thankfulness. Since I have been interested in Christian Science many physical difficulties have been healed, and during periods of disappointment and trouble this truth has indeed been my comforter and given me strength in time of need. Through the reading and study of Mrs. Eddy's writings I have earned valuable lessons; I have learned to understand and love the Bible, and have gained

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a sense of love and compassion which has overcome to a large extent in my own thought the sense of fear and ignorance.

For the joy and harmony which surround me, and for the knowledge of the truth which I have gained in Christian Science, I am truly thankful, as this knowledge, slight as it may seem, is sufficient to guide me to a fuller understanding, and has many times enabled me to be of service to others. My feeling for Mrs. Eddy is one of boundless gratitude; and for the love and kindness I have received from other faithful Christian Scientists when it has been necessary for me to ask for help, I am sincerely thankful. I desire to express this thankfulness in loyalty and obedience to the teachings of Christian Science as given by Mrs. Eddy in our text-book, "*Science and Health* with Key to the Scriptures."

GERTRUDE M. HIGGINS, Boston, Mass.

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When Christian Scientists are exposed to so-called laws of disease, Christian Science furnishes the true remedy which establishes health and peace. In March, 1912, I was attacked by mumps. I applied to a practitioner here for help, then I went back in spite of bad weather, carried on all my work at home, also my studies, and was not affected at all by my efforts. The sense of pain in eating certain kinds of food was overcome and the contagion destroyed. The mother and three children in the home where I stayed while away at school, did not take the disease.

This demonstration proved anew to me the ever-presence of God, and I am thankful to Him, both for the messenger, Mrs. Eddy, and the message, Christian Science, which interprets to us the teachings of our blessed Exemplar, Christ Jesus, so that even a little child may quickly understand and prove them.—ENA M. JURGENSEN, Bloomington, Ill.

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Some years ago I had an attack of measles, followed immediately by another and what is considered a very dangerous form of this disease. After a long illness, during which life was despaired of, a recovery was apparently effected through the loving and faithful service of physicians and nurses. This illness, however, according to the medical belief in after-effects, left a terrible skin disease. Physicians in various parts of this state and one from the East expressed their inability to aid me. Many remedies were tried, but they were without avail.

Christian Science was then resorted to, and before the end of three weeks' treatment, perfect healing was realized, after seventeen months of torment and experimentation with material agencies. The condition of the feet became so malignant at one time, while under medical treatment, that amputation was proposed as the means of preserving life; yet under Christian Science treatment the recovery was so complete that not an hour has been spent in bed owing to pain and swelling in these members, whereas from two to five days at one time would be necessary under former treatment.

Not only has Christian Science been a physical benefactor, but a spiritual regenerator as well, revealing God, the Principle of the universe, as infinite Love. Having been a member of an orthodox church (during which time much good was assimilated), the demonstrable knowledge of a divine Principle that is wholly good, and of man as God's image and likeness, is worth far more than the physical healing, the latter being merely the proof of the former.

In every department of work Christian Science is a rod and a staff that comfort, direct, and heal, for which profound gratitude to God is felt, and also to Mrs. Eddy.

RAYMOND H. ARNOLD, Spokane, Wash.

I want to express my gratitude for the wonderful blessings that have come to me through Christian Science. I know that it is the true religion, the religion which Jesus practised and taught. I was fully convinced of this when my little boy was instantaneously healed of a severe attack of illness four years ago. Immediately after the treatment in Christian Science he sat up on his grandmother's lap and laughed and played. My own fear of spasms was completely destroyed at the same time, for he never had another.

I am truly thankful for the understanding of the healing power of Truth, which shows us the unreality of suffering, for I can truthfully say that when my last child was born the birth was painless. The next day I felt perfectly well, and the fifth day I arose, dressed, and was about the house as usual. This was my third child, and the difference in the conditions between the first and the last was so great that I can never cease to be thankful for Christian Science. I am also grateful for the spiritual understanding which teaches me patience and how to cast out fear when error seems to be real. For all this I owe gratitude to God, and also thankfulness to Mrs. Eddy, who gave Science and Health to the world.

MAE GEIS, Massillon, Ohio.

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It is with the deepest gratitude to our loving Father-Mother God, and a desire to help others as I have been helped, that I recount a few of the many blessings Christian Science has brought to me. About two years ago I was healed, after suffering for twenty years, of acute attacks of sickness and pain for which doctors and specialists could do nothing but relieve with an opiate. After my healing in Christian Science, I gave up my bath chair,—which I had used for a great many years, and entirely for the last few, always taking it with me when I went away,—for now I can walk wherever I need to go.

Two years ago I was instantaneously helped in a severe attack of hemorrhage of the lungs, for I felt no pain, inconvenience, or loss of voice, taking my meals as usual. I was down-stairs the third day, out the fifth, and attended an evening Christian Science lecture about the tenth day. When a much less severe attack occurred some years ago I was in bed for weeks, quite an invalid for the rest of the year, and under the doctor's care.

Lately I had the great privilege of class instruction, and am deeply grateful for the good I received. My desire is that I may gain a still better understanding, so that I may be able to help others. I realize that God is indeed all Love, and although the physical help I have received is very beautiful, it is nothing in comparison with the spiritual uplift and the realization of God's presence and protecting care through which this fear and other troubles have been largely overcome.

I am grateful to our beloved Leader for showing us the way of Life, Truth, and Love.

MRS. C. E. JONES, Sale, Cheshire, England.

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When I first heard of Christian Science, about five years ago, I thought its teachings very beautiful, but I had no idea that they could be made practical in daily life. Ever since I was a little child, I had suffered from chronic throat trouble, and several doctors had told me that I could not get rid of this condition. I never knew what it was to be entirely free from pain and discomfort in my throat, and every few weeks I had a very severe attack, which usually made it impossible to swallow anything but liquids for several days.

After I had known of Christian Science for about two years,

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I happened to be staying with an aunt who was interested in it, and while I was there I had a very bad attack of this trouble. My aunt begged me to write for Christian Science treatment, and on the very last day of my visit I did write to a practitioner, asking for help. The next morning my throat seemed worse than ever, and I put it down to the cold journey of the previous day; but about midday I suddenly felt all the pain disappear, and turning to a friend who was with me I said, "My throat is absolutely well!"

That was three years ago, and from that day to this I have had no trouble with my throat. I knew in the first moment of freedom from pain that I was healed, the feeling of peace and security being indescribable. I then began to study Christian Science in earnest, and it made the world new for me. I found that this wonderful truth heals one not only of sickness but of sin, while it overcomes difficulties and all the trivial worries of every-day life.

I do not know how to express in words my gratitude for Christian Science, for the new and beautiful outlook which it gives, as well as for the sense of real, true love which it makes one feel for one's fellow beings.

Lucy Nicholson, Aberdeen, Scotland.

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As I am isolated from other Christian Scientists I feel that I must give expression to my gratitude for this healing truth through the columns of the *Sentinel*, but I find it difficult to know where to begin and where to end. My first healing took place in Colorado Springs. After having been in poor health for many years, and gradually growing worse, the last two years prior to my healing were spent mostly in a hammock or in bed. We had nine different doctors in those last two years. They did not seem to think me in any immediate danger, but they failed to find anything to help me, and I was very much discouraged.

No one, except those who pass through a like experience, can know how rejoiced I was to find that there is a "balm in Gilead," and a "physician there." I was healed in Christian Science, and in less than three weeks was able to do my housework; but I have always considered my physical healing the smallest part of the good which Christian Science has brought into my life. To know and begin to prove that "now are we the sons of God," and that "now is the day of salvation," is of much greater importance. There is no problem too small to take to God, and there is none too large. Time and again have I proven that God is my strength; time and again have I proven Him to be my source of supply; and we know that all things outside of harmony can be proven unreal, however real they seem to the senses. How glad we are to hear that those confined in prison are gaining a demonstrable understanding of this truth! After all, are we not all prisoners until Truth sets us free, and do we not all have to work, watch, and pray, as our dear Leader tells us, to gain our freedom? I am more grateful to her than I can say for the truth that makes free, and for the help which the periodicals bring to me.—Vinnie Matthews, Willard, Mo.

✧

My gratitude to God for Christian Science is very great, far greater than I can put in words. About two years ago a copy of Science and Health was placed in my hands by a very dear friend, and as I read the book I knew I had found what I had long been searching for. I shall never forget the joy I experienced as the truth dawned on my consciousness.

I was brought up by good and loving Christian parents, but the old teaching seemed inadequate to give me the peace and help that I longed for. From the day I gained peace through the teachings of Christian Science, our text-book has been my constant help and comfort. Since then I have had many proofs of the efficiency of divine Truth as applied to physical ailments, some of twenty years' standing,—bowel, kidney, and stomach trouble,—all of which have vanished into their native nothingness.

When we know that God is Love, and that He has only thoughts of good for us, and sends us no evil, we gain the understanding of Him as an ever-present help. Truly His ways for us are "ways of pleasantness," and our paths are "paths of peace." The Bible and Science and Health, the *Journal*, also the *Sentinel* and *Quarterly*, are my daily study, and I am gaining an understanding of God as Life and as Spirit. I am also coming to see the nothingness of matter.

I am truly grateful to Mrs. Eddy, who has shown us the way to apply the truth as demonstrated by the Galilean Prophet in healing the sick and overcoming sin and death, and I gladly acknowledge Christ Jesus the Wayshower, and God as All-in-all.—Almeda A. King, Harper, Kan.

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I would like to tell others how many times I have been able to overcome error in different forms through a knowledge of Christian Science. It has been a practical help to me and my children for several years, mentally, physically, and spiritually, more especially spiritually. I have proved the healing power of ever-present Love in such ailments as measles, chicken-pox, and other so-called children's diseases, while a recent demonstration with my baby has emphasized this wonderful healing power. The case was diagnosed by a doctor as congestion of the kidneys, in his estimation a thing difficult to get rid of quickly; but all evidence of it was gone in about four weeks. It is now over a year and a half since the healing above mentioned and the condition has not returned. Our literature is most helpful and encouraging.

Mrs. T. Fairburn, Auckland, New Zealand.

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About three years ago, when I first began to investigate Christian Science, I was rapidly failing both in business and in health; in fact, in everything I undertook to do. Then every one thought I had serious lung trouble, as I was getting very thin; but as soon as my thought was turned to God, as Christian Science teaches, I began to grow healthy and happy, and my every need has been supplied. Our baby is now three years old and has never taken any medicine, neither have any of the others in our family of three since I became interested in Christian Science. God has been our only physician and our source of supply. I am deeply grateful for the great good that Christian Science has brought into my life.

H. H. Deatherage, Los Angeles, Cal.

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Four years ago I was taken with a bad attack of acute lung trouble. I had been in poor health for a year, and had tried four different physicians with little benefit. I was very weak and was taking two different kinds of medicine when I came down with the lung trouble, and it seemed useless to send for a physician. I had been talking with a friend who was a Christian Scientist, so I sent for a practitioner. In a short time I was healed of the lung trouble, and also of the female trouble from which I had been suffering. All these ailments left me, and have never returned. I am very grateful for this truth that sets us free.

Mrs. Nellie M. Shapley, Colorado City, Col.

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I am glad to add my testimony of healing in Christian Science, hoping that it may help some one in need of the assurance that "with God all things are possible." From infancy I had suffered from an annoying eye trouble which caused intense nervousness and at times complete exhaustion. After trying several well-known specialists, who agreed that glasses were my only help, I was growing constantly worse, so I was prompted to try Christian Science, although I truthfully say that under that name I had never looked for God's power to heal and had no thought of betterment. One treatment, however, was sufficient to convince me of the great truth which it proclaims, and I was filled with a joy such as I had never known.

From that day I have never needed glasses, and I now see much better without them than I ever did in the fifteen years which I spent in trying to see with them. For the relief which came to me through this healing truth, the spiritual uplift, and the awakening to the knowledge that one power alone can meet human need, fills me with gratitude which words fail to express. I thank God every day for Christian Science, this wonderful revelation, and ask that I may live so near to divine Love that I may be used to help others to see and know the truth.—Mrs. Pearl A. Jones, Fort Russell, Wyo.

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After eight years' experience in the truth as taught by Mrs. Eddy in "Science and Health with Key to the Scriptures," I feel it a duty to tell others what Christian Science has done for me and mine. I have been healed of heart and stomach trouble, and many other ills. I have also been lifted out of such bad moral conditions as envy, jealousy, hate, selfishness, the tobacco and liquor habit, as well as such mental conditions as fear, worry, doubt, discouragement, etc., and in place of being without any hope or God, I have a firm hope and trust in God as my only Saviour, through a knowledge of the truth taught in Christian Science. I now know that God is the source of my life, my health, and my supply.

Our children have been healed of measles, scarlet fever, throat trouble, whooping-cough, etc.; and we have also received help in case of accidents, such as falling down a flight of stairs. One child, just three years old, had some hot tea spilled over her, but the effects were overcome instantaneously, for there was not even a blister; and another child had a large flatiron fall on her foot, but this injury was healed in two days, all through Christian Science.

We have had no medicine in our house for the last eight years. Our only reliance has been in God. I hope this may be as a cup of cold water to some needy one.

William Somers, New York, N. Y.

Through Christian Science our baby was healed of a wasting disease, whereupon we got a copy of the text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, and studied it together. We went to church for some time, and after studying the text-book for three months my husband found that he was healed. He could eat whatever he wanted, and having at the same time lost all appetite for liquor and tobacco, our home became more harmonious. He has given a testimony of this healing several times in the Christian Science society of which he is a member, and I gladly assent to its truth, as I have been an eye-witness to his healing, and also to that of the children.

My husband has not been sick one day for several years, and he is more interested in Christian Science than ever. We are indeed grateful for it, since it has brought peace and harmony to our home, where formerly there was only discord.

Elizabeth H. Somers, New York, N. Y.

From Our Exchanges

[*Western Christian Advocate*]

The great idea of Jesus was the kingdom of God. He believed so firmly, so unwaveringly, in the ultimate triumph of righteousness and peace, that his vision makes the dreams of the world's greatest optimists fade into darkness by comparison. He recognized the dangers which he faced, the forces which he had to meet, the tragical mistakes and disloyalties of his followers, but without a moment's hesitation he launched his idea because he believed in "men and religion." He believed in the potency of his idea because he knew what was in man, and had a steady and sublime faith in his strength and nobility and heroism when freed from the terrible obsession of sin.

In the mind of our Master the kingdom of God was not a pleasing hope, a beautiful dream, a golden age in some far-away future, floating like a sunset-cloud on the dim horizon. It was something real, present, irresistible in its movement. He did not conceive of it as an inward state of the soul or a future state of blessed existence. It was objective, social, and universal,—a new social order in which men, recognizing themselves as children of the Father, shall likewise acknowledge their true relation to their fellows and substitute cooperation for competition, love for hatred, trust for suspicion, peace for war, and all the virtues which adorned the character of the Master for the vices which prey upon, torture, and divide humanity.

[Dr. James Drummond in *The Christian Commonwealth*]

Freedom and life are the twin offspring of the Spirit, and till the spirit of Christ captivates our hearts and kindles there the fire of worship and love, we have made no real advance. If Christianity is for us only a thing to criticize and dissect, while its majesty and power are hidden from our eyes, the future is not with us. Criticism still lingers among verbal questions, and however valuable in its proper place, rather conceals than elicits the genius of a literature which bears the impress of lofty and inspired souls. What we need, in addition to well-grounded information, is a prophet's faith and a prophet's voice to make the sacred writings throb and glow and burn with something of their old brilliance and power, and to bring home to the sleeping heart their mighty call to righteousness and God. Oh, that we might awake to the duty that lies at our hand, and, uplifting the standard of spiritual freedom and spiritual life, proclaim the covenant which is ever new between the Father of all and each fresh soul whom He finds and sanctifies, and so herald the way toward a better time, when the deadness of the letter shall have passed away and the Spirit remain to give us life for evermore.

[Rev. C. S. Mills, D.D., in *Hartford Seminary Record*]

I believe that if one reads aright the signs of our times, he will see a new hope and faith in the church, both as a human fellowship and as an instrument of God in fulfilling His plan for mankind. Those upon the altar of whose hearts the flame of passion for social service and civic reform has long been burning, and who not long ago took almost a contemptuous attitude toward the church, believing that it was hopelessly conventional and conservative, are now turning to it as holding the key to the situation, and are expecting to make with it an alliance of immeasurable significance. They observe that its conscience is awakening to the sphere of applied Christianity; that it is beginning to shape its life and to turn the mighty stream of its influence to bring in a social order in accord with the teaching of its Master. Those whose lives are centered in the hope and prayer for the conquest of the

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world for Christ, the soldiers of the "far-flung battle line" of the cross, are rejoicing in the notable growth of the missionary spirit in the church and the new grip that it has on the statesman and the financier. We all recognize that the new voice in politics, rising not only from the new party, but also from the new spirit in the old parties, is wonderfully cognate to the voice of a militant church, and gives further weight to the conviction that the church is challenged as never before to be alive to its strategic place in the mighty movements of the age, and to spare no pains to define its ideals and to lay far-seeing plans to realize them.

[Prof. Kirsopp Lake, D.D., Univ. of Leyden, in *Boston Transcript*]

Christianity stands at the crossroads. The church is failing. The cause is not far to seek, for it is this: that we have not at present a theology which satisfies the men and women of today,—no, not even the majority of them. Our present theology does not state religion in a language which is our own. All of our thought has undergone great change since the early Christians first formulated the theology which we have inherited. At work in the twentieth century are four great influences: a new sense of abstract justice, a changed view of the universe, a keener appreciation of historical truth, and a realization that society has its duty to the individual as well as that the individual has a duty to society.

[*The Congregationalist and Christian World*]

The religious situation in this country at the moment presents no more interesting phenomenon than the simultaneous working of two great and apparently contradictory forces. The ideal of unity beckons the Christian world onward. A noble dissatisfaction with competition and waste manifests itself on every hand; but along with it we behold a revival of denominationalism. Are these two tendencies really antagonistic? If so, we would be standing still or retrograding; we would be working at cross-purposes when we ought to be marching shoulder to shoulder.

The explanation of the apparent contradiction lies in the fact that the new denominationalism is a means to an end, and not, as has been too often the case during the last three hundred years, an end in itself. If there be a reaction from somewhat vague though glowing dreams of unity, it is a reaction to a denominationalism on a distinctly higher plane. It is due to the conviction that we can not and must not suddenly abandon cherished and measurably satisfactory bases of action in order to commit ourselves thoughtlessly to a great inchoate ecclesiastical framework the nature of which no man can today foresee.

[Rev. Alfred Rodman Hussey in *The Christian Register*]

The world needs nothing so much as spiritual Christianity. The lifting of humanity's burdens and the consolation of its sorrows depend alone upon the increase of Christlikeness in human hearts. Who, among all the men on earth today, is he who is giving to civilization its best support? Is it he who repeateth the name of Christ? he who subscribes to the letter of a host of conventional creeds, who offers full assent to every dogma, however irrational and outgrown? No! It is he or she for whom religion is life; who, whether his confession of faith be eloquent or inarticulate, still lives the Christlike life, and in his conduct of every-day affairs shows forth the spirit of the Master. Among all such genuine Christians, none, after all, finds himself so steadfast in the day of affliction, so well fortified against temptation, so amply supplied with the weapons needed for spiritual warfare, so patient under tribulation, so strong in danger and serene in death, as he who dwells in conscious relationship with Jesus Christ; for whom Christ, yesterday, today, and forever, is a loved companion and unfailing friend.

Special Announcements

From the Publisher of Mrs. Eddy's Works

THE CHRISTIAN SCIENCE TEXT-BOOK, "SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES."

"THE FIRST CHURCH OF CHRIST, SCIENTIST, AND MISCELLANY." —A volume of the later writings of Mrs. Eddy, compiled from the files of *The Christian Science Journal* and *Sentinel*, together with historical matter pertaining thereto, as selected by her, is now in press, and orders will be received by the publisher. Prices as follows: Cloth, single copy $2.25, six or more copies to one address $2.00 each; morocco or pocket edition, single copy $4.00, six or more copies to one address $3.75 each. Orders for six or more copies to one address may include the two styles of bindings at the quantity prices.

Orders for the books named above and the other works by Mrs. Eddy should be addressed to ALLISON V. STEWART, Falmouth and St. Paul Streets, Boston, Mass.

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From the Editor

All manuscripts submitted for publication in the *Sentinel*, *Journal*, and *Herold*, whether articles, poems, or testimonies, and all correspondence relating thereto, should be addressed to the EDITOR, and not to individuals.

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From the Society

Translations into Dutch, German, Norwegian, and Swedish have been made of a number of pamphlets. These are ready for distribution and are listed as follows:—

Dutch: "De Goddelijke Natuur" ("The Divine Nature"). Thirty-six pages.

German: "Die Christliche Wissenschaft: Die Wiedergeburt" ("Christian Science: The New Birth"). A lecture by Bicknell Young. Thirty-six pages.

Norwegian: "Den guddommelige natur" ("The Divine Nature"). Thirty-six pages.

Swedish: "Det Godas Försyn" ("The Providence of Good"). Seven articles, thirty-six pages.

The lecture, "Christian Science: A Religion of Love," by Virgil O. Strickler, has been translated into German ("Die Christliche Wissenschaft: Eine Religion der Liebe"), and is now printed in pamphlet form and ready for distribution. Forty pages and cover. This lecture was recently published in English, and both editions are on sale at prices of the regular pamphlets as shown on the opposite page.

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From the Clerk of The Mother Church

CHURCH TENETS.—The tenets of The First Church of Christ, Scientist,—The Mother Church,—printed on folded sheet for use of the branch Churches of Christ, Scientist, with space for the names of the churches and their by-laws, can be had at seventy-five cents a hundred. Orders will not be taken for less than one hundred, and postage stamps should not be sent in payment.

Correspondence relative to the tenets or to membership with The Mother Church, should be sent to J. V. DITTEMORE, Clerk, 105 Falmouth Street, Boston, Mass.

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From the Church Treasurer

The annual per capita tax of members of The Mother Church is due June 1 but may be paid at any time during the year. The per capita tax of members uniting in November is reckoned from the preceding June, this being the beginning of the church year. Unless otherwise directed by the sender, the full amount of each remittance will be credited for the current year.

Please remit by postal or express money order, bank draft, or check. Currency should be sent by registered letter only.

Please advise promptly of any change in name or address.

Send all per capita taxes and contributions to ADAM H. DICKEY, Treasurer, 103 Falmouth Street, Boston, Mass.

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The Christian Science Journal

Published Monthly

Founded April, 1883, by Mary Baker Eddy, Discoverer and Founder of Christian Science, and author of the Christian Science Text-book, "Science and Health with Key to the Scriptures."

This monthly magazine is the official organ of The First Church of Christ, Scientist, in Boston, Mass. In addition to articles, lectures, and testimonies not published elsewhere, it contains a complete list of Christian Science practitioners, and a directory of Christian Science Churches, Societies, and Reading Rooms.

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"What I say unto you I say unto all-WATCH" Jesus

No. XVI No. 16

Boston, December 20, 1913

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Items of Interest

NATIONAL

The first good roads bill to be introduced in the House of Representatives is that which has just been presented by Chairman Shackleford, chairman of the roads committee. His measure has been carefully worked out, and is the result of years of study on the subject of federal aid to good roads. The whole purpose of the bill is to set a federal policy of encouragement of road construction. When communities go to great expense in the construction of roads, the government financial aid for the maintenance of these roads is correspondingly high. But on the other hand, splendid country roads may be maintained by dragging, and the government has aid for this type which will be of material help in paying for keeping the roads up to specifications. The bill provides for cooperation between states and the federal government in determining the road types and mileage, and in the twenty million dollars it is proposed to appropriate for the first year, each state shares according to its proportion of the total mileage of the country.

Secretary Lane has announced that the total area of public lands withdrawn from general entry, up to the end of November, was a trifle less than sixty-seven million nine hundred thousand acres, of which all but about ten million acres is included in coal withdrawals, and is therefore open to homestead entry, with a reservation of mineral rights to the government. The coal lands, classified and valued, aggregate eighteen million eight hundred and eighty thousand acres, and are valued at seven hundred and sixty-six million dollars. The total classification of lands in western states under existing laws amounted at the end of November to nearly two hundred and ninety-four million acres.

The register of the land office at Juneau, Alaska, decided on Nov. 28 that twenty-one coal claims of the so-called McAlpine group of two hundred on Cook inlet, be held for cancelation because of fraud. The claimants were mostly clerks and stenographers employed by large corporations, who are alleged to have signed powers of attorney and relinquishment when required by their employers to do so. The claims included forty-eight thousand acres of coal lands. The indictment estimates the value of the lands at fifty million dollars.

The resolutions as adopted in the national rivers and harbors congress at Washington, D. C., recommend the creation of a department of public works with a cabinet official at its head; an annual rivers and harbors appropriation of fifty million dollars from Congress; the standardization of waterways as to the depth of channels; the making of laws compelling freer interchange of interstate traffic; the prohibition against domination by railroads of water traffic; and state or municipal ownership of water terminals.

Government ownership and operation of telegraphs and telephones, confined in the first instance to the long-distance lines, will be an issue in the present session of Congress. Estimates made by experts indicate that the cost of acquiring these lines will be at least two hundred million dollars. Bills will be introduced and referred to committees, and there may be hearings and reports, all of which will tend to keep the question before the public.

President Wilson is preparing to urge upon Congress the subject of farm credits. At a White House conference members of the United States rural credits commission submitted to the President a tentative draft of its report and a rough outline of its bill to facilitate farm credits.

The Raker bill, giving San Francisco water supply and power rights in the Hetch-Hetchy valley of the Tuolumne river, Yosemite National Park, passed the Senate by a vote of 43 to 25. The bill had previously passed the House.

The University of Pennsylvania's Amazon expedition has discovered, in regions of Brazil never before penetrated by white men, three tribes of Indians hitherto unknown.

INTERNATIONAL

The Euphrates barrage from Hindich north to Bagdad was opened Dec. 12. It is the portion of the great irrigation works designed by Sir William Willcocks, the designer of the Assouan dam, for Turkey, which are intended to restore the fertility of the traditional Garden of Eden. The system will cost, when completed, no less than one hundred and fifteen million dollars, of which twenty-five million dollars has already been expended on the present section of the work, known as the Feluja project. Three million acres of what were in early history the finest agricultural lands in the world are to be eventually reclaimed. When the system is completed, the Tigris, the Euphrates, and the Akkar Kuf lake will form part of a controlled system of canals, weirs, and barrages. It is estimated that the cultivated area will be doubled, and that the crop of wheat along the Euphrates will be trebled. The scheme would also result in a vast increase in the yield of cotton.

An international congress for the protection of wild animals recently met at Berne, Switzerland, on the initiative of the Swiss government, and seventeen countries were represented, including the United States. After discussion, the congress appointed an international committee with headquarters at Basel, which will promote protective legislation and organize propaganda in favor of the object of the congress. The most urgent work of the committee will be to obtain the passage of laws stopping the wholesale destruction of whales and seals, as at the present rate the species would be exterminated in a few years. Attention will be turned to the fur animals, birds of paradise, egrets, and big game, such as elephants. It was pointed out that there are now in Africa only four hundred thousand elephants, and that they are being killed at the rate of forty thousand a year. The committee will not only devote itself to animals, but will attempt to put an end to the slow extermination of the primitive peoples of Australasia and South America.

The premier and treasurer of South Australia in his budget speech said: "An area of over eight hundred and fifty thousand acres of crown lands was surveyed during the last financial year. The principal localities in which surveys were effected were on the Yeelanna and Minnipa Hill railway lines, adjacent to the Darke's Peak extension railway line, along the Brown's Well railway line, and in the Franklin harbor district. In addition, five towns were surveyed. At the present time, surveyors are engaged on an area of over four hundred and fifty thousand acres of crown lands on and adjacent to the above railway lines; and surveys of five thousand acres in the North Bungaree estate, recently purchased for closer settlement, and ten thousand acres of repurchased university lands on Craigie's plain, south of the railway line to Morgan, are also in progress."

INDUSTRIAL AND COMMERCIAL

A report has lately been issued in Calcutta, India, under the auspices of the Indian Forest Records, upon the exploitation of the savanna grasses of India as material for the production of paper pulp. Hitherto no wood paper pulp has ever been made in India, but it is considered likely that pulp made from bamboo will shortly be put on the market by local enterprise. There is a large opening for a strong, long-fibered pulp having some of the qualities which at present can be obtained only by the use of expensive linen and cotton rag, and there is good reason to believe that such an article can be supplied by several of the coarse savanna grasses common to so much of the waste and thinly forested areas of this country. The first paper pulp mill in India is shortly to be established at Lucknow.

Seaweed burning in Norway is one of its interesting industries. An enormous amount of seaweed is deposited on the coast by the waves in spring, and in some places the weed is cut by boatmen. Two-wheeled wagons are loaded with the wet, slimy weed, which is taken up the beach and spread out like hay to dry. It is then raked up in heaps and burned. The ashes are exported to Scotland, where they are used in the manufacture of iodine, and sell for 1.3 cents a pound. For the past forty-five years seaweed ashes have been exported regularly from Stavanger to Scotland to the extent of fifteen hundred tons and upward per annum.

Several steamship lines operating on the Great Lakes have been merged into the Canada Steamship Lines, Ltd. The lines involved are the Quebec Steamship Company; Richelieu & Ontario Navigation Company; the Ontario & Quebec Navigation Company; Canadian Inter-Lake Line; Inland Lines; and the Northern Navigation Company. The new company will control more than one hundred steamers.

What will be the longest electric power transmission line in the world, extending from Bishop Creek, Cal., to Mexicali, Mexico, a distance of four hundred and twenty-five miles, is now being built.

Total shipments of anthracite coal from Pennsylvania in the first eleven months of 1913 were 63,407,010 tons.

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Christian Science Sentinel

"What I say unto you, I say unto all—WATCH" Jesus

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Spirit's Characterization

IRVING C. TOMLINSON, M.A.

A NOTEWORTHY contribution which Christian Science has made in behalf of the spiritualization of mankind, is the work it has accomplished in fixing our gaze, not upon corporeality, but upon spiritual being. "Science and Health with Key to the Scriptures" by Mrs. Eddy, teaches that matter does not make up man's identity, but rather that he is born of Spirit, and that spiritual being constitutes its allness. A striking instance of this clear recognition of the all-power of Spirit is found on page 76 of this text-book, where man is spoken of as "an individual consciousness, characterized by the divine Spirit as idea, not matter." In the first place, this scientific statement sets forth the fact that man is individual, since each person has his own individuality, separate from all others, as the unit one is distinct from every other number. In the next place, it states that man's individuality is not in matter; it does not exist in masculinity or femininity, neither in the height, form, features, nor in any outward likeness by which one is known to his fellows, but rather in the true individuality characterized by Spirit, not by matter, as idea, an expression of Mind.

The characteristics, then, which constitute the real man are the spiritual qualities that he reflects. He is the offspring of Spirit, and is not of material parentage. Christ Jesus said, "That which is born of the flesh is flesh;" and it can never be anything but flesh, despite its pretensions. Man's true being is identical with Truth, and therefore is at one with divine intelligence, and he is a constant reflector of divine Love. His substance is spiritual, and his being is the manifestation of infinite Principle. God never changes; hence the character of God's image never changes, but is ever perfect and complete, and the false human belief needs to be transformed to an understanding of this fact.

Man, being spiritual and not material, is subject only to the laws of Spirit, and no material law has power over him. Controlled by the one law of life and health, it is natural for him to manifest strength and peace. Governed solely by the ever-present law of Mind, the actions and movements of the entire body are harmonious and normal. Being wholly subject to the law of God, God's idea is possessed of such dominion as brings peace, joy, and life eternal, finding in Mind what can never be found in matter. Shakespeare's counsel is therefore pertinent when he says, "If you were born to honor, show it now; if put upon you, make the judgment good that thought you worthy of it."

When one takes a seed in his hand, he knows that the development of that seed will be characterized by the individuality of the tree or plant from which it came. Plant an acorn in the ground, and you understand of a surety just what tree it will produce; you know the character of the trunk, the sort of fiber in the wood, the shape of the leaves. The entire offspring of that acorn is foreordained because of the very nature of the source from which it sprang. So Christian Science teaches its students (to recall the sentence already quoted) that man is "characterized by the divine Spirit as idea, not matter." Therefore, remembering his origin, he is to think of himself as the possessor of spiritual substance, the inheritor of eternal life, the copartner of the Christ that is without beginning and without end. All this we realize when, and only when, we demonstrate the truth of the great Teacher's words: "This is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." One comes to know God by knowing Christ Jesus who manifested Him. The Master said, "He that hath seen me hath seen the Father."

A remarkable passage in the first chapter of Hebrews bears directly upon this point, for the author speaks of Christ Jesus as "the brightness of his [God's] glory, and the express image of his person, and upholding all things by the word of his power." As Mrs. Eddy interprets this thought, Jesus was "'the express [expressed] image of His person [infinite Mind]'" (Science and Health, p. 313); she also calls attention to the fact that "the phrase 'express image' in the common version is, in the Greek Testament, *character*." The true man, therefore, is always "the expressed image" of "infinite Mind," manifesting the very "character" of the "most High." To know that there is but one embodiment, one manifestation, and that it is spiritual, the reflection of Life, Truth, and Love, gives to us a consciousness of that dominion which was man's heritage "before the world was."

Overcoming Evil

REV. JAMES J. ROME

THE natural inclination of mortal mind, like everything else pertaining to materiality, is toward retrogression. Without some higher and better influence there could not be progress or improvement. This is manifested in the reversion of improved species of plants and animals back to their original type. Improvement is always attained by overcoming hindrances, hence in the elevation of the human consciousness to a better and more spiritual plane, the demand of truth, that all evil claims and tendencies be overcome, must be complied with. The proneness to avert this demand is responsible for many ingenious excuses. The most dangerous arguments of error are always the most subtle and are presented in the most plausible forms. When confronted with the purity and power of the great Master, the devils cried out, "Let us alone; what have we to do with thee?"

Error makes the same demand today, but it is more artful in its approach and comes clad in vestments which are the counterfeits of good. One of its subtle seductions is that to deny error is to make something of it. Of course there are only two alternatives left; namely, either to ignore error entirely, and so leave thought unguarded, or to admit that it is real and dangerous and hence to be feared. Both are delusive. While it is not the part of a Christian Scientist to invent or imagine different forms of evil, nevertheless it is evident that if some phase of error is present in consciousness, he must have a belief in its reality, to some extent at least. Whatever may be the thought presented, it must either

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be accepted or rejected. If a suggestion of error is accepted, it is recognized as real; if it is rejected, it is denied. There is surely little question in the mind of any Christian Scientist as to which course should be taken.

But the question may be asked by some one, How often would you have me deny error? If I have met it and denied it once, is not that enough? Will it not make it seem real to keep on denying it? The answer is, that error needs to be denied as often as it seems to be in evidence. Mortal mind is composed of many kinds of error, and these may assume different forms. To think that we have dispensed with a given error when we have met it once and denied it, is to leave ourselves exposed to its attack in another form. We must keep on the alert to free our thought of all kinds of error at all times. In "Miscellaneous Writings" (p. 343) Mrs. Eddy writes: "The weeds of mortal mind are not always destroyed by the first uprooting; they reappear, like devastating witch-grass, to choke the coming clover. O stupid gardener! watch their reappearing, and tear them away from their native soil, until no seedling is left to propagate—and rot."

Another argument which may be met is, that to oppose or strive against error is using will-power. For instance, a man who uses tobacco is convinced that the habit is wrong, but he has been told that simply to refuse to smoke would be using will-power. If the man continues to smoke after he sees the error of this indulgence, he is yielding to sin, whether the act is sinful in itself or not. Paul is very positive on this point in the fourteenth chapter of Romans, where he writes, "To him that esteemeth anything to be unclean, to him it is unclean," and "He that doubteth is damned if he eat." Furthermore, the continuance of the habit requires as much exercise of will-power as would be needed in abstaining from it. The different steps necessary before the indulgence can be accomplished are all directed by human will. The fact of the matter is, that the will has been given too much power already. The seeming evil is but a manifestation of the wrong use of will-power, and this misuse of human will is really the evil that needs to be overcome.

The tendency of mortal mind is to seek the line of least resistance. To uncover animal magnetism and expose its subtle machinations was no pleasant task for the Discoverer and Founder of Christian Science, and the meeting and overcoming of animal magnetism is no pleasanter task for the Christian Scientist today. But shall we hesitate to oppose the evil that would hinder our progress because it destroys a false sense of harmony? Jesus said, "Whosoever doth not bear his cross, and come after me, cannot be my disciple." Mrs. Eddy does not fail to point out the difficulties that must be met in the effort to uncover and destroy error, but speaks of even her own disinclination to undertake its exposure. On page 222 of "Miscellaneous Writings" she says: "I shall not forget the cost of investigating, for this age, the methods and power of error. . . . I was saying all the time, 'Come not thou into the secret'—but at length took up the research according to God's command."

Neither is it enough to deny error in a sort of general way. Evil does not work in the realm of mere generalities; it is specific in its attacks, and Christian Scientists must be just as specific in their efforts to meet and destroy it. The intimation that the denial of error is but an elementary stage which one should expect soon to outgrow, is another subtle claim. The temptation for one to flatter himself that he has reached a point beyond this, may put him to sleep when danger is nearest. There is no hint in any of our Leader's writings of such a point being reached in our present stage of work. It was because Jesus would not comply with the demand of the demons to let them alone, that they cried out, "Art thou come to destroy us?" James said, "Resist the devil, and he will flee from you." There is no conflict between this passage and the injunction of Jesus, "Resist not evil," when the context is considered. The latter refers to the dealing with evil in others, guarding us against the sense of resentment, and is in line with the thought of Paul when he says, "See that none render evil for evil unto any man." James is dealing with the appearing of evil in one's own consciousness; then it must be denied and rejected instantly.

But more than a simple denial of error is necessary in order that one may rise superior to its claims. One must know why error is unreal. It is only as the ever-presence and omnipotence of good is discerned and acknowledged that the powerlessness, the nothingness, of evil is recognized. The discernment of the reality of being, however, is altogether spiritual; to attain it, therefore, it is necessary to reject all material evidence. We must deny what to material sense seems to exist, and recognize that in place thereof there is always the spiritual fact of being. This gives us courage and assurance, and we are enabled to hold ourselves superior to whatever forms error may assume and to demonstrate the nothingness of evil because of the allness of good. In "Christian Science versus Pantheism" Mrs. Eddy writes, "Finally, brethren, let us continue to denounce evil as the illusive claim that God is not supreme, and continue to fight it until it disappears,—but not as one that beateth the mist, but lifteth his head above it and putteth his foot upon a lie" (p. 6). In Revelation we read, "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne."

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Love

EMMA J. SHOECRAFT

Love is expressed in purity, enfolding and unfolding its own ideals. It is the fatherhood and motherhood of God, protecting the "beloved Son." It delivers from the terror by night and from the arrow by day. Love is the open fount to those athirst for Christ. It leads in the narrow way of "Thy will be done," which is yet broad enough for all. Love is reflected in humility bending low before the angel of His presence. It is the "pearl of great price," luminous with divine luster. Love gives inspiration, breathing "the music of the spheres," the hope that maketh not ashamed, and faith reliant upon God. It gives confidence and trust. Love inspires prayer within the "secret place," whose silent activity rolls away the stone from buried ideals and awakens holy aspirations. It gives constancy and patience, calmly watching and toiling midst storm and stress. It lights the torch that takes away Gethsemane's gloom and robs Calvary of its shame. Love supplies the manna that feeds the hungry heart, it is the power which multiplies the loaves and fishes today as it did two thousand years ago on the banks of Gennesaret. It ushers in the resurrection morn aglow with the risen Christ. It speaks through law, the understanding of which dethrones belief in other power.

Love furnishes the transparency through which is reflected our brother man. The redemptive motive always has been and ever will be Love. It was divine Love that whispered to the Virgin-mother the truth of being, and illumined the consciousness of Mary Magdalene. Love is light, revealing true fellowship with the Father and the brotherhood of man; the only substance, omnipresent and omnipotent. It is the great heart of God giving eternal life to all; the Word made flesh; God manifested through the healing Christ. The divinity

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of Christ Jesus was Love's reflection, that consciousness of man's eternal unity with the Father which touched, and ever will touch, the heart of waiting humanity. In Christian Science, Life, Truth, and Love are seen to constitute the trinity and harmony of being.

The Wayshower mounted every step in the ascending scale of being, whose tones have vibrated peace to a storm-tossed world down through the ages. To reflect Love is to "let this mind be in you, which was also in Christ Jesus;" it is the debt of gratitude we owe to him who demonstrated the deathless Ego; moreover, to prove the healing and saving power of Love is the tribute due the loving sacrifice of our Leader.

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Systematic Study

ELIZABETH HIGMAN

As all are supposed to know the value of system in the affairs of life, we should at once see the importance of it in the greatest of all affairs, that of gaining a better understanding of Truth. My own past method of studying our Christian Science literature was too unsystematic to satisfy me, and my desire for light on the subject was supplied by an article which appeared in one of our periodicals in 1910, in which the writer pointed out the advantage to be gained by reading all of our Leader's works at least once during each year. This impelled me to try to work it out, with the surprising result that by reading five pages each day, one can cover all of Mrs. Eddy's works in one year, an investment of time which is trifling as compared with the return of good it brings.

As Christian Scientists we should and do find our capacity for work increasing, but we must bear in mind, that to continue in well-doing, and to do the "greater works" which Christ Jesus assigned to us, we need daily to spiritualize our thought by the study of the Bible and the authoritative literature of Christian Science, especially Mrs. Eddy's writings, for which nothing else can be substituted.

Most Christian Scientists gratefully realize the need of reading our daily, weekly, and monthly publications which are doing so much to spiritualize the whole world's consciousness, but we must not let this displace the more important study of the works of the one who has made all the rest possible, because not only all that has been done, but all that remains yet to be accomplished, is and must be the result of a faithful adherence to and the practise of pure Christian Science as our Leader has stated it. Jesus said, "These ought ye to have done, and not to leave the other undone." My own practise of a more systematic method of reading has proved such a profitable experience that I can heartily recommend it to others.

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An Exaggerated Perspective

VERNE E. TAYLOR

Every line of human activity may, in its every-day incidents and conditions, offer to the student of Christian Science analogies at once interesting and helpful. One such was recently presented to a student whose daily work has to do with amateur photography, by a ludicrously distorted picture of a cow. The gentle bovine expression of the exaggerated face of the animal added to the absurd effect, and completed as laughable a caricature as can be imagined.

It does not seem possible that any person who had ever seen a living cow would be at all likely to accept this print as a trustworthy likeness of the creature; and yet, to one who faithfully believes what he sees and refuses to go farther for enlightenment, here was irrefragable evidence of the existence of a monstrosity. A slight knowledge of optics, however, would convince him that the grotesque effect was not chargeable to any irregularity in the make-up of the cow, but was a simple illustration of an exaggerated perspective, an aberration produced by a certain type of uncorrected lens, by which the effect of distance upon the apparent size of objects is increased beyond the true standard. This distortion reminded the writer that true perspective is as absolutely necessary for a faithful rendering of comparative values in daily life as in artistry. To allow objects, events, or conditions to assume a magnitude out of all proportion to their true value, simply because to our present sense they occupy the immediate foreground in our mental picture, is to give our view of life an exaggerated perspective which will surely produce a concept as unworthy as was the picture referred to in this case.

One of the first considerations in artistic composition is the relative treatment of the foreground. A near object, not undesirable in itself, but which would, if allowed to occupy a position of too great prominence, detract from the merit of the picture, can often by a change of view-point be so subjugated and brought into accord with the theme of the whole as actually to add to the value of the composition; and this, as we speedily learn in Christian Science, is equally true of our treatment of and attitude toward other experiences. This point may be illustrated by the case of a young woman who through the activities of scientific right thinking secured much-needed and almost ideal employment. For a time her daily life was one continued song of gratitude; then in connection with her duties came an incident which brought a sense of annoyance, and this assumed such proportions in the immediate foreground of her thinking that there was little opportunity for contemplation of the more pleasant phases of her work. Gratitude was forgotten; easy hours, pleasant work, and good salary were overlooked; and every good and attractive aspect of her work was more or less completely obscured by her enormously exaggerated sense of what was really a trifle. After a time, however, this young woman began to realize that her whole outlook on life was being distorted by this exaggerated perspective, and she determined so to change her view-point as to cause the incident to assume a proportion more in keeping with its true importance. To this end she ceased to think of it; and in a surprisingly short time not only had the circumstance ceased to annoy her, but in assuming a less obtrusive position in her mental composition, it came to fit in most harmoniously with the general atmosphere of confidence and cooperation which pervaded the office.

Other lessons, too, were learned from the picture of the cow. Was the faulty rendition inherent in the print itself? No; the print was a faithful reproduction of the negative from which it was made. Was the negative, then, chargeable with the inaccurate delineation? No, again; for the sensitive plate had truthfully recorded the image projected upon it. Where could the blame for such a monstrous libel on a gentle animal be placed? Solely upon the lens, the medium by which the image of the normal, symmetrical animal was so grossly distorted, and by which this caricature of its own making was presented to the passively receptive plate. Therefore, in seeking to get a better likeness of the original, it will avail nothing to make another print, since a better print cannot be had from that negative; or to make another negative with that lens, since it is not capable of producing a better negative; the only remedy is to use a corrected lens.

Again, the analogy is plain to us in the light of Christian Science. In seeking to "undo the errors of sense" (Science and Health, p. 240), it is of no avail to try to change the outward effects—our position or circumstances—until we first

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shall have changed that of which these externals are the expression; namely, our distorted concept of man and the universe. This concept, or recorded impression, must be replaced with the true likeness, and this can never be projected upon our consciousness by the uncorrected, aberrating lens of mortal sense. "Through spiritual sense only, man comprehends and loves Deity" (Science and Health, p. 481), and this sense alone can form the perfect concept and delineate it upon the human consciousness.

Of particular significance seemed the fact that the same lens or agency which first forms the erroneous and inharmonious image, also transmits this falsity, of its own creating, to the sensitive plate. The two actions must be regarded as inseparable. Similarly, it is the same material sense which first forms its grossly distorted image of God and His universe, including man, and then forces this caricature upon the human consciousness. The outlining and the projecting process cannot be separated, and it is therefore fatuous to expect to receive the impression of the correct, spiritually formed image through the faulty instrumentality of material sense. To use an old illustration, one may scientifically know that the earth rotates, while the sun, so far as our earth is concerned, is stationary; but he can never receive this correct impression through material sense, even after he knows it to be true; and no more reasonably can we expect this deceived and deceiving sense to testify to the Truth-conceived idea of man. Spiritual sense alone can transmit its own concepts.

But must we then endure the grievous concept presented by mortal sense, since this sense cannot be made the agency for the transmission of the right image? No; we must discard it absolutely. "Let Christian Science, instead of corporeal sense, support your understanding of being," counsels Mrs. Eddy (Science and Health, p. 495); and when we do this, we shall have no distorted concept to correct or deal with, for the perfect lens of spiritualized thought will present only the beatified divine image for our acceptance.

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Appreciation and Participation

J. S. BLAKE

Of the various channels established by Mrs. Eddy for the advancement of Christian Science, the weekly testimonial meetings seem to me to belong in the front rank. Many Christian Scientists who attend these meetings regularly, seemingly do not fully apprehend their import, for with due appreciation there would follow full and free participation; and a great many can doubtless recall some meetings where the intervals between the testimonies have been too long and too frequent.

We sometimes hear it said, especially in the smaller centers of population, "I have given my testimony so often that I have nothing interesting to say; I will keep still and let others do the talking," such a one forgetting for the moment that the truth expressed, always heals some form of error. The student of Christian Science, through study and experience, gradually learns to realize that it is not the mere testifying which blesses every listener; it is Truth, divine Principle, expressing itself, and this realization will assist in overcoming the fear of criticism which at times keeps us in our seats when we ought to be giving of our abundance. As Principle has no useless activities, we may know that each testimony helps to meet the problem of some one in the congregation, and our text-book tells us that "whatever blesses one blesses all" (Science and Health, p. 206).

The speakers derive as much good as any one from the testimonies. To the spiritual consciousness, the testimony is not that a human being has been healed of this or that disease or inharmony, but that the truth has overcome its seeming opposite, error. If there should be only twelve Christian Scientists in an audience, and each of them came prepared to give out some experience of the overcoming of error by divine Love, it may be readily seen that such a meeting would not have any long intervals between the testimonies.

The intention of our Leader in giving us these meetings, must have been, not alone to acquaint the inquirer with actual experiences of healing in Christian Science, but also to give the Christian Scientist the benefit of the work necessary to present the testimony in fitting terms. I have found this preparatory work a most beneficial exercise. The telling of the victories of Truth over error is certainly doing God's work, and it should be done in a firm, confident manner, and in a strong, clear voice, so that all in the room may hear.

I am deeply grateful for the many blessings brought to me by the understanding of Christian Science, sometimes through individual study, and sometimes with the aid of our loving practitioners. Among other blessings have been the overcoming of an appetite for intoxicants, the habit of profanity, and a proneness to lose my temper. These healings were effected not by any special effort on the part of a practitioner or myself, but by the change of consciousness due to Christian Science, from a material to a more spiritual basis, a change which naturally occurs when one sincerely takes up the study of Christian Science, in which we learn more and more of the relationship existing between God and man, through the study of the Bible and our text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy.

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[Written for the *Sentinel*]

Gratitude

MARGARET MORRISON

I THANK thee, Father! O that I might know
The meaning of those gracious words, that flow
From humble hearts up to the eternal fount
Of Love; and thence, returning, do anoint
The brows of pain with peace, and to the gloom
Of earth-bound prisons bring light's balm and bloom!

I thank thee, Father! Lovely flowers blow,
In tender radiance and joyful glow,
Their perfumed praise across the face of man,
Who blinded walks, nor knows the heavenly plan
Of love bestowed and gratitude returned.

I thank thee, Father! In the sky 'tis burned,
Impassioned in the sunset flame, and then
Returns in meekness with mild stars again.
It woos the wind to whispering quietness,
And stills the storm-swept sea with soft caress.
It thrills in every soaring song of bird.

. . . . . .

I thank thee, Father, that my prayer is heard!
The living word in living trust is said,
The stone rolls back, the grave gives up its dead.

. . . . . .

I thank thee, Father! May I know the rest,
The perfect peace with which these words are blest.
O may this be no crumbling creed to me,
But living law of might and potency,
To show that Thou art good, and good alone,
And naught but good can man receive or own!

I thank Thee that I have eternity
In which to learn of Love and thankful be.

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Selected Articles

[Frederick Dixon in *Kentish Express*, Ashford, England]

A recent critic, who signs himself "A Student of History," presents five dilemmas, which he hopes, I imagine, rather than expects, I shall be unable to reply to. He says that for one posing as a teacher I am very ignorant in mixing up Christian Science with historic Christianity. Now we will see about the ignorance presently, but I have not posed as a teacher. I have never written one word in this paper except in reply to attacks. In doing this, I have, I imagine, exactly fulfilled the demand of a certain historic Christian, named Peter, "to give *an answer to every man that* asketh you a reason of the hope *that is in you.*"

On the other hand, I am not aware that there is anything in historic Christianity which would support the habit of making anonymous attacks on other people,—imagine an apostle with an alias! Let me hasten to add that sobriquets, like "Boanerges," were not intended to conceal identity. Giving a reason for the hope that is in me, I repeat that historic Christianity is the Christianity taught by Jesus. The test of that Christianity is the ability of those who profess it to perform miracles. The rest is all talk. Any one can say that Jesus taught this or that; Jesus demanded that they should prove it. Denying that the command to heal the sick and raise the dead is operative today, is the most antichristian reading of history imaginable, and it is commonly supported by abusing some one else for endeavoring to do it. Centuries of burning and murdering dissenters from the chameleon of orthodoxy have never succeeded in healing the sick and raising the dead, nor will merely dogmatic statements, delivered with the full authority of anonymity, replace the historic Christianity of faith, demonstrated in deeds, by the pulpit Christianity of that faith without works which is dead.

Secondly, I am told that I am ignorant of the maxim that "the exception proves the rule," or I would never have quoted Mr. Haweis on the Athanasian creed. Now, to begin with, does your correspondent believe that Mr. Haweis was the solitary swallow of a non-Athanasian summer? He was, on the contrary, only an example of a colossal migration. Nor is the exception which proves the rule logic; it is purely a popular epigram, without its Latin origin quite as inaccurate as such things commonly are. Does your correspondent really think that it would prove two and two to be four if they were occasionally five?

Number three is a bald comparison in six lines between Christian Science and Buddhism. It is an *ipse dixit*, and a not very coherent one, given without an attempt at justification. Of course, if argument only consisted in making unsupported assertions, it would all be very simple. Your contributor's knowledge of Buddhism may, however, be deduced from his knowledge of Christian Science. He says Mrs. Eddy denies the necessity for a mediator. On page 30 of Science and Health Mrs. Eddy writes, "This enabled him [Jesus] to be the mediator;" and on page 315, "Jesus was the mediator between Spirit and the flesh," while on page 332 she quotes Paul's words, "There is one God, and one mediator between God and men, the man Christ Jesus." I presume this statement is one of the exceptions from your contributor's accuracy which proves the rule.

Dilemma four simply bristles with inaccuracies. I rather thought when I wrote of Mrs. Eddy's noble chapter on Prayer, that your contributor would run his head against the nearest critical wall. The words "noble chapter on Prayer" are reproduced with "noble chapter" in inverted commas for the simple luxury of a sneer. It so happens, however, that the biter has been badly bitten. With miraculous accuracy he has supplied the inverted commas to what is really a quotation from one of the very keenest critics of Science and Health, but a man who had sufficient breadth of view to take breath in his animadversions to point out what a "noble chapter" the chapter on Prayer was.

Next, we are told that the original Greek of the word "atonement" has nothing to do with unity, and that any scholar could have told Mrs. Eddy so. As a matter of fact, no one ever said anything about the original Greek, but Mrs. Eddy, in common with every scholar who has written on the subject, has insisted that "atonement" means at-one-ment. It is a little arbitrary, at the same time, that all these scholars should be dismissed as ignorant, in a letter to the press. The word "atonement" occurs, to be quite accurate, exactly once in the whole King James text of the New Testament, but the Greek word translated "atonement" occurs several times, and in all the other instances is translated "reconciliation." There is no shadow of excuse for translating it propitiation, and this is so thoroughly recognized among theologians that Norris calmly declares that the word "atonement" has by a true instinct been deepened into expiation.

When people's instincts are permitted to alter the meanings of words, they generally alter them in accordance with their prejudices, and so we have "atonement" made into "expiation," and "sign" into "miracle." The King James translators used the word "atonement" because, like "reconciliation," it meant making at one. When Shakespeare makes Richard II say to Bolingbroke and Norfolk, "Since we cannot atone you" you must fight, there was no thought of expiation in his words; he meant simply, since we cannot make you one, or at one. This is exactly what Mrs. Eddy has insisted on. Your contributor, on the other hand, does not tell us what the historic doctrine of atonement is, whether it is that of Dr. Beibitz, or one of the other four he quotes, or one of those which held the field before any of these. The historic doctrine of the atonement is the doctrine taught by Jesus of Nazareth in the words, "I and the Father are one" (Revised Version), not, "I and my Father," which is a wrong translation. The original Greek is quite clear on that point. This doctrine is extended in that other saying, "my Father, and your Father," and is finally concentrated in the opening words of the Lord's Prayer, "Our Father which art in heaven."

Finally, under his fifth heading, your correspondent says I have watered down the statement that Christian Science can heal the sick and raise the dead, to simply healing the sick. This, of course, is another of the exceptions which prove his rule. I never even alluded to the subject. If, however, he wants me to allude to it, I will tell him that neither Peter nor Paul was God, but that they raised the dead, and that Christian Scientists can heal the sick and raise the dead exactly in proportion as they grow in the stature of the manhood of Christ.

Jesus of Nazareth healed the sick without any reference to medical theories, and he declared in a famous saying, made without reference to time or place, that those who believed on him would be able to repeat his works. If, therefore, it is necessary to employ doctors today, it can only be because "the prayer of faith," which the Bible says is to heal the sick, has become less efficacious, while the skill of the doctor, who may be "an infidel, heretic, or Turk," has grown more efficacious. In plain English, the Almighty permitted the workings of faith while generations of doctors were gradually qualifying themselves to better the gospel method. Surely such an argument has never been put forward since Kepler, with magnificent effrontery, declared that he could afford to

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wait a century for a reader of his book, when the Almighty Himself had been content to wait four thousand years before creating the man who could write it.

We all know the history of medicine. Inspired by a disreputable Roman god in Olympus; rioted in by pagan experts, whose remedies Pliny describes as frequently too foul to mention, and whose diploma he defines as the right to kill; then the playing thing of witch doctors, and later of itinerant charlatans; next endowed with a lancet in a barber's shop, and slowly emerging into the dispensary; and finally surviving in the medical schools of today. Century following century of charlatanism, superstition, and ignorance, and mankind left in suffering all the time while the atom was being discovered and subdivided into electrons. The whole idea is unthinkable and preposterous. They poured oil into men's wounds at Crécy just as they used antiseptics at Port Arthur, and healing took place because the minds of fourteenth-century bowmen were as susceptible to impressions as twentieth-century riflemen.

The writer of the old "Religio Medici" believed in mummy powders and prayer, while the author of the modern "Imitation" insists on vivisection, and says that prayers "cannot reach the cells of the liver." The result is about the same in each case, because sickness is a state of consciousness. That is why Jesus declared, "Whether is easier, to say, Thy sins be forgiven thee; or to say, Arise, and walk?" and that is why Mrs. Eddy writes, on page 460 of Science and Health, "Sickness is neither imaginary nor unreal,—that is, to the frightened, false sense of the patient. Sickness is more than fancy; it is solid conviction. It is therefore to be dealt with through right apprehension of the truth of being."

The early Christians never dreamed of separating the healing of sickness and sin. They recognized that the divine command was to preach the gospel and heal the sick, consequently they preached sermons, as Jesus did, which healed the sick. It never occurred to them that the pagan doctors, busy over their tabloids of charred weasels' flesh and tinctures of sea scorpions' gall, were healing anything. They believed that prayer could not only reach the cells of the liver, it could even raise the dead; but then, they regarded prayer a little differently from some modern critics.

A man who prays without ceasing is certainly not a man engaged in incessantly beseeching an omniscient Deity to change His mind and act differently. "Desire," Mrs. Eddy writes, on the very first page of Science and Health, "is prayer," and the man who incessantly desires to possess the Mind "which was also in Christ Jesus," is the man who continues instant in prayer. In order, however, that prayer may be efficacious, it must be scientific, not in the sense of Sir Oliver Lodge, but in the sense of the New Testament. The New Testament writers use a phrase, persistently and inadequately translated "knowledge of God," which should, of course, be translated "scientific knowledge of God." Such a knowledge is a knowledge of absolute Truth, beyond which there can be no knowledge fuller or more exact. This is the knowledge of the truth which Jesus declared would make the world free; the knowledge which can be demonstrated as all scientific knowledge can be, not in theories of the transmutation of matter into what Sir William Crookes terms "protyle," or the formless mist, nor even in what Sir William Ramsay terms the manifestation of energy, but rather in the healing of sickness, the overcoming of sorrow, the destruction of sin.

Nevertheless, natural science, if I may adapt a phrase of Mr. Whistler's, is, like nature itself, creeping up. No more is the believer in the miracle met with the bludgeon of "the Gadarene pig affair," or the enunciator of the unreality of matter confronted with the argument of the upraised heel. The miracle, the exegetist and the natural scientist begin to see, is the demonstration of a scientific theory; the unreality of matter, the natural scientist and the exegetist are slowly coming to perceive, is the theory of which the miracle is the demonstration. The only absolute science, said Aquinas, is theology, or the word of God; all the same, this science, as Aquinas fathomed it, was nothing more than what Paul describes to the Romans as "a zeal of God, but not according to knowledge." To the Franciscan Aristotelian, theology was the knowledge of an anthropomorphic Deity, but to Paul, theology was that scientific understanding inseparable from the Mind of Christ, and it was the Mind of Christ, and not the person of Jesus of Nazareth, which asked, "Whether is easier, to say, Thy sins be forgiven thee, or to say, Arise, and walk?"

The Bible is either true or it is not. The Mind of Christ either once healed the sick and raised the dead or it did not. If it did, these things can be done again, as Jesus insisted, in the exact ratio in which a man knows the absolute Truth; that is, acquires the Mind of Christ. Sir Oliver Lodge launched the colossal truism that truth was in the world before modern natural science, which is only another way of saying that modern natural science is only very relatively scientific, which we all know. Jesus, walking on the sea of Galilee, broke the law of gravity just seventeen centuries before the apple, dropping in the garden at Woolsthorpe, revealed it to Newton. Nevertheless, modern natural science explained the "Riddle of the Universe," and denounced the immortality of the human soul which Sir Oliver proclaims.

What is the immortality of the soul which Huxley, Tyndall, Darwin, Herbert Spencer, and all the helots of materialism have "sniffed at"? Tennyson says in "In Memoriam":—

> And trust,
> With faith that comes of self-control,
> The truths that never can be proved
> Until we close with all we loved,
> And all we flow from, soul in soul.

All the same, neither the view of Sir Oliver nor Lord Tennyson can be made to square with the Bible. The soul, in the psychology of the Hebrews, was simply the animate principle in matter, and the bird, beast, and fishes of Genesis were all created with souls. Any one who will take the trouble to turn to the Psalms will see just what the writer thought about the immortality of the soul, and any one who will turn to the New Testament can learn what Jesus thought of it. The Greek of the New Testament and the Hebrew of the Old have precisely the same material meaning. In rare instances, it is true, a deific, not a human, significance is required by the text, but this only makes scrupulously accurate what Mrs. Eddy writes on page 482 of Science and Health: "The proper use of the word *soul* can always be gained by substituting the word *God*, where the deific meaning is required. In other cases, use the word *sense*, and you will have the scientific signification. As used in Christian Science, Soul is properly the synonym of Spirit, or God; but out of Science, soul is identical with sense, with material sensation."

The fact is, that most of these criticisms originate with critics who have not grasped the elementary fact, driven home so vigorously by Froude in his discussion of Spinozism, that every writer is at liberty to define his own terms, and that these definitions must be accepted in order to render discussion permissible and possible. So long as critics discuss Christian Science on the basis that you can legitimately define an isosceles triangle as an oblong, and then dismiss Euclid as nonsense, they will succeed in nothing beyond exposing

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their own ignorance. Christian Science is Science, and must be discussed exactly. It is Science, and therefore it depends on demonstration. Humanity has accepted religion for centuries on the basis of the blind faith of St. Gregory. Christian Science demands a return to the demonstrable Science preached by Jesus of Nazareth in Palestine.

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[Ezra W. Palmer in *The Gazette*, Colorado Springs, Col.]

The gentleman of the medical fraternity who attacked Christian Science in a recent issue, objects to it because it teaches the fallibility of the material senses. He quotes the lecturer as saying that "only disaster follows this evidence," and then enters a plea for the physical senses, claiming that life, goodness, intelligence, mind, love, are all, as he puts it, "predicated" on the human senses.

The critic shows his ignorance by declaring that Christian Science is based on feeling, which he defines as love, and declares "there can be no such thing as love without the senses." Again he is reminded that St. John defines God as Love, and this infinite, ever-present Love is the basis of Christian Science. Nowhere in the Bible is there any warrant for the assertion that Love, when used as a synonym for God, or when used to define man's relation to God, as in the sentence, "Thou shalt love the Lord thy God," has any connection whatever with the physical senses or any human emotion or feeling. Such a view is a travesty on the teachings of Jesus, and the apostles and prophets. An analysis of the claims of disease, sin, sickness, and disaster, shows them all to be based upon the evidence of the physical senses. It is this false evidence deluding mankind which Christian Science combats. Did men understand God, look to Him singly and entirely, sin, sickness, and death would pass away, and man's rightful existence as a pure and perfect child of the ever-present God would be apprehended and demonstrated.

The weakness of this critic's attack on Christian Science lies in his inability to distinguish between spiritual verities and the material sense of things. As well argue that the earth is flat because the eye does not see otherwise. There is not the remotest possibility of Christian Science ever being associated with hospitals, as he surmises. Christian Scientists have in God a safer reliance in trouble than any human treatment can bestow.

Our medical friend boasted of the growth of medicine and surgery, while declaring that Christian Science "will never advance one step." This is rather amusing in view of the marvelous growth of Christian Science all over the civilized world. Judging from the speeches at the recent health congress in Colorado Springs, the growth of medicine and surgery has not been in the direction some of its sanguine backers would desire. One well-known medical authority declared that "the mortality rate for many diseases, in spite of advanced surgical and medical knowledge, was increasing at an alarming rate." Another declared our money loss in the United States because of sickness alone was seven hundred and fifty million dollars. *Materia medica* has held the field for thousands of years. The above are its confessions of failure. In view of this admitted failure, it is well to give earnest heed to the adherents of Christian Science, who declare they have more freedom from every form of illness than ever before, and can point to the healing of every known disease through their understanding of God.

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[George Shaw Cook in *Peoria* (Ill.) *Star*]

As quoted in a recent issue, the Rev. J. M. Darnell describes a new church, of universal appeal, which he prophesies will some day be established among men, apparently disregarding the fact that such a church already exists. Had he more accurate knowledge of the nature and purpose of the Christian Science church, instead of decrying it and wishing for its downfall, he would recognize in it the fulfilment of his own expressed desire for a church of universal brotherhood declaring the universal fatherhood of God. This church was established by its Founder for the purpose of reinstating primitive Christianity, which includes the healing of the sick as well as the reform of the sinner, in the Christ way, through the power of God. That its mission is being faithfully performed, is attested by unnumbered thousands of grateful beneficiaries in all parts of the world; and it does not exclude the man with the "pick and shovel," as our critics say, but invites him freely to its services, where he is welcome to a seat that is provided for rich and poor alike, by the voluntary contributions of those who give cheerfully for this purpose, according to their several ability. It seems regrettable, therefore, that the Christian Science church should have been described as the church of the rich and exclusive, merely because its members generally have learned how to be well and prosperous, not at the expense of their neighbors, but because of an enlarged sense of the presence and beneficence of God.

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[Written for the *Sentinel*]

Truth's Vestal Dawn

CASSIUS M. LOOMIS

THE very hills 'round Bethlehem teemed with song.
The east was fringed with myriad golden beams;
The world was just awakening from its dreams
Of human guile and undefeated wrong.

A memorable hour! yea, blessings crown the day.
Hear ye, O earth, the Prince of Peace is born!
Such was the gladsome theme that fateful morn
Throughout Judæa's hills and far away.

A breath of silence, such as might foretell
A crash of earthquake or a tempest drear—
A silence such as sturdy yeomen fear—
Upon the morn that breathless moment fell.

Then, like a shout from out a sheen-lit sky
A host of angel voices sang as one:
Our vestal babe is born! God's will be done!
Praise ye, O men, the powers enthroned on high.

God's will indeed! behold the kingly crown—
The majesty of Truth, behold its sway!
A living faith for all the world today
Hath swept the earth and cast our idols down.

Sayest thou the hills of Holy Writ seem cold?
The night of conflict has been long, perchance.
The doubting heart may look toward heaven askance,
And men may stray from out the Christly fold.

Yea, be this true—God is our Father still.
The mighty leaven worketh, fear ye not.
Throughout all space there is no truant spot
Unhallowed by the Father's changeless will.

Peace, peace, be still, O doubting heart bowed low.
A new-born Christ on earth awaiteth thee.
Love's gospel, lived anew, hath made us free
From fear, from sin, from every mortal woe.

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Editorial

"Yesterday, and today, and forever"

WITHOUT any disparagement of the good things directly within their own sphere of action, and the multitudinous efforts for social betterment which the churches find themselves called upon to advocate from their pulpits, we quote as follows from an editorial which appeared recently in the *Kennebec Journal* of Augusta, Maine:—

The third Sunday in December is urged upon pastors, Sunday schools, young people's societies, and all other religious societies as "peace" Sunday.

It almost seems that every Sunday will be a "something" Sunday, by and by. If churches and religious societies will consider what Jesus Christ's platform was, they will find themselves standing for peace, clean living which prevents disease, and for every other good thing which modern advertisers are likely to attribute to their own perception and profound study. The practical study of what Jesus Christ taught, nearly two thousand years ago, will give new ideas on "peace" policy, arbitration, and resistance of microbes.

Let's have a genuine Jesus Christ Sunday, and invite all in to hear something new and remarkable from ancient annals of peace, good will, arbitration, human love, and human cleanliness that is divine.

This editorial puts its title in the form of a very significant question, "Why not a Jesus Christ Sunday?" From this we infer that the writer of it was of the opinion that it is the business of the churches to present any and every question which they may discuss, from the standpoint of the teachings of Christ Jesus. This certainly seems to be the proper viewpoint for every Christian on every public question. Take, for instance, the question of peace. What more need be said on this subject than the words of Christ Jesus in his Sermon on the Mount? Is not the golden rule the foundation for universal peace? Is not the love of neighbor for neighbor, in its universal application, the beginning and the ultimate of world peace? And do we not find that every virtue and every kindly deed is in accord with the teachings of our great Master, because he taught the omnipotence of good and the omnipresence of Love?

All these things would be prominent in what the *Journal* refers to as "a Jesus Christ Sunday," but there is one thing which would have to be more prominent than any other in the observance of such a Sunday, else the title would be more or less of a misnomer. We refer to what Mrs. Eddy has spoken of as the "lost element of healing" (Church Manual, p. 17), the power to heal that was lost only because it was not given its rightful place in Christian ministry from the third century to the nineteenth, when Mrs. Eddy again made it the test of an understanding of the Master's teachings. An equally potent reason for the temporary submergence of this healing power was because it was decried as an ungodly presumption on the part of those who desired to give literal obedience to Jesus' command to heal the sick.

The vital fact in the teaching of Christian Science is the ever-presence of the Christ; as Paul expresses it in his epistle to the Hebrews, "Jesus Christ the same yesterday, and today, and forever." Then that phase of the ministry of Christ Jesus to which so much attention is given in the gospels, that of the healing of the wounds and bruises of suffering and sorrowing humanity, cannot consistently be ignored by his professed followers today, nor is there any other phase which more definitely shows the at-one-ment of Father and Son.

"A Jesus Christ Sunday" in the churches would be one in which all the gospel of Christ Jesus would be preached and demonstrated, and if the churches are not having fifty-two such Sundays each year, then there is something wrong. Our Master said, "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you;" and if this injunction was universally obeyed, there would be no need of special Sundays in the churches. Neither would there be complaint about lack of attendance at church services, for the churches would be bringing in the millennium and demonstrating the fatherhood of God and the brotherhood of man, that understanding of God as the infinite Father which obedience to the supreme commandment, "Thou shalt have no other gods before me," inculcates.

ARCHIBALD MCLELLAN.

Christmas Lessons

WITH most of us, especially those who are no longer children, Christmas is a retrospective season, and we are apt to compare the past with the present, possibly to indulge in vain regrets for the days that are gone, when perchance the good we then had was little appreciated. In any event, it is surely well worth while to ask ourselves what lasting gain of joy and gladness is ours from these anniversaries, and what treasure of holy memories—of love, unselfishness, and forgiveness—we have laid up for the days and years to come. Some of the children count the dolls, the tops, and other toys which came to them at Christmas, and wonder if another season will bring as many gifts. The older people smile at this, knowing the transitory nature of toys, but do they inquire of themselves how much they have to show of the things that perish not "with the using"?

All this and much more comes to thought as we read the chapter on Christmas in "The First Church of Christ, Scientist, and Miscellany," and strive to reach the altitude of thought attained by our beloved Leader when she wrote (p. 262): "I celebrate Christmas with my soul, my spiritual sense, and so commemorate the entrance into human understanding of the Christ conceived of Spirit, of God and not of a woman—as the birth of Truth, the dawn of divine Love breaking upon the gloom of matter and evil with the glory of infinite being." As we ponder these words, we can be no less than grateful that through her teachings we have been in large measure freed from the tyranny of custom, and thus enabled to celebrate Christmas with our spiritual sense and witness to "the dawn of divine Love" in human consciousness. Thanks to Christian Science, our awakened spiritual sense pierces the gloom of mortal mind, sees the light of Truth, and hears above the rumors of strife and carnage the angels' sweet strain of promised peace on earth, and of "good will" not only to men, but among men.

Let none think that because Christian Scientists have to a large extent turned away from its outward and material observance, they forget to gather the lessons of Christmas. If they ever do so, it is because they have not followed their Leader in launching out into the depths of divine Truth. "A Christmas Sermon" in her "Miscellaneous Writings" (p. 161) lifts the pall of material and personal sense, the belief in a departed Saviour with which our religious concepts were shrouded, and declares the ever-present Christ, or to quote St. Paul, "Christ in you, the hope of glory." In addition to this sermon, and many other vital words by her on the same subject, we have that profound though perhaps little understood message given in the illustrated poem, "Christ and Christmas," of which we might say as did the Master of some of his own utterances, "Let him that readeth understand." It points to the divinity of the Christ, as "the way, the truth, and the life," and shows that only as we leave behind us the mortal concepts of birth and death can we fully understand the Christ-healing and demonstrate it in every hour of human need.

Today a rare gift is offered Christian Scientists in the

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new book, "The First Church of Christ, Scientist, and Miscellany," a volume rich with the ripened fruits of inspiration, wisdom, and spiritual experience. It invites us to a Christmas which shall be with us all the days of the year, when we can say, in the spirit of Isaiah, "Unto us a child is born, . . . and his name shall be called Wonderful." Many there are who say this with gladness, because Christian Science has done for them what Jesus said the Comforter would do. For them (to quote again the new book) "this truth has traversed night, through gloom to glory, from cradle to crown" (p. 257). The Christ-idea is for them crowned with the power that heals and saves and blesses. Its light is outshining the darkness and is no longer uncomprehended, and as Mrs. Eddy goes on to say, "at this immortal hour, all human hate, pride, greed, lust should bow and declare Christ's power, and the reign of Truth and Life divine should make man's being pure and blest." Such be our Christmastide!

ANNIE M. KNOTT.

Atonement

THE greatest possible contribution to the settlement of theological problems is found in the teaching of Christian Science that the rational and demonstrably true interpretation of the Scripture must in every instance begin with God, and that it must consent to no concepts which are out of harmony with His ideal and infinite nature. This at once settles the question of the spiritual nature of God's universe and of man. It also settles the question of the nature of evil and supplies an intelligible basis for the doctrine of atonement, the philosophy of salvation.

To have part in the atonement, writes Mrs. Eddy, is to "rise into newness of life with regeneration" (Science and Health, p. 24). The definition of the meaning of the word is thus taken out of the field of dogmatic contention, and made a matter of practical demonstration. The thought of divine appeasement, or of meeting the demands of violated divine law, as modern scholastics would put it, thus gives place to the thought of human redemption, and passive dependence upon what Christ has done for us yields to the impelling realization that we must become Christlike, and do the Master's works.

The fundamental thought of most theological views of the atonement is that it is a change effected by the sacrifice of Christ Jesus, in the attitude of God toward men by which their salvation or unity with Him is made possible. Christian Science, on the other hand, teaches that the atonement is the "exemplification of man's unity with God" (Science and Health, p. 18); that it is not a means to an end but the end itself, and that the efficiency of Jesus' sacrifice inheres in his practical demonstration, for all men and for all time, of the power of Truth and Love, embraced in human consciousness, to overcome sin, sickness, and death. Mrs. Eddy daringly presents this point of view when she goes on to say that Christ Jesus "did life's work aright" to show men "how to do theirs, but not to do it for them nor to relieve them of a single responsibility."

Those who accept the parable of the prodigal son as our Lord's interpretation of the gospel, his poetically illustrated statement of the philosophy of salvation, must be impressed with the fact that the only thing called for by way of provision or preparation for the wanderer's reinstatement as a son, was the return to his father in a spirit of repentance for his wrong-doing, and of willingness to be obedient to his father's will. There is no hint that the father had to be appeased, or that the unworthiness of the boy had lessened in any degree his loving interest.

Christian Science brings a great illumination to this whole subject in its recognition of God as infinite Truth, and here the at-one-ment with the truth of natural law and order into which students and experimenters have come in the field of physics, mathematics, etc., supplies us with many helpful analogies. This unity is always incident to and in direct ratio with escape from error, the ignorance of misapprehension or false sense, and it is verified by the fact that the authority and power of the investigator is correspondingly increased. Thus through his successful seeking Mr. Edison has gained that marvelous acquaintance with and command of elemental forces which has made his name so familiar, his life a blessing to humanity. Divine Truth is always available when we sincerely desire to be at one therewith. It demands no placation or appeasement, though forever opposed to error, and all its resources are instantly at our disposal when we come to know and honor its law.

As understood in Christian Science, Truth is one, embracing in manifestation all real being; and at-one-ment with Truth, with God, is gained, therefore, as we progressively awaken to right consciousness, our true selfhood. It is thus seen that Truth and its manifestation, Principle and its idea, God and spiritual man, are forever at one and need no reconciliation; that between Truth and error there can be no reconciliation, and that our at-one-ment is achieved in the measure of our possession of the Mind that was in Christ Jesus.

JOHN B. WILLIS.

Lecture in The Mother Church

The First Church of Christ, Scientist, in Boston, Mass., announces a free public lecture on Christian Science, by Prof. Hermann S. Hering, C.S.B., a member of the Christian Science board of lectureship, in the church edifice, Falmouth, Norway, and St. Paul streets, Back Bay, Boston, Monday evening, Dec. 29, at eight o'clock. The public is cordially invited.

Among the Churches

Current Notes

STILLWATER, MINN.—The little society at Stillwater has been accorded the privilege of holding service in the new prison every alternate Sunday, beginning at nine o'clock. There is a beautiful auditorium, which seats more than eight hundred on the ground floor, and which is reserved for the prisoners, with a gallery seating about three hundred reserved for visitors. Yesterday morning [Oct. 19] there were in attendance about one hundred and fifty prisoners and about one hundred visitors. Almost all of the prisoners join in the singing, in the audible repetition of the Lord's Prayer, and in the responsive reading. The responses are increasing every week.—*Correspondence.*

RIVERSIDE, CAL.—The two Christian Science churches of this city combined their efforts, and as a result their booth at the fair was very attractive. Here one found a quiet place to stop, where Christian Science literature was provided.

Riverside Enterprise.

CHICAGO, ILL.—A new Christian Science reading-room has been opened at 225-227 The Temple, 108 South La Salle street. These rooms are maintained for the free use of the public by the twelve Christian Science churches in Chicago.

Chicago Tribune.

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MEDFORD, ORE. At the county fair held recently in Medford Ore., a *Monitor* free reading room was maintained with gratifying results. All the Christian Science periodicals, with the exception of *Der Herold der Christian Science*, were on hand for free distribution, and the daily average of literature given out, for the five days of the fair, approximated sixty pieces. Much interest was shown by people hitherto unfamiliar with Christian Science and its literature; and that the work was not without practical results was evidenced, not only by later requests for reading matter, but by the presence of new faces in the Sunday congregations. Since the first of April, the reading room of First Church in Medford, through its distributing committees, has sent out literature amounting to a monthly average of three hundred and seventy-five copies of the different periodicals. In the month just past the total reached was practically five hundred.—*Correspondence.*

MELBOURNE, AUSTRALIA. Country residents flock to Melbourne in thousands for "show week," and this year the attendance numbering in all just within one hundred and eighty-five thousand, at the annual exhibition of the Royal Agricultural Society, exceeded by twenty-five hundred the highest record of previous years. Last year, First Church of Christ, Scientist, Melbourne, provided a reading tent on the show ground. Improved arrangements, consequent on last year's experience, were made this year. The tent was again well patronized, and several of the visitors in expressing great take for the opportunity to rest, also voiced their appreciation of the excellent nature of the literature provided.—*Correspondence.*

[illegible] The Christian Science reading room, started by the local society at the recent county fair held at this city, was very much appreciated by its many visitors. As a result of the work The Christian Science Monitor, and several copies from the Publishing Society, were sold each day of the fair. A special effort to acquaint our visitors with the good work of the church was always noted with interest. A large box was devoted to these literature, and the reading of the pamphlets of Christian Science [illegible].

[illegible] The Christian Science Society of [illegible] was organized a month ago. The Christian Science [illegible] every Sunday at 11 o'clock. Last month [illegible] attended the meetings. [illegible] Christian Science [illegible]. Here and there [illegible] heard what Christian Science has done for them. [illegible].

[illegible] The new Christian Science church which is being built [illegible] of the finest in the district. Tenders and [illegible] a meeting [illegible] and when the doors are opened [illegible] Rev. [illegible] to [illegible] and [illegible].—*The Times.*

[illegible]—The Christian Science Society of [illegible] that [illegible] of the city [illegible] Rev. [illegible] a [illegible] [illegible] [illegible].

[illegible] The Christian Science [illegible] [illegible] Rev. [illegible] [illegible] [illegible]

by those who are recognized as having authority to speak. We are all glad to obtain information, except perhaps on questions pertaining to religious faiths other than our own. It is well for us that most people accept without question the religious beliefs of their mother, for her religion has made the mother the ruler of the Christian world; and it is but natural that we should feel a resentment toward any encroachment upon that particular religion which made our mothers to us individually the highest exponents of the human race.

Many characters demand something that is not found in their early environment, and the gratification of those desires has led to explorations into the various fields of science and religion. Among the many sects of the Christian religion is one which has come into being during the lifetime of most of us. Those who can view it with as little prejudice or bias or bigotry as it is possible for those of one faith to view the effects of another faith on its devotees, must ascribe a resultant serenity or happiness upon its followers which is not common, and which leads us to believe that it is a great boon to those who have embraced it. It is to learn more of this religious faith that we are here this evening, and I am sure we will all derive a great deal of instructive pleasure from the lecture which will now be delivered.—*Correspondence.*

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Fortuna, Cal.

Hon. Clarence A. Buskirk, who lectured on Christian Science at the Methodist church, was introduced by Mrs. M. E. Van Duzer as follows:—

The understanding of God which is gained through the study of Christian Science may be likened to Jesus' parable of the talents. The talents which were put to use increased with usury. The understanding of God increases or unfolds through application, while the unused talent decays and is lost. Christian Science is indeed a practical religion, useful daily and hourly. Only through living the precepts which Jesus taught are Christian Scientists enabled to prove the omnipotence and omnipresence of God here and now; "a very present help in trouble," be it physical or mental.

The Humboldt Beacon.

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Akron, Ohio

Professor Olin of Buchtel College, in introducing Bicknell Young, who lectured on Christian Science, said:—

It is indeed a pleasurable honor to stand before this splendid audience to present the speaker of the evening upon a Christian subject.

Christianity is not upon the defensive, as some critics of life would have us believe; it moves forward, conquering, and still to conquer, every stronghold of sin and suffering and sorrow. Of sin it is promised, that "the knowledge of the Lord" shall cover the earth "as the waters cover the sea;" of suffering, that our joy shall be full; of sorrow, that God himself shall wipe away the tears from every eye. We are fighting forward in a tremendous campaign that will not be finished until we are redeemed, soul and body, to purity and strength. We sing,—

Like a mighty army,
Moves the church of God.

An army moves in brigades and battalions and regiments and companies, and in the battle different divisions may have different duties. One may attack this stronghold, and another that; one may charge up a mountainside, and another sweep the plain; each makes its own challenge, and backs it up with its life; but the victory of one is the victory of all.

So in the Christian struggle, different divisions may have different points of attack; each gives its challenge, and backs it up with its life of devotion. Christian Science makes its challenge to the materialism of this day, and it is a mental challenge. Material philosophy and Christian Science cannot both live. Christian Science is a sane attempt to build human life upon a basis of spirituality; and to this every Christian can say "God speed." But in establishing life upon a spiritual basis there are far-reaching consequences in the physical plane, and Christian Science has the courage to face the logic of its own argument. In this, too, every Christian can say "God speed," since the victory of one is the victory of all.—*Correspondence.*

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Cambridge Springs, Pa.

A lecture on Christian Science was given by Virgil O. Strickler in the Avenue Theater to a very attentive audience. The lecturer was introduced by Mrs. Carrie Stoughton, supervisor of music in the public schools, who spoke as follows:—

We are living in an age of progress, in a time when people are wanting to know about many things. A spirit of inquiry is abroad, and there has never been a time when men desired so earnestly to know about those things which lie back of the physical, in the realm of the metaphysical, and which are perceived but dimly by man in his present state of advancement. Christian Science is the science of metaphysics, and goes back to the unseen cause of visible effects. You are here tonight because you have heard something about it. You perhaps know of some one who has been brought from the brink of the grave, or another who has been healed of a so-called incurable disease, or others who have been brought out of poverty, discouragement, or other abnormal conditions. So, in order that those who desire it may learn more of Christian Science, and also to correct some erroneous impressions regarding it, we have one with us this evening who will speak on the subject that is engaging the attention of people the world over.—*Correspondence.*

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Lectures to be Delivered

Boston, Mass.—Prof. Hermann S. Hering, Church Edifice, Falmouth, Norway, and St. Paul streets, Back Bay, 8 p.m., Dec. 29.

Chicago, Ill. (Sixth Church).—Bicknell Young, Church Edifice, 11321 Prairie avenue, 8 p.m., Dec. 29.

Galveston, Texas.—Bicknell Young, Hotel Galvez, 8 p.m., Dec. 21.

Harvey, Ill.—Bicknell Young, Sangsten Hall, 154th street, 8 p.m., Dec. 30.

Hastings, Neb.—Clarence W. Chadwick, New Kerr Opera House, 8:30 p.m., Jan. 2.

Hempstead, N. Y.—Virgil O. Strickler, Firemen's Hall, Fulton street, opposite railroad station, 8 p.m., Dec. 29.

Honolulu, Hawaii.—William R. Rathvon, Royal Hawaiian Opera House, 8 p.m., Dec. 21. (Second lecture.)

Los Angeles, Cal. (Second Church).—Col. William E. Fell, Temple Auditorium, corner Fifth and Olive streets, 8 p.m., Dec. 20.

McKeesport, Pa.—Virgil O. Strickler, White's New Theater, 8 p.m., Dec. 28.

New York, N. Y. (First Church).—Virgil O. Strickler, Church Edifice, Central Park West and 96th street, 8:15 p.m., Dec. 30, and 8:30 p.m., Jan. 1.

Oxford, Mich.—Bicknell Young, Opera House, 8 p.m., Jan. 3.

Port Huron, Mich.—Bicknell Young, Masonic Temple, 8 p.m., Jan. 2.

Uniontown, Pa.—Virgil O. Strickler, West End Theater Building, 8:15 p.m., Dec. 28.

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Testimonies of Healing

It would be impossible within a limited space to do more than enumerate the profound changes of thought which Christian Science has wrought in me during the seven years I have known of it. When I first saw the text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, I was numbered among that negative class of people called agnostics, a name which I suppose all its advocates recognize as eminently unsatisfactory and indicative of a waiting frame of mind, a waiting for more definite knowledge than the creeds and dogmas of centuries are able to supply. I had studied natural science for many years, having graduated from Cambridge University in the departments of chemistry, physics, and the biological sciences, and had subsequently engaged in research work there, publishing the results of that work. During the time between leaving Cambridge and my first introduction to Christian Science, I had taught and lectured on natural science in one of England's largest schools, where the principal part of my work consisted in laying the foundation of a future medical career for the boys who attended my classes.

When Christian Science was first presented to me, it was essentially a new theory, which required the proof of application and derived result before it could be accepted as true, just as any other theory required to be tested. During these seven years it has been shown day by day, in thousands of instances, to be not a mere theory, but a statement of definite, unchangeable law, which is susceptible of proof at any time and in any place, and which in its application has been attended by entirely satisfactory and successful results in the exact proportion to my faithfulness in obeying the law.

Among the many proofs of the law of demand and supply which Christian Science offers, from the point of view that it will supply what is needed, I wish to return my deepest gratitude for one which came to me. I was a passenger on the steamship Titanic which collided with an iceberg and sank in mid-ocean on April 14, 1912, and I am convinced that if it had not been for the knowledge of Christian Science, and the application of such knowledge to overcome conditions of fear and danger, my name would now be on the list of the missing. We know, as Christian Scientists, that we are learning day by day to rely on God absolutely for our help in every condition of human life, and are content to accept the innumerable blessings which come to us as a result of such reliance, without seeking or wishing to know the intermediate steps that come between our faith and its results. But in this case the way in which a small knowledge of Christian Science protected me, and led me out of danger, is so unmistakable that it may be helpful to relate it.

At the first sign of danger, after the collision occurred, I went to my cabin and read the ninety-first psalm through carefully three times. I had just turned from this study to the interpretation of the twenty-third psalm as given in Science and Health (p. 578), beginning, "[Divine Love] is my shepherd," when the final call on deck was made. I put the Bible and Science and Health in my pockets and responded to the call, armed with the knowledge which Christian Science reads into the ninety-first psalm, known as it is to every Christian Scientist as a refuge in time of danger. In this mental condition I was able to remain quietly in the position where I first placed myself, on the starboard side, and watch the boats, which had been lowered to the deck below, fill with the women and children collected there, descend to the sea, and row away into the darkness. While doing so, a rumor went around among the men on the top deck that they would be taken off on the port side, and although subsequent events proved it had no official origin, this report seemed at the time to be authentic, and was accordingly acted upon by nearly every one. But it seemed more in harmony with the spiritual sense of the ninety-first psalm, more in tune with the teaching of Christian Science, to "be still, and know that I am God," to avoid the crowd and remain quietly on the starboard side until some opportunity of escape presented itself.

Some little time later there were repeated calls for women on the deck below, where the boats were being filled, and looking over the edge of the top deck I saw a life-boat almost full. No more women were to be found, and one of the crew, seeing me looking over, first inquired if any women were to be found on the top deck, and on my replying that they had all been sent down half an hour before, he told me to jump in. I did so, and the boat was presently lowered to the sea. After some hours of wandering about in the darkness we reached the Carpathia safely, where all the passengers landed in perfect health and without any untoward incident.

From the moment of being picked up from the life-boat I was free from any sense of strain or shock, and during the four days on the Carpathia I found the knowledge of Christian Science sufficient to meet every condition that presented itself. When finally landed on the dock at New York, there was an insistent sense of loss, since all my baggage, clothing, and money had gone down with the ship. But here again the knowledge that Christian Science gives was able to destroy this thought and prove that every human need is supplied by reliance on God as the source of all supply. I had insured my baggage, a few minutes before embarking at Southampton, for a sum that covered the whole cost of new trunks and clothing. My money, which had been entrusted to the purser of the Titanic and locked up in his safe, was in the form of a letter of credit and bank-notes. The amount of the former was easily made good to me, and the numbers of the latter had been noted by my bankers, so that the value of these notes was returned to me by the Bank of England in due course.

There can be no reasonable doubt that Christian Science was the means by which I escaped from the wreck of the Titanic, and it is equally certain that any knowledge which I had of the material laws of natural science was useless on such an occasion. It would never have occurred to me to turn to the latter for help in such conditions of danger, but it was quite a natural and almost unconscious act to resort at once to the Bible and the interpretation which Christian Science gives. Equally natural was it to bring away from the wreck the Bible and the Christian Science text-book as the most important things with which to face the embarkation in boats and the drifting about on the sea. Something of the true value of Christian Science was revealed to me that night, and the way its students come to appreciate their reliance upon it.

The debt which we as Christian Scientists owe to our Leader, Mrs. Eddy, the Discoverer and Founder of Christian Science, is brought home to one by an experience of this kind. I have realized more than ever before that such results are attributable directly to her purity of insight, her unconquerable determination to learn the exact truth about God in the face of every obstacle, and the spiritual nature which enabled her to place on record the availability of divine laws for humanity in every conceivable circumstance.

Lawrence Beesley, London, England.

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I owe so much to Christian Science that I feel it a duty to send my testimony. I do so with a heart overflowing with gratitude to God, also with thankfulness to Mrs. Eddy, for my healing. It is now over two years since I was practically lifted from the grave and relieved of my ailments.

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I was said to be of a very nervous disposition from infancy up, while my eyes were very weak, and I began to wear glasses when quite young. I had frequent headaches, which were said to result from the condition of my eyes; but I always attended school, as it was my desire to become a teacher, and my wish was at last granted.

I began to teach the primary grades of my home school, and I dearly loved the work, but during the second year I became very nervous. I tried different so-called nerve tonics and seemed better for a while, but I then began to have what were called nervous breakdowns, the doctors saying that I needed a rest, and that I would have to give up my teaching if I wished to get better. My illness finally ran into what was called epilepsy, for which all cures that were ever heard of were tried. I also had throat trouble and would catch cold easily. My lungs became affected, so I was ordered to take long walks, and physical culture was tried. I walked two or three miles every morning, and dieted for months, but all in vain. I became very weak and had to give up walking, as my strength seemed to be leaving me and I was decreasing very much in weight.

I could not understand why I should suffer so, for I was a church-member, always tried my best to live a Christian life, but never could comprehend why God should punish me in that way. I often prayed to God to take me or deliver me from my misery, for I can never express in words my suffering. My older brother had been employed in the city for some time and wished us to go there, so we went; but after several months I became very much worse. I coughed more, my lungs pained me continually, and at times I could not talk above a whisper. I had been confined to my bed for several weeks when a noted specialist was called. He pronounced my case tubercular, and said that one lung was completely dried up and the other one was affected. He also said I could not live longer than a week, and perhaps not so long. He gave me medicines to quiet my nerves, but said I could not be cured.

We had not then heard much of Christian Science, but the manager of the company by which my brother was employed stated that his wife had been cured of several ailments by Christian Science and referred him to a practitioner. My brother came home and spoke to my mother about it, and the practitioner was called. I told her about all of my diseases, aches, and pains. She then explained God's love to me, said that my diseases were not real, and that God does not cause His children to suffer; that I could eat anything I wanted, and it would not hurt me. She was kind and patient, and she loaned me her copy of Science and Health and gave me three treatments in all, I think. I began to improve at once, and after the first treatment the thought came to me that if my other ailments could be cured, my eyes could be, too, and I took my glasses off at once and have not used them since, and my eyes are normal in every way. I felt much better, and every word in Science and Health was so interesting that I could not leave it. I read and reread it, for its teaching seemed so true and wonderful.

My health is now perfect in every way. I am healed of all my diseases, aches, and pains. I was greatly reduced when I began treatment in Christian Science, but in two months I gained considerable and am now quite robust. I am working every day, and can never express in words my thankfulness for this healing and the understanding which I have gained. When I meet my old friends and neighbors who knew of my ill health, they look at me in astonishment, as I have changed so much. I want to live so that others may see that there is something in Christian Science and its teachings, and that God's way is the only way which leads to life eternal.

Miss Frances Schlatter, Fort Wayne, Ind.

My attention was directed to Christian Science through the healing of my gums, also of a bowel difficulty of twenty-five years' standing. I then began the study of the text-book, "Science and Health with Key to the Scriptures," in which Mrs. Eddy says that "desire is prayer" (p. 1). It had been my prayer all my life long to know God, and I am learning each day that as our consciousness is purged of all error, evil, we come to understand Him. With even a slight understanding of Christian Science, I have overcome an irritable, impatient disposition.

About four years ago my daughter and I were coming home, and just as I started to get off the street-car, I discovered that it was still moving. I was thrown face downward, but I turned over and struck on my back. My head did not strike the pavement, and I was on my feet as quickly as I had fallen, to the surprise of those around me. Every one was excited but myself, my daughter fearing that I was seriously hurt; but I held God steadfastly in my thoughts and divine Love protected me.

One night in October, 1910, as I was asleep, these words came to me so vividly that I awoke:—

God moves in a mysterious way
His wonders to perform.

I was never able to interpret the dream until the night of Jan. 7, 1911, when I received a telegram telling me of the tragic death of my daughter. For a few moments I never moved, then the thought came to me that to God there is no separation, and some time afterward I remembered my dream and said: No, God does not move in a mysterious way, but in a divinely natural way, and to Him there is no death. What a sense of peace came over me in knowing that God is Love, and not a God of wrath! I have realized that God is my refuge and strength in times of sorrow, and through this great sorrow I am more humble and penitent. Mrs. Eddy says, "Sorrow has its reward;" also, "The more difficult seems the material condition to be overcome by Spirit, the stronger should be our faith and the purer our love" (Science and Health, pp. 66, 410).

For all that Christian Science has done for me I am indeed grateful to God, and thankful to Mrs. Eddy for giving us in Science and Health a "Key to the Scriptures," an understanding of Truth which brings peace and joy and a contented mind.—Julia Parker, Los Angeles, Cal.

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I should like to express my gratitude for what Christian Science has done for me and mine. I have a daughter who was sick for seven years, and we tried about twelve doctors, besides other material methods, but with no permanent benefit. When we were about to give up all hope of her ever getting well, she was induced to take up Christian Science, and from the reading of the text-book and a few treatments she gradually became better, and now she is as well as she ever was in her life. For this, and innumerable blessings that have come to our family in Christian Science, I feel deeply thankful to God, and also to that grand woman, Mrs. Eddy, for pointing the way.—Charles Cheesewright, Stockton, Cal.

This is to state that after an absence of more than two years my sister, Miss Jessie Cheesewright, visited her former home in Denver, where we first became interested in Christian Science, and I can certify that her healing has been complete, and that she is now in better health than she has been for many years. As a result of her healing my sister is a faithful student of Christian Science, and two other members of our family have become Scientists. I wish to express my deep gratitude for this healing, as well as for many other benefits.

C. V. Cheesewright, Denver, Col.

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I gladly give my testimony to the healing power of God, ever-present Truth and Love, for I was healed of what was called an abscess of the liver. I was very sick for six weeks, and had three different doctors attending me, but they all gave me up and said there was nothing more to be done; so I stopped taking medicine and turned to Christian Science. I sent for a practitioner, who gave me a few treatments, and in five days I was able to walk around. I am indeed grateful for all the blessings which have come to me through this healing truth.—B. J. Amsberger, York, Pa.

✧

Christian Science was brought to our notice over three years ago. I was then suffering from what was said to be a diseased condition of the heart, but through the reading of "Science and Health with Key to the Scriptures" by Mrs. Eddy, I was healed. I have also been healed of eye trouble which made the wearing of glasses necessary, and many other lesser ills have been overcome by the truth which makes us free. Not only have physical diseases been healed, but I have been blessed in many other ways.

I wish to express my grateful acknowledgment for all the benefits I have received, and my daily hope is that I may live so as to be worthy of the name Christian Scientist.

Grace Littlewood, Brooklyn, N. Y.

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I wish to express my thanks for having been able to get Christian Science treatment for our son, ten years of age, when he developed a case of measles. He also had a badly ulcerated mouth, and could eat scarcely anything. We are a long distance from a practitioner, so our letter did not reach her until three days after he was first taken ill, but as soon as treatment was given the healing was immediate. His mouth was so quickly and perfectly healed that he never felt the pain again, and he ate his food and went to sleep. He was entirely well, and there were no bad after effects.

My own understanding of Christian Science is small, but it has been sufficient to overcome croup for my son, and to heal a wound in his instep from a rusty pitchfork. I have also been able, by applying this truth as I understand it, to overcome the suffering from bad burns, once in particular, when I upset some boiling water over my chest. It would have been a bad scald under other conditions, but it did not hurt me at all after a few minutes. The place healed perfectly in a week, and left not the slightest scar. Besides all this I have been healed of chronic suffering of twenty years' standing. I am becoming more and more interested in Christian Science, and I read and study the Lesson-Sermon, also take the *Sentinel* and *Journal*, and hope soon to subscribe for the *Monitor*. I am more thankful every day for all the help and comfort which Christian Science brings.

Mrs. H. R. Morris, Wapella, Saskatchewan, Canada.

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I first heard an intelligent explanation of Christian Science in December, 1888, through one of Mrs. Eddy's loyal students. Many times previous to that I had prayed, in my way, to be guided out of the mental condition which seemed about to overwhelm me, and my prayers were answered when Christian Science was thus presented.

With three young children to rear and educate, and small means at my disposal, I was deeply distressed and discouraged. On the verge of despair, I had said repeatedly that if this is life it is not worth the struggle, and but for my children I would not continue it. I had made up my mind that if a separation from these little ones should ever become necessary, I would take my chances, and theirs also, on another plane. In this state of mind I asked if Christian Science could do anything for one's mental condition. I said I had no physical ailments particularly to be gotten rid of; that my trouble was mental, and that I wanted a religion which would change my whole thought. Then the answer came, "We generally get what we work for." My physical ailments disappeared as the mental atmosphere was illumined, mainly through the study of the letter of Christian Science and by imbibing the spirit as far as I was capable.

Since 1888 I have not used material remedies of any kind, having found Christian Science to be the panacea for all *ills*, both physical and mental, for myself and others. *I can only* express by my life my appreciation of our *beloved Leader*, Mrs. Eddy.—Mrs. Mary F. Gregory, Arkansas City, Kan.

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Before Science and Health came to me, my faith in the promises of God, though they were not fully understood, sometimes brought peace, and as a girl I prayed for a brother whom our good doctors expected to pass away within seven hours. I was reminded of a passage of Scripture which destroyed my fear, and this brother was out of danger three hours after the time the doctors expected him to pass away. In another illness, however, some years later, my prayers failed to heal him. Then Christian Science was recommended to him, and he was healed, though not quickly, and became Mrs. Eddy's student.

My brother sent me a copy of Science and Health, and because I felt I owed it to him to read it, I did so, with the prayer that if it were error I might perceive it; but only a few pages were read before I was convinced that Christian Science is Bible teaching, and true. I threw away the medicine for my children that had accumulated, and began to apply what I read. I was quite well myself; my fear was mostly for them. I did not get enough understanding of Truth to overcome this fear altogether, but Science and Health has lightened my darkness and given me health all these years. After one of my children was taken from me, I opened the Bible for comfort, and the first words I saw were these from Jeremiah: "Thus saith the Lord; Refrain thy voice from weeping, and thine eyes from tears: for thy work shall be rewarded, saith the Lord; and they shall come again from the land of the enemy." Science is indeed the promised Comforter.

Not long after I began to read Science and Health, a carbuncle made its appearance, but no one knew of its presence. I slept as usual and performed my regular duties. An injury to my eye caused me no suffering until the third night, when I was awakened by severe pain. I remembered that hate has no power, that matter is not power, for it is not intelligent; that divine Love is all-power, and everywhere present. Relief came at once and was permanent.

Some trouble with the knee brought on pain twice before Science and Health came to me, and after I began to study Christian Science the pain came again. No one knew of it, and the second time it made its appearance it was overcome instantly. I was down-town shopping, busy all day, and until evening did not think of what had once seemed so real. I saw that I must trust God more, and I would have more courage. This finished the overcoming of the ailment. I have seen some cases of instantaneous healing of so-called incurable disease, but better than all to me is the understanding of God and man that Science gives us, and through this understanding the ability to forgive our enemies, to overcome hate and fear.

Words cannot express my gratitude to God, and to our Leader, Mrs. Eddy, for all the good that has come and is coming to humanity through Christian Science. I am grate-

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ful for the work of the pioneers, the teachers, lecturers, and those through whom our literature comes to us, grateful for our church services, and for all the comfort and peace that this truth is bringing to storm-tossed humanity.

MRS. THEDA H. WILLIAMS, Chicago, Ill.

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[Translated from the German]

I would like to tell of my experiences in Christian Science, for I have a great sense of joy and gratitude for having been led to find the truth which makes us free. In May, 1913, our three-year-old child was attacked with measles and had high fever. We had been acquainted with the teachings of Christian Science for some time, so we quietly set to work to overcome this condition, and later asked a Christian Scientist for absent treatment, which was taken up. After the first treatment the fever left, and within a few days the disease disappeared entirely. The child was completely healed, and has enjoyed the best of health ever since. For this convincing proof of the power of divine Love I am deeply grateful to God, and also thankful to Mrs. Eddy, through whom He has shown us the true way of attaining health and holiness.

FRITZ HEMPEL, Hannover, Germany.

✧

For a long time I have felt that I must express my debt of gratitude for the many blessings we have received through Christian Science. There are eight members in our family, and for sixteen years Christian Science has been our perfect guide, a never-failing source of health and harmony. Through the reading of the Bible as explained in Christian Science, we have learned that God meets our every need. I have had the privilege of class instruction, which has helped me greatly in times when error seemed as a solid wall; but when Truth lights the way these walls disappear as the mist before the sun.

With deep gratitude to the one who has opened up the way in Christian Science, and pointed us to that Love which is God, we are endeavoring to walk in the path she has illumined.

ROSE ANNA HUBBARD, Pleasant Hill, Mo.

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[Written for the *Sentinel*]

Tonight

JULIA WARNER MICHAEL

No herald bells proclaim this night
A welcome to the King,
Yet through the darkness of despair
The angels softly sing.

No sound of footsteps hastening
Onward with merry din,
And yet beneath the lowly roofs
The Christ is ent'ring in.

No holly hangs upon the hearths
To greet the Yule-tide guest;
Instead, humanity's great need
With naked, bleeding breast.

No hand is laid upon the wound,
Nor lips are moved in prayer,
And yet the sickness and the sin
Are healed beyond compare.

No need to wait for waning moons
The seasons to unweave
Ere cometh holy Michaelmas—
Tonight is Christmas eve.

From Our Exchanges

[Rev. M. A. Lichliter in *Baltimore* (Md.) *Sun*]

It is worthy of remark that Jesus did not concern himself greatly with the matter of knowledge. The word was not often upon his lips. He had another word, however, which was his favorite. It was the word truth. It includes all that knowledge means and more. It relates one's learning to character. It suggests a sphere of intelligence above the learning of the schools. It offers a mastery superior to the mastery of mathematics or literature. Mental alertness and brilliance are not the objectives of true Christian knowledge, but rather a certain poise of soul, a certain grasp on the fundamentals of character, a certain sense of oneness with God.

In all this I do not seek to disparage the knowledge of the schools; but it is well to face the facts. There are hundreds of thousands who cannot enjoy the privileges of a thorough academic training, but they may be, for all that, seekers after the truth; and they may come to know the truth. And there are many in the schools who are keen in their thirst for knowledge, yet seem to be indifferent to ultimate truth. They do not relate their knowledge to character; they do not follow the gleam until it leads them to God.

Hear me, young people of the schools! It is better not to know at all than to have a knowledge which does not find its inspirations in the infinite. Better far is a humble discipleship of the truth than a false pride in intellectual achievements. These will fail one when the night comes, but the lover of truth in the school or out of it has found the unfading light.

[Rev. R. A. Dunlap in *Hartford Seminary Record*]

One aspect of the human in Jesus is the variety of his human interest and sympathies. All kinds of people felt, when face to face with him, that he understood them and that he cared for them. Even those toilers who may not have known of the carpenter's shop at Nazareth, felt instinctively his comprehension of the lot of the laboring man. He numbered among his friends members of the professional classes of the day. Scholars and teachers found in him an unfailing power to grasp their point of view and to enter into the questions that weighed upon their minds. He was equally at home among the very poor, the moderately comfortable, and the wealthy. An ex-grafter and politician loved him. Military men were his admirers. There were women of the underworld who felt the power of his pure friendliness, perhaps more than one who was saved by this means from a life of shame. Sheltered and cultivated women in elegant homes prized his friendship among earth's fairest gifts. The aged were touched by his gentle consideration. Little children loved to climb upon his knees, and he appears to have been genuinely interested in their games. When people were glad, they liked to have him with them; he was a wedding-guest, and feasts were given in his honor. When people were sorrowful, they wanted him; and toward the lonely lot of the widow, toward the sorrows of any who had suffered bereavement, no compassion was ever more gentle, no sympathy was ever more genuine.

[*Northwestern Christian Advocate*]

The world growing better? Yea, verily! Who doubts it but that unfortunate soul who has been caught by some local maladjustment and blinded to the larger aspect? The challenge is thrown down to name a single great movement wherein cannot be detected a positive betterment of conditions and a decided advance toward the righteous goal,—civic prog-

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ress, political conceptions in nation and state, the emancipation of woman, the conservation of life, the protection of girlhood, the growing temperance sentiment, the finer conception of Christian service, the stirring life within our own and other denominations, attended with a sense of unity that is often embarrassed by purely administrative or property claims—these are but parts of the swelling song which is rising with diapason effect.

The claim is not made that society is speeding precipitously toward the new Jerusalem and even now is drawing near the pearly gates. Moral reform and religious betterment progress about as slowly as physical evolution. We are not now concerned with the end so much as the direction of life. If it is upward, we can be happy on the way by merely appreciating the incline. "He shall see the travail of his soul, and shall be satisfied." The whole of life is a process, an evolution, a climb; the accomplishment of one effort but reveals larger labors just ahead. And the journey never ceases. From some vantage nook in the mountainside we may turn to gaze below and above, but we are not permitted to tabernacle.

In the light of these observations we must and do secure our joy in the discovery of a gradual but well-defined uptilt of the road. It needs a generation, a century, to detect the grade, but the way leads up; and as pilgrims traveling therein we rejoice. The delectable city is ahead, and though at times the clouds of sin trail low and obscure the fair vision, we know whither we are bound.

[James S. Kittell, D.D., in *The Christian Intelligencer*]

When we turn to the world of religious things, it is with great hope. We are coming to see that man is incurably religious; and we are coming to recognize the religion of all men. Religion is "the conception we form of the power that is responsible for our being, our relation to that power, and the course of life which results from the conception and the relation." To be without religion would be to be without any conception of life, which would mean that one did not think at all. No man is without some kind of religion. We are coming to recognize this and build on it; to lead this beginning to the highest religious conceptions as we find them in Christianity. One of the most hopeful things of the present age is the wide-spread interest in religion, especially the Christian religion.

[*The Christian Register*]

Gradually the world at large is arriving at the conception of a growth into righteousness, without convulsions or violent demonstrations that are sometimes ephemeral in their influence. There are natures born into the world so fine, so well balanced, so morally and spiritually poised, we cannot imagine a theatrical display of religious experience, for with such natures all experience is religious. But even in such souls, which are rare, there will be a continual broadening and deepening of the religious life, a something akin to the old theological idea of sanctification,—that clarity and purity of soul that seems to exist beyond the limits of human imperfection.

[*The Christian World*]

Nothing can be done with men communally until they have been effectively dealt with individually. It is when men's hearts have been set to the right tune; when they have been brought into a right relation with life's highest and holiest, and sworn allegiance to that; when they have learned religion's secret of faith and love,—it is only out of such materials that you can build an enduring, a happy world.

Special Announcements

From the Publisher of Mrs. Eddy's Works

THE CHRISTIAN SCIENCE TEXT-BOOK, "SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES."—For styles of bindings and prices see back cover of this periodical.

"THE FIRST CHURCH OF CHRIST, SCIENTIST, AND MISCELLANY."—A volume of the later writings of Mrs. Eddy, compiled from the files of *The Christian Science Journal* and *Sentinel*, together with historical matter pertaining thereto, as selected by her, is now for sale, and orders will be received by the publisher. Prices as follows: Cloth, single copy $2.25, six or more copies to one address $2.00 each; morocco or pocket edition, single copy $4.00, six or more copies to one address $3.75 each. *Orders for six or more copies to one address may include the two styles of bindings at the quantity prices.*

Orders for the books named above and the other works by Mrs. Eddy should be addressed to ALLISON V. STEWART, Falmouth and St. Paul Streets, Boston, Mass.

From the Editor

All manuscripts submitted for publication in the *Sentinel*, *Journal*, and *Herold*, whether articles, poems, or testimonies, and all correspondence relating thereto, should be addressed to the EDITOR, and not to individuals.

From the Society

Translations into Dutch, German, Norwegian, and Swedish have been made of a number of pamphlets. These are ready for distribution and are listed as follows:—

Dutch: "De Goddelijke Natuur" ("The Divine Nature"). Thirty-six pages.

German: "Die Christliche Wissenschaft: Die Wiedergeburt" ("Christian Science: The New Birth"). A lecture by Bicknell Young. Thirty-six pages.

Norwegian: "Den guddommelige natur" ("The Divine Nature"). Thirty-six pages.

Swedish: "Det Godas Försyn" ("The Providence of Good"). Seven articles, thirty-six pages.

"Das Heilen der Christlichen Wissenschaft ist geistig und wissenschaftlich" ("The Healing of Christian Science is Spiritual and Scientific"), a lecture by Prof. Hermann S. Hering, is published in German only and is ready for distribution. Forty pages and cover.

From the Clerk of The Mother Church

CHURCH TENETS.—The tenets of The First Church of Christ, Scientist,—The Mother Church,—printed on folded sheet for use of the branch Churches of Christ, Scientist, with space for the names of the churches and their by-laws, can be had at seventy-five cents a hundred. Orders will not be taken for less than one hundred, and postage stamps should not be sent in payment.

Correspondence relative to the tenets or to membership with The Mother Church, should be sent to J. V. DITTEMORE, Clerk, 105 Falmouth Street, Boston, Mass.

From the Church Treasurer

The annual per capita tax of members of The Mother Church is due June 1 but may be paid at any time during the year. The per capita tax of members uniting in November is reckoned from the preceding June, this being the beginning of the church year. Unless otherwise directed by the sender, the full amount of each remittance will be credited for the current year.

Please remit by postal or express money order, bank draft, or check. Currency should be sent by registered letter only.

Please advise promptly of any change in name or address.

Send all per capita taxes and contributions to ADAM H. DICKEY, Treasurer, 103 Falmouth Street, Boston, Mass.

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The Christian Science Journal

Published Monthly

Founded April, 1883, by Mary Baker Eddy, Discoverer and Founder of Christian Science, and author of the Christian Science Text-book, "Science and Health with Key to the Scriptures."

This monthly magazine is the official organ of The First Church of Christ, Scientist, in Boston, Mass. In addition to articles, lectures, and testimonies not published elsewhere, it contains a complete list of Christian Science practitioners, and a directory of Christian Science Churches, Societies, and Reading Rooms.

SUBSCRIPTION PRICE, PAYABLE IN ADVANCE, POSTPAID: For the United States, Mexico, and Cuba, single copy, one year, $2; six months, $1.20. For Canada add 25 cents for postage. SALE PRICE: Single copy, 20 cents. In all other countries add 65 cents postage for each annual subscription. SALE PRICE: Single copy, 25 cents.

BOUND VOLUMES: Current and past year, cloth, $2.50; half calf or half morocco, $3. On earlier volumes write for prices.

The Christian Science Quarterly

Published January, April, July, and October

Contains the Lesson-Sermons which are read at the Sunday services throughout the year in all the Christian Science churches. These Lessons, which present citations from the Bible and "Science and Health with Key to the Scriptures," are valuable for daily study.

TERMS OF SUBSCRIPTION AND SALE: In the United States, Canada, Mexico, and Cuba, 50 cents annually; single copy, 15 cents; fifty copies or more to one address, 12½ cents, each. In all other countries, 60 cents annually; single copy, 18 cents; fifty copies or more 15 cents, each.

Subscriptions not accepted for less than one year. Subscriptions begin with current quarter unless otherwise designated, and terminate with the last of the month named on wrapper.

The Christian Science Monitor

Published Every Day, Except Sunday

A daily newspaper for the home. Adequate news service. The various departments of a modern newspaper. Unique home forum page. Entire page of editorials dealing with the vital topics of the day. Contributions for the columns of the MONITOR should be addressed, Managing Editor, THE CHRISTIAN SCIENCE MONITOR.

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Der Herold der Christian Science

Published Monthly

A magazine printed in German. It contains original and translated articles bearing upon Christian Science, testimonies of healing, also the Lesson-Sermons which are read at the Sunday services in all the Christian Science churches. Improved and enlarged in 1910.

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Pamphlets

CHRISTIAN SCIENCE: ITS RELIGIOUS PHILOSOPHY. By HON. CLARENCE A. BUSKIRK.

CAUSATION: VIEWED IN THE LIGHT OF CHRISTIAN SCIENCE. By FREDERICK DIXON. Also printed in Swedish

CHRISTIAN SCIENCE VS. MENTAL SUGGESTION. By FREDERICK DIXON. Reprinted from the *Weekly Budget*, London, England.

CHRISTIAN SCIENCE: A RELIGION OF DOING. By JUDGE WILLIAM G. EWING.

CHRISTIAN SCIENCE VS. FINITE SENSE. By FRANCIS J. FLUNO, M.D.

CHRISTIAN SCIENCE: THE GOSPEL OF FREEDOM. By WILLIS F. GROSS.

CHRISTIAN SCIENCE: THE RELIGION OF THE BIBLE. By JUDGE SEPTIMUS J. HANNA.

CHRISTIAN SCIENCE: THE SCIENCE OF SALVATION. By HERMANN S. HERING.

ANSWERS TO QUESTIONS CONCERNING CHRISTIAN SCIENCE. By EDWARD A. KIMBALL. Also printed in Dutch, German, and Norwegian.

CHRISTIAN SCIENCE: ITS ADVANTAGE TO MANKIND. By EDWARD A. KIMBALL. A London lecture. Also printed in French.

CHRISTIAN SCIENCE: MAN'S DOMINION OVER EVIL. By EDWARD A. KIMBALL. A Harvard University lecture.

CHRISTIAN SCIENCE: ITS DIVINE AUTHORITY. By BLISS KNAPP.

CHRISTIAN SCIENCE: DEMONSTRABLE RELIGION. By FRANK H. LEONARD. Also printed in Norwegian.

CHRISTIAN SCIENCE: A RELIGION OF PROGRESS. By WILLIAM D. MCCRACKAN. Also printed in German, Swedish, and French.

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CHRISTIAN SCIENCE: ITS RESULTS. By WILLIAM R. RATHVON. Also printed in German.

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Miscellaneous

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CHRISTIAN SCIENCE SENTINEL

"What I say unto you I say unto all-WATCH" Jesus

Vol. XVI No. 17

Boston, December 27, 1913

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A·NOBLE·TYPE·OF·GOOD·HEROIC·WOMANHOOD·
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Christian Science Sentinel

(THE CHRISTIAN SCIENCE WEEKLY)

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Items of Interest

NATIONAL.

A sweeping declaration in favor of the principle of government ownership of telephone and telegraph lines, and an assertion that the postal service now is self-supporting for the first time since 1883, are features of the annual report of Postmaster-General Burleson. He says that the government has demonstrated its capacity to conduct public utilities, and he is clearly inclined to the taking over by the post-office department of the telegraph lines, and possibly also of the telephone lines. Discussing that, the postmaster-general says:—

"A study of the constitutional purposes of the postal establishment leads to the conviction that the post-office department should have control over all the means of communication of intelligence. The monopolistic nature of the telegraph business makes it of vital importance to the people that it be conducted by unselfish interests, and this can be accomplished only through government ownership. The successful operation of the parcel post has demonstrated the capacity of the government to conduct the public utilities which fall properly within the postal provision of the Constitution. Every argument in favor of the government ownership of telegraph lines may be advanced with equal logic and force in favor of the government ownership of telephone lines. It has been competently decided that a telephone message and a telegram are the same within the meaning of the laws governing the telegraph service, and therefore it is believed that the statute enabling the government to acquire, upon the payment of an appraised valuation, the telegraph lines of the country, will enable the government to acquire the telephonic network of the country."

Final estimates of production and value of fourteen of the important crops which form a part of the enormous grand total, aggregating approximately nine billion dollars, of wealth produced on farms through the soil and farmers' live stock during 1913, have been announced by the crop-reporting board, bureau of statistics, department of agriculture. The figures are the official government estimates of acreage, production, and value, based on prices paid to farmers on Dec. 1. These fourteen crops are only a portion of the production of the soil, which approximates six billion dollars in value each year. The total value of the animal products of the farm is estimated at about three billion dollars annually.

"The production of crops in the United States in 1913 was materially below the average," the secretary of agriculture, David F. Houston, announces, "the yield per acre of all crops combined being smaller than in any year of the past decade with the exception of 1911. The corn crop, the most valuable farm product of this country, is smaller than any crop since 1903. Wheat production is the largest ever recorded in this country. The oat crop is the third largest of our history. The hay crop is smaller than the large crop of 1912. The cotton crop will perhaps rank fourth or third in size. The acreage devoted to corn, wheat, oats, hay, and cotton, comprises about 90 per cent of the area in all crops, and therefore has a predominating effect upon the general average condition of all crops."

Taking advantage of reductions under the Underwood tariff law, the navy has adopted the general policy of purchasing supplies in the markets of the world instead of only in America. The latest call for bids put out by the navy bureau of supplies and accounts is for one hundred thousand yards of dark blue cloth for trousers, jackets, and caps for enlisted men. While previous specifications for bids for that material stipulated that American wool must be supplied, in the present instance the specifications have no limitation as to whether it shall be domestic or foreign grown. Officials say the old tariff measure practically eliminated foreign bidders. The awarding of the contract for beef to Argentine packers several weeks ago, led to a substantial decrease in the bids submitted by American packers.

Because the completion of the one million-dollar endowment fund now being raised will not provide for all the needs of Wellesley College, it is announced that a second fund is to be raised for adding much needed buildings to Wellesley's equipment.

Raising the old battleship Maine from the mud of Havana harbor cost the United States $792,989, according to a report sent to the House of Representatives by the war department. The total appropriation was nine hundred thousand dollars.

The Panama canal was actually open from end to end Dec. 16. The dredges have removed the Cucuracha slide sufficiently to allow the passage of medium-size steamers.

INTERNATIONAL.

The opening of Parliament in Italy by King Victor Emmanuel in the hall of the Senate recently, marked the opening of the twenty-fourth legislature, but only the third session of Parliament since his accession to the throne in 1900. During the five years which have elapsed since the delivery of a speech from the throne, the Libyan war has occurred and universal suffrage has been adopted. To both these subjects reference was made by the King. With regard to home affairs, the King presaged democratic legislation, especially in connection with the development of primary and technical education. In order to give culture to the large mass of people who were enfranchised for the first time, it was necessary that vigilance should be exercised in the care of the country's artistic treasures. In connection with judicial legislature it was necessary that a reform should be carried out, giving women their proper place in the home.

The British battle-cruiser Tiger, known as the "mystery ship," was launched last week at the Clydebank ship-building works, where her keel plate was laid on June 20, 1912. Details of the new vessel have been carefully guarded. It is known, however, that her engines are designed to give the hitherto unattempted horsepower of 100,000, calculated to develop a speed which will eclipse that of any naval vessel afloat. Unofficial reports give the Tiger's dimensions as: Length over all, 700 feet; beam, 90 feet; displacement, about 30,000 tons. Her armament is said to comprise eight 13.5-inch guns, in pairs in turrets on center line, and twelve 6-inch guns in casemates, with two 21-inch submerged torpedo tubes.

The great scheme for the enlargement of Paris, which came as a complement to that proposed at the beginning of the year for the razing of the fortifications, will be considered by the municipal council shortly. The original scheme for the razing of the fortifications has already been passed by the municipal council, but Parliament has so far not given its sanction to it.

The forests of Norway are mostly in private or municipal ownership, the nation owning 28.5 per cent of the total forest area. The national forests of the United States occupy only about 20 per cent of the total forest area of the country.

Germany is said to have an oversupply of foresters, so that well-educated men have hard work to secure even inferior positions.

INDUSTRIAL AND COMMERCIAL.

An election for the voting on an issue of bonds for Ward county irrigation district No. 1, to the value of five hundred thousand dollars, to provide for the construction of a large irrigation reservoir at Sand Lake, ten miles north of Pecos, Texas, and the irrigation of several thousand acres of land, will be held next February, under the new irrigation district law. This district, which has just been formed, is one of the first to be organized under the new act and will pave the way for extensive development operations in other parts of West Texas.

Nearly twenty-four million dollars' worth of ships of various classes for the United States government, for the Argentine navy, and for private individuals and corporations, are being built, and are in various stages of completion at the Fore River shipyards at Quincy, Mass. The shipyards on the Delaware river, where besides Cramps' and the New York Ship Building Company's plants, there are several small yards, have a total of fifty million dollars' worth of work in hand.

Few industries in South Africa are making greater headway than that of dairying. During the last two years, creameries have sprung up in the vicinity of almost every large center, and the annual output of butter has been continually increasing. With the improvement in stock which has been proceeding, and the increased provision of winter feed, there is every prospect of dairying as an industry becoming every year more popular.

Ninety carloads of pecans—two million five hundred thousand pounds—were gathered in central Texas this year, for which the growers received approximately two hundred thousand dollars. Ballinger reported the prize tree, which netted its owner three hundred dollars.

The wheat acreage in Kansas this fall is estimated at nine million. This is a million and a half above the record.

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Christian Science Sentinel

"What I say unto you, I say unto all—WATCH" Jesus

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A Broader Outlook

SAMUEL GREENWOOD

MORTAL thought revolves around the supposition that life is a creation or development of what it terms matter, and that man has therefore a material origin, personality, and environment. Limited by this belief to a material outlook, mortals mistake ephemeral sense-phenomena for realities, and submit to the reign of materialism as the divinely chosen means for governing the universe. Human passions and impulses, ambitions and desires, are the product of this false concept, the earth and heaven of so-called mortal consciousness; and only as this consciousness reaches through Christian Science a higher and broader view, do we begin to apprehend the wholly spiritual nature of life and its manifestations.

"Here [in the material sense of things] have we no continuing city," said Paul; hence Christians should not consider it their abiding-place, nor be influenced by the testimony of matter to the extent of feeling at home in it. We seek a city "to come," continued the apostle, not implying a future state but a change of consciousness. However, while we are satisfied with a purely material sense of health and life, happiness and prosperity, we are not seeking that spiritual habitation or heavenly consciousness spoken of in Scripture as "made without hands." Contentment with worldly success or ease is always fatal to Christian progress, for it is, in effect, a mesmerism in which one is oblivious to the presence and actuality of God's kingdom on earth, the reign of good in individual consciousness.

It were well to pause sometimes to ask ourselves what we are working for, what we hope to accomplish with all our days of labor and nights of anxious thought. What do we expect to have left in our possession for it all when the dream is spent? The days pass on in unbroken continuity. No matter how delightful may seem the hour of some cherished fulfilment, we may not prolong its passing or hold consciousness at that point, for we cannot stay the unfolding of human experience. The days continue their procession while mortals enact their little dramas, while they make and spend their hundreds or their millions, labor and plan to provide for present wants or a future of ease, and follow the line of their desire. Here it may be asked, To what is the passing of the days taking us? What is the end in view of our seeking and striving? A mere livelihood, the possession of money and lands, of temporal power and pleasure? What of good do we expect to retain permanently in our experience as the result of what we are now doing? Is our outlook confined to materiality that it occupies so much of our attention, or is there nothing more worthy than the attractions of the passing show for which we are willing to work?

Let us examine ourselves. Which appeals more strongly to us, the possession of material things, or the understanding and demonstration of divine Truth and Love? To drift aimlessly from day to day, with no conscious or directed effort to rise Godward, is equivalent to having no desire to be better than we are, or to achieve more good than we are now effecting. We do not rise higher than we look. When we journey with eyes to the ground, we miss the glory of the hilltops and the sunrise; likewise if we keep our gaze "on things on the earth," we are not in a position to see or to reach the heights of spiritual revelation toward which Christian Science is beckoning humanity. What we have learned of the nature of God assures us that if we will lift our eyes to Him, and be willing "to know no other reality . . . than good" (Science and Health, p. 242), then Divine Science, "the light of the knowledge of the glory of God," will illumine consciousness, and the shadows of a sinful sense will begin to disappear. It is this larger outlook which Christian Science brings, laying bare, as it does, the poverty of all that is material, and broadening human vision to perceive that the substance of life, on earth as in heaven, is spiritual and eternal.

The choicest of earth's treasures, wealth, honor, power, etc., have never helped mankind to a knowledge of God or prepared a single heart for heaven. To gain a loving and lovable spirit is worth more to a man, even in this life, and is immeasurably more substantial, than all that a material conception of being claims to bestow. A demonstrable knowledge of what God is, and of man's relation to Him as His image and likeness, will do vastly more to relieve the sense of poverty, or to fill the heart with love and joy, than all the gold on earth. Knowing that this is so, our chief interest should at all times be to gain more of the things that do not pass away, the things that are eternal.

It is not necessary to wait for some sharp experience to awaken us to the transitory and unsatisfying nature of mundane things. In Christian Science we may today see the horizon lift on a life which is spiritual, and find that broader outlook wherein earthly experiences shrink to their relative insignificance and we begin to recognize that man is essentially godlike. We read in Science and Health (p. 468) that "eternity, not time, expresses the thought of Life," and this fact applies to present affairs as truly as it will to those a thousand years hence. We are apt to regard our problems from a too narrow outlook, and to be unduly influenced by the circumstance or self-interest of the passing hour. That which a purely human view sometimes argues to be for our welfare, might prove to be not the best course when measured by its effect upon our future character and life-work. The development of our real character, the bringing to light of the true idea in us, is hindered as much by sins of omission as by sins of commission. To find the right view-point, we need to get away from selfish demands, and from the considerations solely of our immediate environment or circumstances, and see things in their relation to our eternal as well as to our temporal well-being.

For example, if we are called upon to perform some service in the church, or to forgive and forget a personal injury, a narrow view might argue, in the first case, that it is not convenient, that it will interfere with business, pleasure, or social demands; or, in the second instance, that it will humiliate and offend our dignity, or sacrifice what is our due, or expose us to misinterpretation, were we to meet the offender in love, or go all the way or even half-way in treating him

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with self-forgetful courtesy and kindness. Well, it might do all that, but it has never been the nature of evil to make it easy for mortals to do right.

The question is not one of personal gain or loss, but of righteousness. Shall we order our conduct according to a selfish view, or shall we decide in the light of the larger good? To be sure, it might make little apparent difference to our immediate experience whether we obey the divine prompting in either of the above instances, and we may argue that it will be all the same in the years to come which course we choose to pursue: but will it? Will it be all the same to us, or will we accomplish the same degree of progress, if we do not do the things God calls us to do today and every day? Today's doings, our thoughts and acts, continue their influence, and will lighten the tasks of succeeding days or hinder progress until the evil has been eradicated. Hence the all-importance of obeying divine Principle in everything, in preference to our own selfish wills, since the freedom to demonstrate God's allness can be gained in no other way.

In the larger view which comes through the study and application of Christian Science, the relatively better things of human belief are not despised, but become subordinate to the student's spiritual welfare and progress. As we rise in consciousness to see the pettiness of earthly things, we come to appreciate, in some degree, our Leader's spiritual outlook when she wrote, in *The Christian Science Journal* of April, 1905, "This time-world flutters in my thought as an unreal shadow," as well as the exalted vision of the apostle who saw the passing of materiality, with all that belief in it implies, and the coming of the "new earth, wherein dwelleth righteousness."

A Lesson from Experience

WILLIAM M. WHITMIRE

Not the least among the many blessings which Christian Science has revealed to the world, is its disclosure of the impersonal nature of evil; and the illumination thus thrown on many passages of the Bible which have heretofore been more or less obscure, makes the Scripture more practical in its application to our present needs.

An experience which the writer had some months ago, illustrated evil's unreal and impersonal nature, and also gave him a much clearer concept of the meaning of a passage in the Bible which before had been clothed in considerable mystery. It occurred at the close of a day which he had spent in trying to help a near relative who was reported to be quite ill. In order to transact some business while waiting at a station, he went into a basement room where quite a number of men were gathered, who were using loud, obscene, and profane language. Primarily to prevent any disturbance of the work being done for the one who was sick, he immediately began to affirm very earnestly the ever-presence of God, good, the allness of Truth and the consequent harmony, also to deny the power or reality of anything in opposition thereto. Almost instantly the loud talk ceased, and during the whole time he remained, which was some thirty minutes, there was no more obscene or profane language used and no error of any kind voiced. So quickly and effectively had Truth's work been manifested, that the writer was surprised at the result, being rather inexperienced in resorting to the power of ever-present Mind as understood in Christian Science.

This experience revealed a new meaning to the words of Jesus to Peter shortly after the attack by the infuriated mob in the garden of Gethsemane, when he commanded Peter to put up his sword, saying, "Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels?" Mrs. Eddy defines angels as "God's thoughts passing to man; . . . the inspiration of goodness, . . . counteracting all evil," etc. (Science and Health, p. 581). Jesus well knew the effective power of these "angels," if they were resorted to by him in that seemingly dark hour of his earthly career; he knew that these divine ideas could immediately quell the mob spirit there manifested, and thus prevent what the world regards as one of its greatest tragedies. But he did not choose thus to turn away from the supreme demonstration which was confronting him. A more important phase of truth was to be manifested; for the time had come when humanity was to witness the Master's greatest triumph, in which the wrath of man was not only to be brought to naught, but even made to redound to the glory of God and to the uplifting of the Christ-idea before the whole world.

Thus, through the better understanding which Christian Science gives us, we may often behold "the beauty of the Lord," and worship in His temple, finding Truth's sanctuary everywhere, even amid the clamor of mortal experience; for every knee shall be made to bow before the declaration of Truth's ever-presence.

Love's Endowment

ZONA BERG

God's perfect gift to man is man's unchanging perfection as His image and likeness. The Science of Christianity ascribes to God the origin of all that is good, and shows us that He is the creator of good only and that He made all "that was made." It is this joyous and inspiring fact of man's eternal sonship with God that makes the Christian Scientist so proverbially happy and free. He finds that since God is his Father, the giver of all good things, none of the supposed discords of material sense can have place in the true likeness of Him who "saw every thing that he had made, and, behold, it was very good." Logically, then, the human belief in the existence of evil, that which can be no part of God's creation, is the basic error underlying all mortal troubles.

In his Sermon on the Mount, Jesus gave out the somewhat startling injunction, "Be ye therefore perfect, even as your Father which is in heaven is perfect." This at once prompts the query, How is this possible? Christian Science replies: By knowing that God is infinite Mind, the source of all being, and that all His children, or ideas, are sustained, guided, and governed by Him; that there is no other source of existence than God, hence material existence is a false belief. Thus the way is paved for the perfect realization of true existence, which forever manifests the divine harmony.

St. Paul said, "Every man hath his proper gift of God." It is very comforting to know that every individual has his own particular gift or ability, for many may be led to believe they are worthless, good for nothing, because they suffer from some disability which seems to hamper their usefulness. As children of God we all have a work to perform, and no sense of error can operate to keep us from doing it. God's gifts are wholly spiritual, and they are best developed when consecrated to the work of helping men to know the truth of being, which annuls the sentence that would doom them to lives of uselessness. Many a man whose ability is not apparent, even to himself, needs but to be awakened to the truth about God and man. The belief that evil is a reality, precludes its destruction or elimination from consciousness, while the truth that good is all, when grasped by mortals, enables them to overcome the limitations and sins of the carnal mind.

Our great life-problem here, the importance of which

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cannot be exaggerated, is to awaken from this belief of life in matter, and in the awakening to acquire for ourselves and impart to others the true Science of being. God being infinite intelligence, in whom are hid all the treasures of wisdom and knowledge, man, His child, cannot be ignorant or helpless, but shares in these inexhaustible treasures. God never made the supposed elements of failure which men have erroneously believed can combine to prevent their success. He never intended men to be failures. He made man in His own image, and gave him dominion over all the earth. According to the Declaration of Independence, "man is endowed by his Maker with certain inalienable rights, among which are life, liberty, and the pursuit of happiness." Leaving mortal conditions behind, we now have the privilege of entering into our inheritance of all that belongs to us as the children of God.

The Father's greatest gift to the world today is Christian Science, a gift that all who receive and understand are impelled to give to others; and thus it is redeeming humanity from sin, sickness, and death. In all parts of the world songs of gratitude are rising to God from those who have been freed from suffering and given back to usefulness. As students of Christian Science we are striving to delineate the Christ-ideal in our lives, and we must press on to the goal guided by "divine revelation, reason, and demonstration" (Science and Health, p. 109). The gaining of a larger, clearer thought of God, of Truth, brings us the realization of our true liberty, and helps us to assist others in gaining theirs. Mortal life is only a counterfeit of the spiritual life which is ours in Christ. In the second chapter of I John we read: "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world . . . is not of the Father, but is of the world. And the world passeth away, and the lust thereof: but he that doeth the will of God abideth forever."

Our text-book teaches us that we need to gain the true understanding of God and man. Having found creation in accord with its creator, we find man to be like his author. He is not in a material body, for God is his Life. As the light of day speaks for the presence of the sun, so man, in the realm of Mind, "is deathless, spiritual. He is above sin or frailty. He does not cross the barriers of time into the vast forever of Life, but he coexists with God and the universe" (Science and Health, p. 266). The image and likeness of a perfect God cannot be less than perfect; and as we turn our thoughts from the contemplation of sinning, suffering, dying humanity, we perceive that the real child of God is as far removed from the material concept as is God Himself.

"Now," cries St. John, "are we the sons of God," even though "it doth not yet appear what we shall be." God's work is perfect, and harmony must be attained by all.

Head and Heart

RICHARD P. VERRALL

In ancient metaphorical language, especially in the Scriptures, the heart and not the head seems to have been regarded as the seat of thoughts and motives; hence we read in the Bible, "A good man out of the good treasure of the heart bringeth forth good things: and an evil man out of the evil treasure bringeth forth evil things." Nowhere in the Bible is the head referred to in connection with right thinking, although it is frequently used as an equivalent for false belief. In his second epistle to Timothy, Paul predicts perilous times that shall come when "men shall be lovers of their own selves, . . . without natural affection, . . . heady, high-minded, lovers of pleasures more than lovers of God." Modern physiology has reversed the relative duties of the head and the heart and now locates the intellectual activities in the head, while to the heart is assigned a purely mechanical function. In their present-day metaphorical use the head is thought of as the seat of the intellectual faculties, the heart, the seat of the affections and emotions.

According to Christian Science, in which all things are interpreted spiritually, religion is shown to be "of the heart and not of the head" (Science and Health, p. 140). Truth and love must therefore become deep-seated feelings of the inner man, and not merely beliefs or formulas for outer observance. The Scriptures are replete with urgent appeals to mankind to put away the "wicked imaginations" of the heart and to possess "an understanding heart." Jesus pronounced a benediction upon the spiritually minded or "pure in heart," and declared in plain language that "they shall see God." In view of this promise, the purification of the heart must naturally become the chief end and aim of all true Christians. It involves a complete reformation of the habits of the human mind and calls for a systematic practise of right thinking and living.

In order that the heart may be thoroughly cleansed of the manifold impurities of mortal belief, it is necessary to have a Principle and rule by which to distinguish between good and evil. Recognizing this fundamental need, and actuated by a great love for mankind, Mrs. Eddy labored for a lifetime to establish on earth a system of scientific religion designed to fulfil the twofold purpose of healing and teaching.

The gospel of universal salvation as taught in the Bible, and interpreted in Christian Science, is based upon the working out of one's own salvation. It does not in the least depend upon what others may be thinking about or doing to us, but it does most vitally concern our own thought and action in relation to others. In the chapter on Prayer in the Christian Science text-book, "Science and Health with Key to the Scriptures," Mrs. Eddy clearly sets forth the vast difference between vain repetitions and the prayer of faith which heals the sick.

The really important question of spiritual growth is found, not so much in what one knows of the letter of Christian Science, but in how much of its spirit is being felt and demonstrated. The necessity of assimilating the Word of God in human consciousness is as important to the welfare of the inner man as digestion of food is supposed to be to the physical body. This process involves patience and perseverance; it requires constant application of divine Principle to the problems of daily life, and willingness to subordinate human inclinations to the spiritual ideal. In order to avoid extremes in conduct, we must not overlook the fact that Jesus fulfilled the law while demonstrating the gospel. He was subject unto his parents after having confounded the wise men in the temple; he suffered John to baptize him with water, although he knew full well what it means to be baptized by the Holy Spirit; he said that men should render "unto Cæsar the things which are Cæsar's," while he also taught that they should render "unto God the things that are God's." All this shows how thoroughly legitimate and temperate was his example.

In our day, Mrs. Eddy has admonished Christian Scientists to obey the statutes of the land, and she has wisely advised them to trust in God to save them from any bad effects resulting from obedience to public health laws. Realizing that God is the only power, she declares that "evil which obtains in the bodily senses, but which the heart condemns, has no foundation" (Science and Health, p. 448). Is it not therefore evident that the regeneration of the human heart under the influence of Christian Science should reveal in due time the perfect man referred to so frequently in the teachings of Jesus? This of course does not mean a perfect mortal man, for that would be a self-evident impossibility; but it does

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mean that mankind will awake in God's likeness when they behold Him as He really is.

Writing to the church at Corinth, Paul refers to the brethren as "the epistle of Christ . . . written not with ink, but with the Spirit of the living God; not in tables of stone, but in fleshy tables of the heart." This is a remarkable illustration of Paul's advanced metaphysical perception, and shows how thoroughly he understood the process of mental regeneration through transformation of the heart. Surely no form of religious service can ever come closer to the fulfilment of the divine ideal than that which Jesus described as the worship of "the Father in spirit and in truth." Thinking truly about God and man and the kingdom of heaven must be a prerequisite to our becoming successful "ministers of the new testament," and the effect of this form of pure and undefiled religion is today being made manifest through "signs and wonders," as of yore. How sincerely grateful we should all feel that the Comforter is now here to emancipate mankind, and that they who have been touched with the spirit of Truth may sing, as did the psalmist, "I will praise thee, O Lord, with my whole heart."

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Seeming Standstill

ANNA GOERITZ

In a testimony meeting a lady expressed her gratitude for an experience whereby a seeming standstill in spiritual growth had become to her an incitement to greater progress. This thought was my companion for several days. Then I happened to turn over the leaves of a botanical book, when my eyes met the illustration of a corn-stalk in its various stages of development, and at once the above-mentioned thought became quite clear to me; the growing corn had become a symbol of our growth in the understanding of Christian Science.

When the young plant first leaves the ground, it springs up as a light green blade; but soon its growth is arrested, for it has to form a joint that shall become a support for the next section of the hollow stalk. After a little while this new piece stops growing so that a second joint may be formed, and the process is repeated as many times as is required to give the stalk its full height, which varies from one to two meters. Such a height is necessary in order that the stalk may present all sides of the springing ear to the sunbeams and so ripen into a perfect maturity. Without these supporting joints, which always seem to cause a temporary standstill in its growth, the stalk would never be able to bear the ear which in ripening becomes heavier each day.

This development typifies our spiritual growth. The first steps in Christian Science are generally fresh and light, but very soon apparent difficulties spring up, and our advancement is not so smooth as we thought it in the beginning. Then we have to learn that Christian Science makes demands upon us which we must obey if we want to pursue the way upon which we have entered. This may whisper discouragement, for progress seems to halt, and we see no possibility of getting on; but this very condition of mind turns into a blessing, if it leads us to enter upon a serious self-examination. The new demands are so much greater than those made upon us hitherto, that mortal mind is not able to fulfil them, indeed it can scarcely understand them, and we feel that we need help, since our human thought and will are no longer sufficient, as they seemed to be in former times, for the solution of our problems; but in the degree that this becomes clear to us, a feeling of humility takes its rightful place in our hearts, and humility is an essential condition for every progressive Christian Scientist.

Like a young child clinging in his sense of helplessness to the hands of his parents, we then stretch out our arms to our Father-Mother God, and never in vain; for divine Love always listens to true prayer and lends the helping hand, that we may rise with renewed strength to enter upon new growth. Unfortunately, however, we as mortals do not know how to cling steadfastly to the divine guidance, consequently very soon there come new trials which threaten to impede our progress. Again we have to discern our helplessness, have to learn that all our intelligence and strength are in God alone, that we are entirely dependent upon Him; and again we reach out for divine Love, which ever supports us and gives us strength to go up higher.

As a rule, there are many repetitions of these experiences in the life of every one, but though for the moment they seem to stay our progress, they can never really hinder it; rather do they become a means of education, since, recognizing more and more our own weakness as well as that of all humanity, we are ever and anon brought back to humility, till at last we are lifted up into a clear realization that God is our very Life. When this point is reached, we begin to grow steadily in the knowledge of God, which must purify, elevate, and strengthen all who are ready to bring forth the golden fruit of demonstration; for demonstration grows only out of the true knowledge of God and man's relation to Him, and it is inseparable from growth in Christian Science, just as the golden ear in its fruition is inseparable from the normal growth of the corn.

This lesson came to me a few days before I needed it most urgently for the solution of a certain problem, and I was the more grateful for it because it became to me a new proof of that abiding and inexhaustible divine Love which knows and meets our every need long before we ourselves have become conscious of it, as our revered Leader, Mrs. Eddy, has so comfortingly taught us.

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[Written for the *Sentinel*]

"The high and holy place"

LOUISA SWEET

Thy habitation, O most High,
Invisible to mortal eye,
To sense so far and yet so near,
The secret place,—Thy presence here.

In Scripture lore we read of Thee
Inhabiting eternity;
And yet Thou sayest Thou dost come
To dwell e'en in the humblest home.

No bound'ries mark Thy dwelling-place;
No eye can see, no hand can trace,
Nor time nor tide can mark our way
To Spirit's realm of endless day.

O God, exalted far above
All finite thought, Thy name is Love;
And Love through all eternity
Supplies man's need eternally.

O Spirit, Principle divine,
We know no other power than Thine;
No other love can us enthrall;
Thou art our Father, All-in-all.

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Selected Articles

[E. M. Ramsay in *The Northern Chronicle*, Inverness, Scotland]

Christian Science claims to be a scientific explanation of the gospel teaching which enables the student to gain a much clearer conception of the nature of God, cause, and of man's true nature as God's child. It shows him that not only all the sin in the world, but also all the poverty, misery, suffering, and disease, are the direct result of weak, inaccurate, and sinful thoughts accepted. It teaches him to distinguish, with ever increasing accuracy, between right thoughts and wrong, and plainly proves that if he would be healthier and happier, he must think more truly, more justly, more honestly, must manifest more of the God-qualities, becoming kinder, purer, and braver. Thus the student of Christian Science finds that impure, dishonest thoughts are more destructive to health than impure air or adulterated food, and he becomes conscious, as never before, of the hideous nature of sin. But while Christian Science shows him this, it does not leave him there. It reveals to him the power, the omnipotence of good, its nearness, naturalness, and availability, and shows him how to begin to be transformed through the renewing of the mind.

Throughout Mrs. Eddy's writings she upholds the highest standard of morality, insisting not only on the outward observance of the ten commandments, but on that obedience of the heart which is inculcated in the Sermon on the Mount. In many American prisons her books have been warmly welcomed by the authorities because of the good effect they have had on prisoners. Numbers have been lifted out of sin by their teachings, and enabled to lead an honest and useful life; but, as Mrs. Eddy says in "Miscellaneous Writings" (p. 107), "without a knowledge of his sins, and repentance so severe that it destroys them, no person is or can be a Christian Scientist."

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[Editorial in *Portland* (Ore.) *Spectator*]

The remarkable growth of Christian Science has attracted the censorious attention of the Rev. Delmer H. Trimble of Centenary Methodist church, who in a series of three sermons has undertaken the task of destroying the work begun by Mrs. Eddy. The first of these subversive discourses was delivered on a recent Sunday evening; Christian Science continues to rest steadily on its firm foundation.

The reverend gentleman tells us that Christian Science is a pagan religious system that masquerades under the name of "Christian," and that it is not Christian. Very likely if it is pagan, it is not Christian; and yet its followers may be more Christian than is this critic, for no one, not even he, has ever heard any religion denounced in a Christian Science church; and he does not know any Christian Scientist who declares that his system of theology is the only true one, and that the believers in all other systems are doomed to the eternal pain of hell-fire. My imperfect acquaintance with Christian Science unfortunately comes from too infrequent meetings with those who believe in its teachings; but I have found them very sincere, tolerant, sympathetic, honest, and happy, and devout without being fanatic, a class of highly desirable citizens. From them one receives the impression that Christian Science, which the critic says is paganism, is a religion that may be practised elsewhere than in church, that is not out of place in the home or workshop or office or store, and that is serviceable during the whole seven days of the week.

Notwithstanding the reverend gentleman's somewhat unchristianlike attack, it would not surprise me if he and the Christian Scientists were traveling toward the same heaven by different ways. It may be that he is kicking against the pricks of the Christian Science theology rather than of the Christian Science religion. He is a theologian, and a theologian is one who is so furiously devoted to the letter of his own belief that he can see no good in the spirit of the other man's faith. When a preacher finds his audience yawning over his religious discourses, he begins to discuss theology, and puts his hearers to sleep.

Of course, this critic's ill-advised sermons will not hurt Christian Science. Under the unfair, bitter attacks of abler men than he, Christian Science progressed amazingly; when the assaults ceased, it continued to prosper. It is doing good in the world, and so is the splendid church in which the reverend gentleman is one of the preachers. If there were no evil to combat, if sin was no more, and the wicked had ceased from troubling, and if again "the morning stars sang together, and all the sons of God shouted for joy," then could the pulpits afford to war one with another; but while crime flourishes, and on earth there is no peace, it seems that among religionists whose object is the regeneration of the world, there should be harmony, agreement, and friendship.

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[George A. Law in *Waterbury* (Conn.) *Republican*]

The history of medical practise is a record of experimentation, during which almost everything on this globe has at one time or another been taken by mankind as medicine. It has been a continuous performance of discarding methods and remedies for others, these also to be in turn as promptly rejected, so that today it is impossible to point to even one remedy known to cure disease. In the face of this, we are asked to abandon all other methods of healing and establish *materia medica* as the only scientific method.

It is common knowledge that the ranks of Christian Science are recruited from the failures of *materia medica;* therefore it is patent to all that if *materia medica* had fulfilled its mission, there would have been no turning away from it. Christian Science is a revival of the spiritual healing taught and practised by Jesus, who healed all manner of sickness by applying the spiritual laws of life to human experience. Jesus knew that man was created spiritual, and that everything God made was good, as recorded in the first chapter of Genesis. He also knew that whatever did not measure up to the standard of good was no part of man's true experience, and therefore by a realization of the truth of being, the truth about God and man, thus eliminating illegitimate abnormalities, he healed sin and sickness, established harmony, and even overcame death and the grave. Inasmuch as the basis of Jesus' healing was an understanding of the absolute truth respecting God, His creation, and the spiritual laws governing same, including man, it can easily be appreciated that Jesus' healing was necessarily strictly scientific. Jesus was the one healer who knew no failure. It is beyond argument that those who show by healings already accomplished that they are striving to follow in his steps, should not be criticized for their efforts.

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["Physician" in *The Morning Telegraph*, New York, N. Y.]

I wish to take this opportunity to speak a word or so of praise for *The Morning Telegraph*. Recently I was in a small city in Oregon, and the little weekly paper there had a reprint of an article from your paper on the subject of Christian Science. While I am not a member of that church, the article was so just and wholesome that it appealed to me. Why should people not have the right to follow their religious convictions if it results in better health and morals?

It seems to me that the chief antagonism to the Christian

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Scientists is fostered by the American Medical Association. The recent shameful treatment of the Berlin physician, Dr. Friedmann, was also, it seems to me, engendered by their attitude. Despatches from Berlin now state that the Friedmann theory is being generally hailed as a boon to sufferers in Germany. Whether the remedy is a cure or not, does not justify the treatment accorded him. Physicians should be open-minded on all questions. Christian Science has stood the test for years. If it has curative qualities, I, as a physician, will certainly welcome it over the system which is now in a measure working in the dark. *The Morning Telegraph* is deserving of praise for its courageous stand on all public questions.

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[Charles I. Ohrenstein in *The Post-Standard*, Syracuse, N. Y.]

Christian Science has everything in common with all Christian denominations, going only one step farther in obedience to Jesus' command,—that of healing the sick through radical reliance upon God, as well as reforming the sinner. To charge, therefore, as does a letter published in your paper, any arrogance or pride to this denomination, is not warranted. Christian Scientists are indeed mindful that all that has been achieved for them is wholly due to God.

There is something that is due to the public, however. This something is to let no confusion arise as to what Christian Science is and what it is not. It is for this reason that corrections are made when Christian Science is classed with beliefs contrary to it. It should be understood that this is always done without any bitterness and without any feeling of being holier than others. It may be well to point out that Christian Scientists rest content with defining their own doctrine, and that without attacking others. This method seems to them a proper one for all to pursue. Those who have anything of real worth to offer will without doubt find this method a successful one.

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[From an editorial in *Fort Smith* (Ark.) *X-Ray Bulletin*]

With commendable zeal and enterprise the Christian Scientists of Fort Smith maintained a room on the fair-grounds in October, where all callers were welcome to free seats, free telephone service, and free literature. *The Christian Science Monitor*, one of the greatest, cleanest, and best daily newspapers published in all the world, together with several other publications, was given free to all who wished to read it. These people are not blatant proselyters, and they offered nothing for sale. They solicit no contributions from those who are not Christian Scientists, and they quarrel with no one on account of religious differences. They believe in the teachings of Mrs. Eddy even as the inspired revealer of the teaching of the Christ; even as Christ believed in the words of the inspired prophets of the older Jewish Scriptures. Whatever may be the differences of opinion on the subject of religion, the fact remains that this church is a silent but potent factor in shaping the lives and destinies of more than a million self-sustaining and respectable, honorable and industrious citizens in America,—a citizenship that does not contribute inmates either to dens of vice or to almshouses. As such, we respect them and wish them long life and prosperity.

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[From an editorial in *Buffalo* (N. Y.) *Medical Journal*]

A while ago we attended a Christian Science lecture, not because we are tending in that direction or "investigating" the subject, but because it is a good plan for every one to hear the other side rather than a reiteration of his views, whether they be political, religious, or philosophic. In one sense, the strength of any cult lies in its audience. It must be admitted that Christian Science is phenomenally strong in this respect. This audience was large, decorous, thoughtful, if not keenly and analytically critical. We met several friends and were introduced to several others deeply interested in the cause. One little thing impressed us forcibly: there was not a sign of the vulgar gloating over the presence of one of a different faith that is to be seen at many meetings, political, religious, and medical, and no hair-trigger proselyting such as mars the dignity of some churches. In other words, these people were too well-bred hosts to express surprise at the presence of a guest. However we may disagree with Christian Scientists, they are almost without exception gentlemen and ladies, and we like them in social life because they are not eternally fussing about their insides and tempting us to talk shop about their viscera, as do so many of our lay adherents.

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[George Shaw Cook in *The Daily Bulletin*, Bloomington, Ill.]

Referring to a letter in a recent issue from "A Bloomington Woman," I think her effort to prove our statements regarding the cause and cure of disease to be inconsistent, is not altogether successful. In the first place, she omits two very important sentences from one paragraph of her quotations from our former letter. We said, "Many types of disease are effects of latent fear, hereditary temperament, superstition, ignorance, or some of the generally accepted beliefs of the human mind which seem to operate as law." This was said in explanation of our previous statement that even according to Christian Science not all diseases are due to conscious fear or wilful sin. We then said: "Suppose a man is sick because of one or more of these mental causes, will drugs cure him? Is there any antitoxin that will destroy hatred, or any serum that will prevent fear?" Our critic omits these questions, which, when quoted with the context, make perfectly logical the subsequent explanation that, according to Christian Science, nothing will cure a man in these circumstances but the knowledge that God is Love and that man as the image of God can not and does not know fear or hate.

Nothing in the foregoing is inconsistent with the illustration used previously to show that according to chemical experiment many abnormal physical effects result directly from mental causes. The stumbling-block in the critic's way is doubtless her failure to appreciate the fact that we are speaking only of the relative when referring to disease and its supposed cause, whereas the statement that man is the image and likeness of God, or Love, is an absolute statement. Christian Scientists, in analyzing the nature of matter and evil as a temporal appearance, do not make a reality thereof, and know that they could not do so, for they understand, as Mrs. Eddy points out, that in reality, or in the absolute sense, "all is infinite Mind and its infinite manifestation" (Science and Health, p. 468).

Christian Science makes no distinction between the so-called physical effect and the so-called human or mortal mind which causes it, but shows that one is merely the concept of the other, and that they are inseparable. It classifies the mortal mind and its phenomena as unreal in the same way that Paul did when he said, "For the things which are seen are temporal; but the things which are not seen are eternal." That the objection of the present critic is not a new one, is shown by the fact that Mrs. Eddy wrote many years ago on page 346 of Science and Health: "It is sometimes said that Christian Science teaches the nothingness of sin, sickness, and death, and then teaches how this nothingness is to be saved and healed. The nothingness of nothing is plain; but we need to understand that error *is* nothing, and that its nothingness is not saved, but must be demonstrated in order to prove the somethingness—yea, the allness—of Truth."

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[John W. Harwood in *Observer and Times*, Accrington, England]

Your issue of the 4th instant contains a report of a lecture given by the pastor of a Congregational church on the subject of Christian Science. It is usual to expect a lecturer to be cognizant of the facts relating to his subject, but that such was not the case in this instance is very clearly shown in the unjustifiable and untrue statements which were made regarding Mrs. Eddy, the Discoverer and Founder of Christian Science. His assertion that "Science and Health is the Bible of Christian Scientists," is but one instance. The Bible, which many who are now Christian Scientists seldom opened before knowing of Christian Science, and which they now love to read and study because they are able, through the light thrown upon it by Science and Health, to perceive its more spiritual and infinite meanings, is the same Bible from which this pastor himself takes his texts each Sunday and gives to his hearers what he thinks is its meaning. If, as the lecturer asserts, this text-book, "Science and Health with Key to the Scriptures," has brought to the author a fortune, it must bear witness to the fact of its great usefulness to mankind.

The one thing the critics give Christian Science credit for is the one thing that is not warranted, namely, its insistence on the power of the human mind. Now Christian Science does nothing of the kind. The insistence, as set forth on almost every page of Science and Health, is upon the power of God, who, as defined by Christian Science, is "incorporeal, divine, supreme, infinite Mind, Spirit, Soul, Principle, Life, Truth, Love" (p. 465). It is the revelation of the omnipotence, omnipresence, and omniscience of God, good, which exposes the impotence or nothingness of evil, including all disease.

That a minister of the gospel should emphasize the reality of evil and disease seems strange, for if disease or sin existed as a fact, or reality, it would be impossible through any system to destroy it. In Jesus' time diseases were known as devils, and Jesus defined devil, or evil, as "a liar, and the father of it," and said, "There is no truth [reality] in him." So when Christian Science relegates evil, including disease, to the realm of falsity, it is but following Jesus' example. The remedy that Christian Scientists use for casting out devils and healing the sick is the same as that employed by Jesus. He said, "Ye shall know the truth, and the truth shall make you free." Free from what? Free from believing a lie. Jesus came not to destroy the law, but to fulfil it, and in fulfilling God's law, sin, disease, and death disappeared, proving these conditions to be neither God-created nor God-permitted.

The critic implied that the acts of healing, etc., of Christ Jesus were supernatural manifestations at a special time, but this is not Jesus' teaching. He said, "He that believeth on me, the works that I do shall he do also;" and among other signs which he said should "follow them that believe," is the healing of the sick. He also said, "Lo, I am with you alway." Christian Science shows by its teachings and practise that the Christ is ever present, and able to heal all manner of diseases now, as in the beginning of Christianity.

It is irrefutable that there have been innumerable cases of the healing through Christian Science of all manner of disease, including those named by the critic. This is another evidence of the critic's lack of information. The Christian Science weekly and monthly periodicals contain testimonies of healing, and in all the Wednesday evening services testimonies are given. It is because of these, its practical effects, that the Christian Science movement is growing so rapidly. Our critic says that "the difference between Christ and Mrs. Eddy was that Christ never failed." Neither Mrs. Eddy nor any other Christian Scientist has ever thought of comparing her with Christ Jesus. Any failure to heal is due to the lack of that Mind "which was also in Christ Jesus," and in the Preface of her book Science and Health, Mrs. Eddy says of herself, that "today, though rejoicing in some progress, she still finds herself a willing disciple at the heavenly gate, waiting for the Mind of Christ" (p. ix). Does it not seem strange that a minister who assumes to preach Christ, and who denies the necessity for healing the sick, should magnify isolated cases of failure under Christian Science treatment, and yet pass by unnoticed the more than four hundred thousand deaths which occur in England and Wales every year under the care of physicians and surgeons? While this pastor would like the juries to bring the verdict of murder against some Christian Scientist who is endeavoring to follow Christ according to his command, he shuts his eyes to the impotence of material remedies as seen in the hundreds of thousands of deaths occurring annually in England alone. People are finding out that after all has been done, without avail, according to *materia medica*, they can be healed through the understanding of God as taught in Christian Science, and many of the adherents of Christian Science are those who have gone through this experience. When people have Christian Science treatment, they are using the most powerful agency in existence, that is, the power of God.

The critic is quite right in one respect, namely, that Christian Science is not faith-healing. Although Christian Scientists have faith, it is not the faith which people have in drugs, etc. The faith of the Christian Scientist is founded on a knowledge of the nature of God, of His infinite goodness and love, of His unvariableness. The interpretation put by the lecturer on the well-known saying of the apostle James, that "faith wthout works is dead," is I think quite original. "You must have faith," he says, "but the works were the skill of the surgeon," etc. Again I will put it to the pastor that this is not the teaching of James, for he says, "The prayer of faith shall save the sick."

Christian Scientists do not set aside the doctrine of atonement, redemption, etc., for the improved lives of Christian Scientists, redeemed from sin, are proofs of the efficacy of the atonement. Christian Science does not dishonor Christ, but is the demonstrable knowledge of Christ. It does not deny his divinity, but teaches that Christ is the Son of God. Its teaching regarding the nature of God and man is based on the Scripture. Jesus said, "God is a Spirit," and we read that God made man in His own likeness; hence the only conclusion to be reached is that man in his real nature is spiritual.

Before launching such an attack against Christian Science, it would be well for the critic to search the Scriptures and find out what Jesus really taught and what commands he gave his followers, and then see if he is in a position to condemn others who are healing in the name of Christ.

What is more wonderful than answered prayer?
  Is it the loveliness that clothes the earth,
  The birds' sweet music, springtime's joyous birth,
The wholesome renovation of the air,
Clusters of stars and starlight everywhere?
  Is it the sound of little children's mirth,
  A mother's love, or friendship's proven worth,
Or all of these and all that's truly fair?
A new-born child is clothed with wonder, clad
  With mystery, and beautiful are hands
    And lips that pray; but oh! the heart that lifts
Its voice affirming God is All, what glad,
  High wonder fills it! All it understands
    Blossoms in answered prayer, God's gift of gifts.

FREDERICK OAKES SYLVESTER.

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Editorial

World Righteousness and Peace

THE individuality and universality of righteousness which is to usher in a world peace, the time when "every knee shall bow . . . and every tongue shall confess to God," had its beginning in what has been styled "the great commandment." He who taught mankind to pray, "Thy kingdom come. Thy will be done,"—the reign of peace,—declared this commandment to be the summing up of law and prophecy, namely, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself." Obeyed, it would be peace.

This, too, is the basic law of Christian Science. As Mrs. Eddy points out on page 26 of our text-book, "Science and Health with Key to the Scriptures," "Jesus spares us not one individual experience, if we follow his commands faithfully; and all have the cup of sorrowful effort to drink in proportion to their demonstration of his love, till all are redeemed through divine Love." Throughout Mrs. Eddy's writings, indeed, there is to be found, as of greatest importance, an insistent and persistent demand for individual righteousness. Nowhere does she intimate that the kingdom of God is to come through force of numbers or by vicarious effort. Neither does she hold out any hope that improvement or reform of social or governmental conditions is to be brought about merely by coercion or the enactment of some form of law. She knew that men who are honest simply because "honesty is the best policy," as the saying goes, are keeping the letter of the law, but ignoring the spirit. Such men are no nearer righteousness than are many who are not so outwardly circumspect in their relations with their fellows.

Mrs. Eddy writes on page 322 of Science and Health: "A man who likes to do wrong—finding pleasure in it and refraining from it only through fear of consequences—is neither a temperance man nor a reliable religionist." To carry this saying to its application to international peace, would be to say that the nation which refrains from war simply because of its direful consequences, is neither a safe neighbor nor an elevating object-lesson to the rest of the world. There must be a higher and better motive than mere self-preservation; rather, a desire for that brotherly love which is the natural outcome of obedience to the golden rule, and the ushering in of that universal harmony which is the establishment of God's will "in earth, as it is in heaven." This was recognized by Talcott Williams, dean of the school of journalism at Columbia University, when in a recent address on "Universal Peace" he said:—

> We comfort ourselves with the phrase that war is a necessary evil. There are no necessary evils. The only necessary thing in the world is righteousness, and the reason why deep down in the consciousness of men there rests unshaken and unchallenged the conviction that international peace is not for our day, is because international righteousness does not exist in our day.
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> World peace can only come through world righteousness. The world will never become righteous through peace. Peace can only come through righteousness. Those who urge peace as a remedy and a cause forget that peace is only the visible sign of righteousness, and only when righteousness and peace have kissed each other will war disappear. While evil remains, conflict will remain. While evil exists, force must be ready. Alike, the providence of God and the law of man bring not peace but a sword for those who work iniquity. In the economy of man and the universe of God there is no peace for the wicked.
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> War will not disappear through peace, but peace will appear through righteousness. All that brings justice and righteousness will bring peace, and all that hinders justice and peace continues war.

World righteousness and peace is far from being an impossibility, but its accomplishment must begin with the individual. In other words, there can be no enduring structure of national or international righteousness, unless the foundation therefor be laid deep and wide in individual righteousness. Christian Scientists often refer to our Master's saying, "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you," because they have found this fulfilled in their own experience. In seeking to know God and to be obedient to His will they have found health, happiness, and ever-present and omnipotent Life and Love. "The whole is equal to the sum of all its parts," and when the search for righteousness becomes as great a passion with all mankind as the search for riches and pleasure has become with so many, then indeed will the reign of universal peace be ushered in. It is to this end that all Christendom should bend its energies, for when, as Mrs. Eddy points out on page 22 of "Pulpit and Press," "the bonds of peace are cemented by spiritual understanding and Love, there will be unity of spirit, and the healing power of Christ will prevail. Then shall Zion have put on her most beautiful garments, and her waste places budded and blossomed as the rose."

ARCHIBALD MCLELLAN.

Progress and the New Year

SOME one has well said that "the new year should be a spiritual renaissance." Pleasure often marks a pause in our progress, a content with momentary satisfactions, and this is its greatest hazard. The genius of growth is discontent with anything less than the ideal; hence the worth of Young's counsel to reflection. Said he,—

> 'Tis greatly wise to talk with our past hours,
> And ask them what report they bore to heaven.

Thus will the backward look both qualify and quicken the forward, give that firmer poise and deeper penetration of thought which invests our steps with safety and leads to larger futures.

One of the chiefest gains of this reflection is a more intelligent grasp of inheritance. Noting what our forbears did with their relatively meager gifts, we are led to think of what they would have done had they possessed our resources and knowledge, and so are the better able to orb the achievement which it is ours to chronicle. This invariably makes one humble, and tends to interdict that unprogressive attachment to a present order which quite forgets that it was the product of some daring nonconformity. It was here that Mrs. Eddy showed her ability to turn reverently away from the formulas of her forbears, that she might be true to their spirit. In this also she was following the footsteps of the Master. He appreciated full well what devotion to the Mosaic order had meant to his people, and yet he as evidently saw that it must give place to a more spiritual concept of God and of man, of sacrifice and of service.

The form of its expression may vary, but the eternal facts of Truth remain to be understood in more saving relations, to be felt in a more searching and redemptive nearness. This always characterizes the true preacher and poet; he is the man or woman of vision, and is ever crying: "God made man free. . . . 'Where the Spirit of the Lord is, there is liberty'" (Science and Health, p. 227). This is the great lesson of Science, that every least good and true thing the past has brought us, is of enduring value, but that its imperfections and ills have no claim upon our veneration or tolerance. The history of the Christian church has again and again witnessed to a tenacious retention of that which had no semblance of worth or of right to be. How often has the inevitableness if not the legitimacy of the afflictive as well as the unuseful been maintained, and men have not only consented to but gloried in the fettering beliefs of the past!

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Christian Science comes to declare that no imperfection, no bondage to material belief, no conformity for conformity's sake, has any right which the free man is bound to respect, but that every unideal habit, predisposition, tendency, and asserted law is to be regarded as an imposition, an enemy to the advance of truth. It teaches, moreover, that enslavement itself is a trifle as compared to our consent to enslavement. It is always the mental attitude that counts, and he who has learned well this single fact in Science, has not only right, but assured access, to the tree of life, every day of the new year.

This fact, that evil has no Principle, no law of continuity, and hence no inherent staying power, is one of the most significant truths of Christian Science, since it rebukes and must *ultimately break the hold* of that sense of inescapable subjection to human ills which is the arch-deceiver of all mankind. Kings' children are universally regarded as princes of the realm, and we have no thought that he who has inherited an earthly fortune can ever be in want of earthly things. Nevertheless, we have consented to a thousand limitations and sufferings, while calling the King of kings "our Father"! More than this, we have rioted in our inconsistency by declaring that the most despicable disabilities are the inheritance of every child of God! Christian Science commends itself as altogether commonsense-like in teaching that evil has absolutely no standing in good society, and hence is not to be received, however time-honored its credentials.

Heaven's gifts for the new year are only the good, the beautiful, and the true; and to this joy-bringing realization and demonstration his followers were specifically commended by the Master, when he sent them forth to preach the good news, namely, "Let your light . . . shine before men."

JOHN B. WILLIS.

Watchfulness

ALL through the Scriptures are admonitions to watchfulness, and nowhere do we find greater emphasis placed upon it than in the Master's own teachings, the nature of his warnings being twofold. He bids his followers guard against the approach of foes, and says by way of illustration "that if the goodman of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up." But this is not all,—he shows that it is no less important to watch for the coming of the divine idea, spoken of as the "master of the house." To be asleep in any sense when a message of Truth and Love is seeking admission to our consciousness, is a fatal error, and may mean the entrance of the foe that would break up the unguarded abode.

It was the wakeful and watchful shepherds who saw the first gleams of light on the Judæan plains, then heard the angelic message, followed by the full choir, singing, "Glory to God in the highest, and on earth peace, good will toward men." We would hardly venture to say that for nearly two thousand years no such song has been sung, but we cannot deny that it has been seldom heard, or if heard at all, heeded as it was by the simple shepherds. At the dawn of Christianity it meant much to be sufficiently watchful to see the light, then hear and heed the message, and it means no less in our own day. In her book "Retrospection and Introspection" (p. 23) Mrs. Eddy tells of the disappointments and dreariness of mortal experience, before the light of Truth illumined for her the darkness; then she says, "When the door opened, I was waiting and watching; and, lo, the bridegroom came! The character of the Christ was illumined by the midnight torches of Spirit. My heart knew its Redeemer." For her, the tireless watcher, the night was gone, and, to use her own words which follow, "Being was beautiful, its substance, cause, and currents were God and His idea." This did not mean that watchfulness was at an end. Rather did it mean that its purpose was more vital than before. It was no peering out into the darkness to ask, "What of the night?" Instead it was with spiritual sense quick to hear the cheering response, "The morning cometh."

Of old the shepherds knelt by the cradle of what seemed a helpless babe, one whose very life was threatened by a jealous and cruel king; but when a few years had rolled by, the needy and despairing knelt before the man Christ Jesus to ask for the divine gifts which he was so ready to bestow upon those ready to receive them,—sight to the blind, feet to the lame, health that no mere wind of material circumstance could sweep away, and life to those whom men called dead. Do we believe this? Yes, all of it; because, thanks to the gracious and glorious teaching of Christian Science, we daily prove the Principle of the Christ-healing, in things great and small, and know that greater and ever greater "works" will be ours, if we keep well in view the Saviour's command to his slumbering disciples, "Watch and pray, that ye enter not into temptation,"—the temptation of sin or sickness. If we fail to watch, our prayer is apt to be a cry for help, when the foe should have been kept without the citadel.

But let us not lay down our spiritual weapons at any stage of the warfare. We read that Peter slept when he should have watched, then denied the Christ; but he waked to watch and pray to such purpose that history holds no greater instance of heroism than his fearless and impassioned defense of John and himself, before the rulers, when charged by them with the offense of healing the lame man who lay at the "Beautiful" gate. With Peter watchfulness and prayer had reached the Science of being, and it was his fellow worker, John, who gave to Sardis the ringing message: "Be watchful, and strengthen the things which remain." If, as our Leader tells us, on page 95 of Science and Health, "the world is asleep in the cradle of infancy, dreaming away the hours," let those who are awake to Truth watch and pray, that the long dream may be broken and a welcome given to the Christ that forever heals and saves.

ANNIE M. KNOTT.

Among the Churches

Current Notes

DES MOINES, IOWA.—Another Christian Science church is promised for Des Moines in the not far distant future. Twenty thousand dollars, which will be the nucleus for the new structure, is already in possession of the present church officials for this purpose. The money is the donation of a late member of First Church of Christ, Scientist, who left a farm of one hundred and eighty acres to the church, and this property is valued at about one hundred and ten dollars an acre. At the present rate of growth, Christian Scientists of this city feel that a new church will before many months be a necessity. During the last eighteen months the Sunday morning congregations have taxed the capacity of the present large edifice on Eighth street, although when the building was erected it was supposed that it would meet the needs for years to come.—*The Register and Leader.*

AUGUSTA, MAINE.—The Christian Scientist society has purchased the lot on Bowman street where the Springer Airdome now stands for the site of its new church, which will be built within the next year. The lot, comprising two acres, was sold for three thousand dollars.—*Kennebec Journal.*

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The Lectures

Wakefield, Mass.

A large and appreciative audience gathered in Wakefield Town Hall to listen to Virgil O. Strickler, who set forth the teaching and aim of Christian Science. The lecture was given under the auspices of First Church of Christ, Scientist, of Reading. Maj. H. W. Whitten presided, and made the following introductory address:—

Lack of understanding is the cause of all the evil in human experience. We try to measure God by human standards or comparisons, and fail miserably. God is infinite good, and in proportion as we recognize this fact, we experience good. Jesus the Christ said, "Ye shall know the truth, and the truth shall make you free." Christ Jesus told us what truth is, but many do not wish to receive it. It involves the giving up of too many pet beliefs; it requires self-surrender and self-effacement. The injunction to become as a little child is literal. The saying of Jesus, that having eyes ye see not, and having ears ye hear not, is as applicable today as when said by the Wayshower.

I know that even a glimpse of the truth will work wonders, and but for such a glimpse, I myself, instead of being here today, would long since have perished, a victim of drink. It is indeed a reason for great thankfulness that Mrs. Eddy was born to this age, that she might give us a clear vision and a correct hearing of Christ's teachings through "Science and Health with Key to the Scriptures."

Wakefield Evening Mail.

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Warsaw, Ind.

In the Circuit Courtroom, Judge Clifford P. Smith delivered a lecture on Christian Science to a large and interested audience. The speaker was introduced by Attorney Bertram Shane, who said in part:—

When I refer to religion, I refer to no particular class, creed, or nationality of religionists. My reference is to the great underlying Principle and object,—the doing of good, and the ultimate happiness and prosperity of mankind; for I take it that in this is encompassed all that true religion in its broadest sense contemplates. To my mind all true religious activity is for good, and all religious activity should be encouraged, whether its seat of operation be among the swarthy tribes of darkest Africa or in the lands of highest civilization and refinement,—this to the end that all mankind may be raised to the plane of most exalted ideals. Every word, every step, every accomplishment in this direction is something toward the solution of the great problems of life, toward the advancement of civilization, and toward the grand consummation,—the universal brotherhood of man.

Less than fifty years ago Mrs. Eddy, interpreting the Bible according to her belief in and understanding of it, originated and organized a cult styled by her Christian Science, and gave to the world publications which have worked wonders in the sphere of religion. In this brief period its effect has been powerful for good and world-wide in its scope, and of this work, of the practical workings of this great faith, we are to be told tonight.—*Warsaw Daily Times.*

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Saginaw, Mich.

Bicknell Young delivered a lecture on Christian Science at the Masonic Temple, and was introduced by James S. Symons, who said in part:—

Any message that promises more of happiness, more of contentment; that promises physical and mental health, the elimination of worry and unrest; any message that will tell you and me about this very desirable condition and how we may attain it ourselves, ought surely to be very welcome. Even those who do not grasp the fundamentals of Christian Science, those who do not accept its teachings, acknowledge that as a class Christian Scientists seem happier, more content, more well to do mentally as well as physically, than their brothers. As a gentleman said to me not long ago, "They have something the rest of us have not."

Christian Scientists do not believe in forcing or attempting to force their views upon any one. They realize that the greatest demonstration of the practical value of their religion lies in daily living according to its precepts, and in this way arousing in the mind of the casual onlooker the inquiry as to what this something is.—*Correspondence.*

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Dayton, Ohio

At a lecture on Christian Science in Memorial Hall, the lecturer, William R. Rathvon, was introduced by Fred. W. Fansher, secretary of the Dayton Chamber of Commerce, who said in part:—

I am not a Christian Scientist, and yet when I was in Boston last fall something led me to go to The Mother Church. As I looked over that vast congregation of five thousand or more, and listened to the singing of that great multitude, and heard the voice of the reader, I was convinced of the force and power of Christian Science. I enjoy reading *The Christian Science Monitor*, a newspaper that is without parallel in the world today,—clean, absolutely clean; a journal of uplift. At a national advertising convention held in Baltimore, "Truth in Advertising" was the dominant note. Since Feb. 26 this year, six states have passed laws against fraudulent advertising. Men and newspapers in their greed for wealth, have deviated from the truth. It is a shame to our civilization that it is necessary to pass such laws; but inasmuch as it is necessary, I am glad to say that I had at least some small part in securing the passage of a law in Ohio which makes untruthful and deceptive advertising a crime. How different are the *Monitor* and other Christian Science publications, which are truthful because it is their desire to be, not because they are forced to it!

Men and women, businesses, religions, cities, all have distinctive characteristics. When you think of Dayton you think of a city that is thoroughly alive, progressive, possessed of an active citizenship of indomitable courage and perseverance, happy, optimistic, all imbued with the idea that nothing is impossible, and that which ought to be done can be done. When I think of Christian Science, I think of a religion that is alert, progressive, happy, optimistic, and at all times soul-satisfying.—*Correspondence.*

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Ridgewood, N. J.

The Christian Science church was packed to the doors, many standing, at the lecture by Virgil O. Strickler. The introductory words were by Charles C. Fairchild, first reader, who said in part:—

In every civilized country in the world Christian Scientists assemble every week to study the text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, and the Bible. Probably ninety per cent of those so foregathered have been brought into this new-old faith because they have been healed. Our answer to those who in ignorance say unkind things is, You need not worry, dear friend. If Christian Science is not true, it will pass as the breeze that ripples the

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placid water's bosom; and if it be true, nothing shall avail to stop or hinder it.

One of the most beautiful things in present-day religious experience is the heroic, fast-clinging faith of the thousands of noble characters in the orthodox faiths. Beaten by disappointments, racked by pain, incapacitated by disease, and torn by the loss of loved ones, they have bowed to the storm, saying it is God's will, that they must not murmur; that they do not understand it, but the inscrutable (and if inscrutable, unknowable) God has some loving purpose. The message that you are privileged to hear tonight is, that it is possible to know the truth about God, and that so far as you know God you shall understand man,—His idea and image,—and that this truth will make you free.—*Ridgewood Herald.*

Chicago, Ill.

Dr. Elgin MaWhinney's remarks in introducing William R. Rathvon who lectured on Christian Science at Fourth Church of Christ, Scientist, were as follows:—

In the last analysis, the history of the human race is essentially the record of a ceaseless struggle for freedom. Everywhere and in every age the best thoughts of the clearest minds and the bravest patriots have been devoted to the cause of freedom, civil, political, and religious. With each victory came new ideals of freedom.

Scarcely had the smoke of battle which liberated the African slave, cleared away, when from the verdant hills of New England came the message of Mrs. Eddy to those in bondage to poverty, discouragement, sin, and sickness, proclaiming a new doctrine of universal freedom. Today hundreds of thousands of individuals throughout the civilized world have heard her message, and through the understanding of it have been emancipated from bondage to poverty, sin, and sickness, and in most instances after every other accredited method had failed. The marvelous growth of the Christian Science movement is therefore based on demonstration.—*Correspondence.*

Providence, R. I.

At the opening of the new edifice of First Church, at the corner of Prospect and Meeting streets, two lectures were delivered by Bliss Knapp. The attendance at the first lecture far exceeded the seating capacity, which is about twelve hundred. At the second lecture the church was well filled.

In introducing the speaker at the first lecture, Warren O. Evans, first reader, said in part:—

From the beginning of recorded history we may note that the one cry of the human heart has been to understand God. "Oh that I knew where I might find him!" has been the yearning of many a mortal, especially when the burden has seemed to be greater than could be borne. Thinkers in all ages have caught glimpses of the infinite, but in such a blind, indistinct way that they have been unable to hold to it. What the world needed was not mere theory as to what God is, but something practical, demonstrable; something that mortals could prove for themselves. Through the manifold experiences of that spiritually-minded woman Mrs. Eddy, there was presented to the human race a statement of what God is, and a statement susceptible of proof. Mortals are therefore no longer left in a maze of uncertainty, but in proportion to their fidelity to and application of these teachings they are able to handle every seeming problem of daily life.

In introducing the lecturer the second time, Mr. Evans spoke in part as follows:—

The question, What is God, and where is God, and what am I? is ever before the world. Many have passed it by, believing it to be beyond human comprehension. Others have endeavored in various ways to obtain a satisfactory answer. Yet with it all, nothing but confusion and defeat have followed. Of all the many beautiful words in the English language, none is sweeter to the poor hungering human heart than that of peace. Who has not, some time in his experience, longed for peace? Who has not searched for it, and when it seemed to be just within reach, found that it was not there after all?

We are all more or less familiar with the statement of the prophet Isaiah, when he said, "Thou wilt keep him in perfect peace, whose mind is stayed on thee." Now that is a most beautiful promise, but with a condition that has seemed difficult to fulfil,—that of staying our mind on God, or good. Not but that we earnestly desired to; the difficulty was to know how. Our great Wayshower, Christ Jesus, left us definite instructions how to live; yet the meaning was lost sight of through many years of darkness. But as a natural working out of God's law, the real import of these teachings was brought to view; and we have in the great discovery of Mrs. Eddy a definite Principle and rule whereby to find our real self. We are here to consider this subject, which has claimed the attention of thousands who have found through its study a clear road to an understanding of God, of Life.

Correspondence.

Lectures to be Delivered

Berkeley, Cal.—William R. Rathvon, High School Auditorium, 8 p.m., Jan. 6.

Beverley, East Yorkshire, England.—Col. William E. Fell, Assembly Rooms, 8 p.m., Jan. 15.

Burlington, Kan.—Clarence W. Chadwick, Newk's Theater, 8 p.m., Jan. 5.

Chicago, Ill. (Third Church).—Virgil O. Strickler, Church Edifice, Washington boulevard and Leavitt street, 8 p.m., Jan. 9 and 10.

Cincinnati, Ohio (First Church).—Bicknell Young, Music Hall, 8:15 p.m., Jan. 9.

Columbia City, Ind.—Bicknell Young, Tuttle's Opera House, 8 p.m., Jan. 5.

Detroit, Mich. (Second Church).—Bicknell Young, Detroit Armory, 3 p.m., Jan. 4.

Fresno, Cal.—William R. Rathvon, Barton Opera House, 8:15 p.m., Jan. 5.

Halifax, Yorkshire, England.—Col. William E. Fell, Victoria Hall, 7:30 p.m., Jan. 22.

Huntington, Ind.—Virgil O. Strickler, Huntington Theater, 8 p.m., Jan. 8.

Lima, Ohio (Second Church).—Bicknell Young, Faurot Opera House, 8 p.m., Jan. 8.

Massillon, Ohio.—Bicknell Young, City Hall Auditorium, 8 p.m., Jan. 6.

Middletown, Conn.—Virgil O. Strickler, Middlesex Opera House, 3 p.m., Jan. 4.

Parsons, Kan.—Clarence W. Chadwick, Elks Theater, 8 p.m., Jan. 6.

Paterson, N. J.—Bliss Knapp, Y. M. C. A. Auditorium, Ellison street, 8:15 p.m., Jan. 8.

Petaluma, Cal.—William R. Rathvon, Hill Opera House, 8:15 p.m., Jan. 9.

Redwood City, Cal.—William R. Rathvon, Foresters Hall, 3:15 p.m., Jan. 4.

Wagoner, Okla.—Clarence W. Chadwick, Court-house, 8 p.m., Jan. 8.

Winsted, Conn.—Bliss Knapp, Church Edifice, 75 High street, 8:15 p.m., Jan. 9.

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Testimonies of Healing

[Translated from the French]

Words of thankfulness would be insufficient to express my gratitude for what Christian Science has done for me and mine. According to a physician's statement, my mother was afflicted with liver complaint, which often necessitated her staying in bed. She was unable to take any nourishment and had to submit to the régime prescribed by the physician. Moreover, her hands and feet were swollen. This condition made us all feel very unhappy, for even during the periods when she had no attacks we lived in a state of constant fear.

In 1907 one of my sisters who lived in Canada, and who is a Christian Scientist, came to see us. By her faith and her filial affection she succeeded in making our mother discard medicines and partake of all kinds of food, and taught her to have no fear save to offend God. Our mother was healed in a very short time, and at present, at the age of eighty-three, she eats and sleeps well, and her health is good. Last year, with the help of a practitioner, she even undertook a long journey to her native country, and she experienced no inconvenience, whereas formerly she could not stand the journey on the railroad.

As for me, I have been healed of a chronic disease which caused me terrible suffering. In 1911 my husband, who became afflicted with a very acute form of rheumatism, relinquished material means, after having followed the prescriptions of his physician without experiencing any relief, and turned to God as his only resort. Our faith, however, being insufficient, like that of Peter, we were unable to help him, and therefore decided to ask assistance from a practitioner. To the great surprise of all our neighbors my husband promptly rose from his bed of pain, and he has had no return whatever of the trouble since, although a relapse was predicted by all his friends. The result is, that today he is convinced, as are we, of the healing efficacy of Christian Science. We would not exchange the understanding we have of this liberating truth for any material treasures, however great. Every Sunday the members of our family come together and hold the Christian Science service.

Christian Science has brought a sense of great union and happiness into our family, and we feel that we can express our gratitude for the love and vigilance shown by Mrs. Eddy only by striving to put into practise the teachings contained in her book, "Science and Health with Key to the Scriptures," which embodies the spiritual teaching of Christ Jesus. My greatest desire is to see the light of Truth shine into all suffering hearts. It has been proved to us that divine Love always meets humanity's need.

MADAME C. RENAULT, Cloyes, Eure et Loir, France.

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Gratitude brought me into Christian Science,—not my own healing, but gratitude to God, and thankfulness to Mrs. Eddy, for the wonderful cure of my wife, who had been a sufferer from stomach trouble, nervousness, etc., since childhood. Her healing was simply miraculous; and thinking that it may aid some one afflicted in a similar way, I offer this testimony.

During our entire married life, my wife had been dependent upon *materia medica*. We tried several physicians, and although they did all in their power for her, she gradually grew worse, until her condition was alarming. Every few weeks she would have an attack, from which she would not recover for one or two weeks, and each repetition seemed to grow more severe. In the mean time she had undergone three surgical operations without any apparent beneficial results. One physician said that there was a physical defect which would require a capital operation to correct. I had become somewhat interested in Christian Science through witnessing the instantaneous healing of a friend, who was suddenly taken very ill while in my company, and who recovered after a few moments of mental work. This healing, to me, seemed wonderful, and I advised my wife to try Christian Science; but she would not consent, having no faith in it. For a period of about six weeks before taking it up, she suffered more than ever, and could not eat without great distress. Although we consulted our physician almost daily, he was unable to relieve her condition, which gradually grew worse.

Finally, as a last resort, she consented to try Christian Science, and a practitioner was called. The call was made over the telephone at three o'clock in the afternoon, and an appointment was made for the next day. When I got home, the evening after the practitioner was called, I found my wife feeling better than she had for months; and although we were both very glad of her improvement, we did not understand the changed condition. A week's treatment was given her, but the healing was instantaneous, and was brought about by the practitioner denying the error when she was called to take the case. My wife's experience was wonderful, and it showed the power of Truth to heal even before the practitioner saw the patient. All of the ailments to which she had been heir for so many years, vanished with but a few returns, and these were quickly overcome in Science. The healing referred to above happened over three years ago, and since that time Christian Science has met every demand we have made upon it.

I began to read the text-book after my wife's healing, and one day read on page 404 that the way to heal "an inebriate, a slave to tobacco," etc., is to convince him that "there is no real pleasure in false appetite." As I had been a slave to tobacco for over twenty years, what I read on this page appealed to me, and I gave it a good deal of thought. It was my earnest wish to quit the habit, and although I tried several times, I was unable to do so. However, on July 29, 1909, I was liberated, all desire for tobacco left me instantaneously, and never returned.

I cannot find words to express the gratitude which I owe to God, and my thankfulness to Mrs. Eddy for what Christian Science has done and is doing daily for me and mine; all I can do is to try hard each day to live the Christ-life as revealed in the Christian Science text-book, and which will speak more for the cause of Christian Science than any words I might utter.—H. E. MEGINNESS, Terre Haute, Ind.

✧

I am indeed grateful for what Christian Science has done for my family. In April, 1912, my wife was taken to the hospital while suffering from what the physicians said was an acute attack of appendicitis and peritonitis. Her condition was such that upon examination they decided it would be impossible to operate immediately. After a couple of days the surgeon who was called on the case said they would make the attempt, but on account of her condition they would be forced to do so under a local anesthetic. They made an incision, and near the appendix found a large growth, which seemed to be of a malignant nature, also symptoms of a disease of the kidneys; in fact, the condition was so serious that they could go no farther. My wife remained in a critical condition for a week, and they held out no hope for her recovery, as the obstruction was such that they could get no bowel movement.

Through a friend I was then induced to try Christian Science, all else having failed. That night my wife passed

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into a state of coma, and the physician said he felt sure she would never regain consciousness, in fact doubted if she would live until morning. I went home very much distressed, and a friend who was there shared my sorrow; but late that evening the Christian Science practitioner was called up and treatment was given until half past one the next morning, when the obstruction of the bowels yielded, and the next day my wife was very much improved. In a short time she was taken home, but the growth in her side was still there, and the physicians said she would have to return to the hospital as soon as she had gained a little strength.

We called the practitioner to the house and soon had the satisfaction of seeing the growth pass away. The kidney disease yielded to the power of Truth, and not a trace of it could be found, even under a microscopical analysis. This healing took about six or seven weeks, but after that my wife was quite herself again, and as active as ever. Christian Science not only healed her at this time, but also cured her of a bowel disorder of long standing, and did the same for our baby one year old.

For these and many other blessings, I thank God that we were shown the way to His aid through the teachings of "Science and Health with Key to the Scriptures" by our beloved Leader and benefactress, Mrs. Eddy.

DON B. AMSDEN, Omaha, Neb.

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An early experience in Christian Science has always remained clearly in my thought, showing how God leads when we begin to reach out to Him. I had very little understanding of Christian Science, but had an earnest desire to know and follow the Christ in what appeared to me to be a higher way than I had thus far known. One day, while trimming my toe-nails, the scissors slipped and cut the flesh of the toe, and the thought came that serious results might follow. I recalled a newspaper article which I had read a few days before about a man of prominence who had a similar accident, and who in a few days died from poisoning. I tried to banish the fear from my thought, but in due time the same condition was manifested which had been so vividly pictured in the newspaper.

I strove to overcome this condition with my slight understanding, but when my mother discovered me examining the foot, she insisted on doing something; and as the condition grew more painful and alarming I allowed her to wrap the foot in cold compresses that night, and in consequence of the added fear I could not sleep. As the following day wore away and the foot seemingly grew worse, she urged me to call either a doctor or a Christian Science practitioner. We were strangers in this place, as we had recently come from Mexico; but I was eager to hear and learn more of Christian Science. This being Wednesday evening, I ventured to say that with my mother's help and the use of a large shoe I might go to the testimony meeting, and that as we went along we could look for a doctor's sign; but if we did not see one, I knew I had seen a practitioner's sign near the church. As I did really desire God's help, I found the Christian Science practitioner, who was ready and able to speak the word of Truth and cast out the error.

I was so uplifted by the treatment, and so interested in the words spoken to me afterward, that I had gone down the steps and part of the way around the corner to the church, talking eagerly to my mother, when suddenly I took her by the arm and said that I had forgotten about my injured foot. I went into the church and walked home after the meeting without pain or fear. The foot healed rapidly, with no further discomfort, and I have never again gone out looking for a doctor's sign to lead me to health.

I am very thankful to God for directing my faltering steps to Christian Science, and grateful for those He is appointing to do this healing work, thus leading us into a practical religion.—ALTA B. CHILDERS, Los Angeles, Cal.

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[Translated from the German]

I feel a great desire to give thanks to God for all He has bestowed upon me and my family through Christian Science. Four years ago I experienced wonderful healing in several instances of throat trouble and in various attacks of illness with my children in St. Petersburg. Still, I groped in the dark, although I felt at the same time that Christian Science must be the truth, the way upon which I might draw near to God; but despite the diligent study of the Christian Science literature I often experienced a sense of discouragement. Two years ago, while I was staying in the country, in very inharmonious surroundings, I began to correspond with a practitioner in Dresden, and with her first letter came a wonderful sense of enlightenment which I can hardly describe,—the sudden dawning upon thought of the unreality of all suffering. With the help afforded by her letters I was enabled to make demonstrations for myself occasionally, and since then discouragement has become a thing of the past.

In cases of severe illness we had absent treatment from the kind practitioner, while the communication was kept up by letter and telegrams; but the greatest demonstration was in the spring of 1912, when I experienced an internal injury, as I am led to believe, by removing a heavy bookcase. The suffering was dreadful, and during one whole night I feared I would die from weakness; but every time my husband wired to the practitioner I felt relieved and was able to sleep. Although it seemed, to sense, that the case might terminate fatally, we never thought of calling in a physician, and in two weeks' time I recovered my former health. Another instance where a severe illness was overcome through absent treatment occurred with our daughter, who was taken with a serious throat trouble; moreover, no one in the household was affected by the contagion.

We are also very grateful for the demonstrations in a financial way of the power of Truth. It is a wonderful thing to realize that we should indeed take no thought for the next day, but abide in the consciousness that our Father in heaven is mindful of every one of His children. I cannot recount the many cases in which we have applied for help to our faithful practitioner; I can only say that in the whole range of human sufferings and weaknesses there is none which cannot be made to yield to the healing touch of Christian Science. I wish to give thanks to our heavenly Father, and also to express gratitude to Mrs. Eddy, for having been so patiently and lovingly led out of disease and discord, on my way to God and to harmony.—FRAU ALLA POHLE, St. Petersburg, Russia.

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It gives me much pleasure to testify to the faithful work done for us in Christian Science. My little daughter was taken suddenly and violently ill with what was pronounced acute lung trouble. The fever was very high and she had hemorrhages. We called on a practitioner for help on Thursday evening, and before midnight the disease was arrested and the child was able to be up the next day. On Monday she returned to school, well! In the fall of 1910 this same child's health seemed to fail rapidly, and her appearance was such as to cause many remarks. Again we asked for help in Christian Science, and a few treatments brought a miraculous change. Even now people remark on how bad she looked at that time and how well she looks now. I feel that I could not have kept her with me had not the understanding of Truth

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been so faithfully demonstrated. The case was past all material help.

I myself have had many a "cup of cold water" in Christ's name, and Christian Science has proved for me the power of divine Love to heal and to save. I lovingly commend it to any searcher after the Christ-healing.

MAE E. DESHAZO, Beatrice, Neb.

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I wish to express my gratitude for what Christian Science has done for me, and I hope that some one who reads this may be led to investigate the truth which makes us free, as Jesus promised. In the summer of 1909 I was healed of a severe stomach trouble, but was not then ready to accept Christian Science, so went on in the old sinful way. The next year I was taken sick with an internal disease, from which the doctors said I could not possibly recover without an operation, and that it must be performed very soon, since I could not live long as I was. Then a friend offered me Christian Science and went with me to see a practitioner. In a short time I was healed, not only of the sickness, but of the sin. Words cannot tell how grateful I am for the spiritual uplift which the study of Christian Science has brought to me. I am truly thankful to God for my healing, and also grateful to Mrs. Eddy for showing us the way to this saving truth.

SUSIE WETZEL, Chicago, Ill.

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The following instances of healing in Christian Science are given with gratitude. My little son developed measles, and the usual symptoms appeared. I at once telephoned for help, and on the second day the child was perfectly well and absolutely free. Again, during vaccination he did not suffer the least inconvenience. For myself, there has been treatment for influenza of a seemingly severe type, but at the end of one week the trouble completely vanished, and I was able during that time to attend to all my usual duties.

HELEN WOOD, Dublin, Ireland.

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For the realization of the power of divine Love which has come to me through Christian Science, I wish to acknowledge my sincere gratitude. As I look back over the past years I can see how one human experience after another, though many of them have seemed hard indeed, has brought me "new views of divine goodness and love" (Science and Health, p. 66). As a child I had an earnest religious nature and tried hard to be a Christian, but when I reached maturity I found my religious beliefs irreconcilable with reason, so I turned away from them entirely. Then followed a period of searching, of reading and reasoning in the vain effort to find a solution of what seemed the mystery of human life. Many things had occurred to make me bitterly unhappy. The laws of the material universe were laws of cruelty and injustice. I could see nothing but the pain of the world everywhere, with no sense in it or excuse for it, and, worst of all, no way out of it. I grew bitter and somewhat reckless, and tried to conceal my unhappiness under a mocking pride. I was ill when I went back to college for my third year, and had an attack of typhoid fever, which left me a physical wreck.

A year later I taught school, though I was not well enough to do so; but I forced myself on through will-power. After two years of teaching, during which I was experimenting with hypnotism in various forms, I had a complete nervous breakdown. For several years I had been trying one physician after another, and one course of treatment after another, but none of them had given me any relief, and I had grown worse until the collapse came. After a few weeks under a physician I was able to be about again, but was so miserable that I determined to try Christian Science. It would be pleasant to say that I saw the light at once, but such was not the case. The struggle was quite severe, but the few weeks' treatment I then received gave me so firm a faith that I could never let go.

Four years followed, during which I struggled along as best I could, reading and receiving many proofs of divine protection. I did not understand, but I tried to, and I prayed, "O send out thy light and thy truth: let them lead me; let them bring me unto thy holy hill, and to thy tabernacles." Those years have shown me that if we turn to God, no matter how blindly, divine Love shields us and cares for us. At last, after a very dark time, I was led to one who patiently and firmly set me straight. She helped me to lay down my human will and turn away from personality and formula to God; to know that He is able to manifest in our consciousness the truth we need, in proportion as we lay down self-will, self-justification, and self-love, and listen obediently.

Christian Science has furnished me the solution of the mystery of life and has given me practical means for overcoming the belief in evil. I am no longer hopeless or helpless. The cry of the world's pain which once rang so despairingly in my ears, is now only a call to greater effort and more consecrated service. More times than I could tell have I seen pain, suffering, and sin go down to their native nothingness before the power of God, and I know that this warfare will go on until the world shall be redeemed. Each has his part to do in the work; first, in correcting his own erroneous sense, and as he is freed, in helping to free others. As we find peace, or harmony, of thought, we find health of body, for health is a mental condition of harmony.

In the light of experience I increasingly appreciate the loving sacrifices, the wisdom, and the patient efforts of Mrs. Eddy, through whom this age has been so blessed.

EDITH VAN VALKENBURGH, Grand Rapids, Mich.

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It is now over six years since I became interested in Christian Science, and it has never failed to solve my problems when properly applied. I was healed of a nervous and stomach disorder from which I had suffered periodically for a number of years. The attacks would come suddenly and last a week or ten days, during which time I could not eat and had to endure a great deal of pain. After taking up the study of Christian Science, this condition completely disappeared and has not returned. Everything I am and have I owe to this wonderful understanding of divine Truth.

I am grateful for the physical healing, not having had a doctor nor having taken any medicine of any kind in all these years; but I am far more grateful for the understanding of divine Principle that I can live and use every minute of the day. It has helped me in business and it has made me happy and content with what I have; whereas I used to be in a very unhappy and discontented state. Now I live each day as it comes along, relying entirely upon divine Love to lead me where only good abounds.

I am deeply grateful for all that Mrs. Eddy has done in pointing out the way.

HARRIET A. RODGERS, Brooklyn, N. Y.

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It has been my desire for some time to tell of the benefits which myself and family have received since we have had help in Christian Science. I came to Science not for physical healing, but for something that would give me peace of mind, and I have received this to such an extent that those who have seen some of the discords I have had to meet have been surprised

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at my calmness and peace in passing through these trials. I am deeply grateful for this, and it proves a favorite text in the Bible, which says, "Thou wilt keep him in perfect peace, whose mind is stayed on thee."

During the four years that we have had Christian Science in our home, Truth has met and overcome all sorts of sickness and discord. This last winter, when I seemed hard pressed by discordant conditions, such as various sicknesses manifested by the children, I was grateful that we were not compelled to rely upon nauseating medicines or to watch the weather-vane for any change in the wind for fear of bad results. We can never cease from giving thanks to a loving Father "who healeth all thy diseases," and to our beloved Leader, who made the way clear to us that we might be both happy and healthy. If this testimony has given hope to any seeking the truth, I shall be glad indeed that I gave it.

MRS. FRANCES RUSSO, Oakland, Cal.

✧

I am grateful for many blessings that have come to me through Christian Science. I became interested in it three years ago. I had been a sufferer for many years from nervous trouble and had consulted many physicians. I have been healed of stomach trouble of many years' standing, also of deafness in one ear, of bowel trouble of about two years' standing, of very severe nervous headaches, of colds and rheumatism, and I have gained greatly in weight. Some of the healings took place in one treatment. I have also realized spiritual healing, for which I am most grateful. I study "Science and Health with Key to the Scriptures" by Mrs. Eddy with the Bible, and go over the Lesson-Sermon every day. I am humbly trying to show my gratitude for what God has done for me through Christian Science.

IDA L. MELTON, Kansas City, Mo.

✧

I am truly thankful for the opportunity to express my gratitude for the help I have received in Christian Science. I have been healed of bad headaches and nervous spells. My little girl was healed of bowel trouble, and my son of a badly injured arm, caused from being hit with a baseball. Several cases of measles were met and overcome in a few treatments, and the children were soon up and at play. I am indeed thankful to God for sending us this healing truth, and for all the blessings I have received.—LAURA LEE, Laurel, Miss.

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[Written for the *Sentinel*]

To Solitude

MARY TROXELL

"THE world is too much with us; late and soon."*
We fain would pass within the temple gate,
Where in deep solitude, God's gracious boon,
We lose earth's senseless dissonance and hate.
Then, as the trav'ler on some mountainside
Sees through th' enshrouding mist the gleam of light
That, first dispelling gloom, shines far and wide,
Bathing the blue-crowned peaks in radiance bright;
So, listening in the solitude, we hear,
Like some sweet far-off melody, a voice,
Then, full-toned harmony in choral clear
That in majestic pæan swells,—"Rejoice!"
"The world is too much with us," soon and late;
We fain would pass within the temple gate.

*Wordsworth.

From Our Exchanges

[*Western Christian Advocate*]

The nineteenth century immortalized itself by its inventions and discoveries. But the rediscovery of the heart, scope, and mission of Christianity was its greatest achievement. It returned to the main thought and teaching of Jesus concerning the kingdom of heaven. Upon it broke the glorious meaning of the prayer: "Thy kingdom come. Thy will be done, as in heaven, so on earth." Religion, no longer a limited department of life, was perceived as entering into life as a whole, and giving shape, significance, and impulse to all earthly activities, personal, domestic, social, industrial, professional, governmental. No longer narrow and individualistic, but universal and corporate, there was nothing human that did not concern it. This inspiring conception changed the whole front of the church's attitude toward the world.

Its functions, therefore, were widened inconceivably. Its calls to service surpassed enumeration. The decalogue was seen to embrace as many commandments concerning man as God; the Sermon on the Mount to relate chiefly to earthly relations and responsibilities; religion to be not, first of all, a preparation for a life hereafter as much as for the life that now is; the Bible to be a book for the living even more than for the dying. The new conception, this return to Christ and his gospel, brought about a thorough revolution.

Christian doctrine had to be redefined. Our earthly life was more than a specific probation for after-death existence; it was the beginning of an educational process, moral, spiritual, and forever continuous. The incentive to repentance was not simply to avoid a future hell and attain a future heaven, but to respond to Christ's challenge, "Repent: for the kingdom of heaven is at hand," the chance and hour for all self-denials and heroisms. It enlarged the idea of conversion, saying, "When thou art converted, strengthen thy brethren." It presented salvation not as something beyond death and the grave, but as a rescue from the flaming pits of present, soul-destroying iniquities, and the entrance into a present paradise of virtue and holiness.

[*The Watchman-Examiner*]

Putting ourselves back into the time of Matthew, it is clear that here we have the thought of God with men made impressive by incarnation. The child to be born was the real Son of God. The language of Matthew could convey no other meaning to the people of that age than that God was his Father. . . . The child in Matthew is of a nature that makes a life of great significance and unusual conditions inevitable, and fully justifies the later developments of the idea of Jesus Christ in his disciples and in the New Testament writings.

The next stage in the development of the idea of Emmanuel, "God with us," is supplied by Christ Jesus himself. In his life on earth he was subject in large measure to human limitations. In excessive labors he became weary; he could command the attention and confidence of but a limited number, even by his miracles; and, above all, he could reach by his human presence only a very small portion of the people of the earth. So, as he said, it was expedient for him to go away, and in his absence the Comforter, the Holy Spirit, would come to take his place and carry on his work. The great advance in this development of the idea of "God with us" is that the work of the Holy Spirit is both spiritual and universal. He deals with the secret hearts and consciences of men, with a power not available to any external means; and

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he is at all times active in searching for the salvation of all men everywhere. Christ made the idea of God with men universal and timeless.

Modern religious thought has not risen higher than the thought of Christ, but has developed that thought to make it more real and personal. The modern doctrine of the divine immanence is but an expansion of the idea of God expressed by Isaiah, and is the full realization of the teachings of Christ concerning the Holy Spirit. Religion can go no farther; and, as argued by Prof. Rudolph Eucken, Christianity is the supreme and final religion because its highest ideal is the perfect union of the human and the divine, as realized in Jesus Christ and as possible to all.

[*The Continent*]

The Almighty Father in heaven is He whose will cannot be defeated. That foundation stands as sure when the clouds are dark as when the sun shines. And that in substance was what the courageous and unfaltering Jesus of Nazareth said to the multitudes that springtide day on the shore of Gennesaret. He had been given a message from his Father, a task to do, a purpose of eternal providence to accomplish, and the Father would not let it fail: "All that which the Father giveth me shall come unto me." It was the Lord Christ's own echo of the glorious confidence which the Spirit of God taught centuries before to the prophet who beheld in vision the suffering and triumphant servant: "He shall see of the travail of his soul, and shall be satisfied." It was the same mystic rest amid conflict, and sight through darkness, and steadfastness in calamity, that humanity achieves when it accepts the one faith which includes all other faiths,—trust in the beneficent and sufficient omnipotence of God. From all the world's history past and unto all the world's history future, the one mold and matrix of heroism and grandeur among men is and must ever be this vital sense of a sovereign God. It was so with the Son of God on earth. It is so with earth's own lesser sons.

[Rev. R. A. Dunlap in *Hartford Seminary Record*]

If it was the spirituality of Jesus which gave to his leadership its spiritual quality and meaning, it was the human in him which gave reality and power to his leadership. Had it not been for the depth and breadth of his human nature, I cannot conceive of his having become a leader at all. This gave him his hold on the thoughts of men, his power to appeal to their affections. This enabled him to sow the seeds of the kingdom through Palestine, so that after Pentecost his apostles might reap the results in the formation of the Jewish Christian church. This enabled him to win and hold that group of disciples without whose faith and affection all his work would have been lost. And it is this, the richness of the human in him, which wins to himself the faith and love of Christendom today, giving the spiritual in him a chance, making possible its vital and saving power.

[*The Christian Register*]

The extraordinary vitality of the books of the Old and New Testaments is owing in part to the lofty tone of the descriptions of human opportunity and dignity with which they abound. Men are called "priests of the Lord," "ministers of God," "children of the Highest," "laborers together with God," with many other terms of dignity. One of the most wonderful manifestations of the divine goodness is seen in the fact that the thankful disposition is so often found in those who have come through great tribulation; the most joyful prayers and psalms have always come out of the depths.

Special Announcements

From the Publisher of Mrs. Eddy's Works

THE CHRISTIAN SCIENCE TEXT-BOOK, "SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES."—For styles of bindings and prices see back cover of this periodical.

"THE FIRST CHURCH OF CHRIST, SCIENTIST, AND MISCELLANY."—A volume of the later writings of Mrs. Eddy, compiled from the files of *The Christian Science Journal* and *Sentinel*, together with historical matter pertaining thereto, as selected by her, is now on sale, and orders will be received by the publisher. Prices as follows: Cloth, single copy $2.25, six or more copies to one address $2.00 each; morocco or pocket edition, single copy $4.00, six or more copies to one address $3.75 each. Orders for six or more copies to one address may include the two styles of bindings at the quantity prices.

Orders for the books named above and the other works by Mrs. Eddy should be addressed to ALLISON V. STEWART, Falmouth and St. Paul Streets, Boston, Mass.

From the Editor

All manuscripts submitted for publication in the *Sentinel*, *Journal*, and *Herold*, whether articles, poems, or testimonies, and all correspondence relating thereto, should be addressed to the EDITOR, and not to individuals.

From the Society

Translations into Dutch, German, Norwegian, and Swedish have been made of a number of pamphlets. These are ready for distribution and are listed as follows:—

Dutch: "De Goddelijke Natuur" ("The Divine Nature"). Thirty-six pages.

German: "Die Christliche Wissenschaft: Die Wiedergeburt" ("Christian Science: The New Birth"). A lecture by Bicknell Young. Thirty-six pages.

Norwegian: "Den guddommelige natur" ("The Divine Nature"). Thirty-six pages.

Swedish: "Det Godas Försyn" ("The Providence of Good"). Seven articles, thirty-six pages.

"Das Heilen der Christlichen Wissenschaft ist geistig und wissenschaftlich" ("The Healing of Christian Science is Spiritual and Scientific"), a lecture by Prof. Hermann S. Hering, is published in German only and is ready for distribution. Forty pages and cover.

From the Clerk of The Mother Church

CHURCH TENETS.—The tenets of The First Church of Christ, Scientist,—The Mother Church,—printed on folded sheet for use of the branch Churches of Christ, Scientist, with space for the names of the churches and their by-laws, can be had at seventy-five cents a hundred. Orders will not be taken for less than one hundred, and postage stamps should not be sent in payment.

Correspondence relative to the tenets or to membership with The Mother Church, should be sent to J. V. DITTEMORE, Clerk, 105 Falmouth Street, Boston, Mass.

From the Church Treasurer

The annual per capita tax of members of The Mother Church is due June 1, but may be paid at any time during the year. The per capita tax of members uniting in November is reckoned from the preceding June, this being the beginning of the church year. Unless otherwise directed by the sender, the full amount of each remittance will be credited for the current year.

Please remit by postal or express money order, bank draft, or check. Currency should be sent by registered letter only.

Please advise promptly of any change in name or address.

Send all per capita taxes and contributions to ADAM H. DICKEY, Treasurer, 103 Falmouth Street, Boston, Mass.

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The Christian Science Journal

Published Monthly

Founded April, 1883, by Mary Baker Eddy, Discoverer and Founder of Christian Science, and author of the Christian Science Text-book, "Science and Health with Key to the Scriptures."

This monthly magazine is the official organ of The First Church of Christ, Scientist, in Boston, Mass. In addition to articles, lectures, and testimonies not published elsewhere, it contains a complete list of Christian Science practitioners, and a directory of Christian Science Churches, Societies, and Reading Rooms.

SUBSCRIPTION PRICE, PAYABLE IN ADVANCE, POSTPAID: For the United States, Mexico, and Cuba, single copy, one year, $2; six months, $1.20. For Canada add 25 cents for postage. SALE PRICE: Single copy, 20 cents. In all other countries add 65 cents postage for each annual subscription. SALE PRICE: Single copy, 25 cents

BOUND VOLUMES: Current and past year, cloth, $2.50; half calf or half morocco, $3. On earlier volumes write for prices.

The Christian Science Monitor

Published Every Day, Except Sunday

A daily newspaper for the home. Adequate news service. The various departments of a modern newspaper. Unique home forum page. Entire page of editorials dealing with the vital topics of the day. Contributions for the columns of the MONITOR should be addressed, Managing Editor, THE CHRISTIAN SCIENCE MONITOR.

SUBSCRIPTION PRICE, PAYABLE IN ADVANCE, POSTPAID: For the United States (except in the Boston Postal District), Canada, Mexico, and Cuba, $5 a year, $3 for six months. In all other countries additional postage at the rate of $3 yearly is required. When delivered by carrier through a local news-dealer, 12 cents a week, payable to the news-dealer. In the Boston Postal District, by mail, $7.25 a year. Quantity rates will be furnished on application.

The Christian Science Quarterly

Published January, April, July, and October

Contains the Lesson-Sermons which are read at the Sunday services throughout the year in all the Christian Science churches. These Lessons, which present citations from the Bible and "Science and Health with Key to the Scriptures," are valuable for daily study.

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Der Herold der Christian Science

Published Monthly

A magazine printed in German. It contains original and translated articles bearing upon Christian Science, testimonies of healing, also the Lesson-Sermons which are read at the Sunday services in all the Christian Science churches. Improved and enlarged in 1910.

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CHRISTIAN SCIENCE VS. MENTAL SUGGESTION. By FREDERICK DIXON. Reprinted from the *Weekly Budget*, London, England.

CHRISTIAN SCIENCE: A RELIGION OF DOING. By JUDGE WILLIAM G. EWING.

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Miscellaneous

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CHRISTIAN SCIENCE SENTINEL

"What I say unto you I say unto all-WATCH" Jesus

Vol. XVI No. 18

Boston, January 3, 1914

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A·LADY·WITH·A·LAMP·
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·OF·THE·LAND·

·A·NOBLE·TYPE·OF·
·GOOD·HEROIC·
·WOMANHOOD·
Longfellow

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Christian Science Sentinel

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Items of Interest

NATIONAL.

The United States circuit court of appeals has decided that the Waltham Watch Company of Waltham, Mass., cannot force Charles A. Keene, a New York jeweler, to stop selling their watches at cut prices. The court affirmed the decision of the federal district court without opinion. Keene bought the company's watches abroad at a price lower than that charged by jobbers here, and sold them for less than the price set by the manufacturer for the domestic retail trade. The decision is in line with recent judgments of the United States Supreme Court that the manufacturer of a patented or copyrighted article cannot fix the retail price.

It is announced by Attorney-General McReynolds that an agreement between the United States government, represented by the department of justice, and the American Telephone & Telegraph Company makes unnecessary a federal suit to compel the corporation to dissolve into its integral parts. Competition is possible under the terms of dissolution voluntarily proposed by the telephone company, for it agrees to dispose of its holdings in the Western Union Telegraph Company. Department officials say that the plan gives the government everything, and more than it could have hoped to obtain in court.

After a three and a half years' cruise about the world, during which she traveled ninety-three thousand miles, the non-magnetic yacht Carnegie, of the Carnegie Institution at Washington, dropped anchor a few days ago in Erie basin, South Brooklyn. During every day of her trip scientists aboard the yacht took magnetic observations, and they brought back with them records of important errors, particularly in the charts showing the compass variations over the Indian ocean.

President Wilson on Dec. 19 signed the Hetch-Hetchy bill granting a public water-supply to San Francisco. He accompanied his signature with a statement declaring that he believed the public needs of the region concerned were served by the bill without impairing the usefulness of the public domain. Asserting that the Hetch-Hetchy water grant was passed "by the most insidious lobby ever assembled in Washington," Senator Works of California has introduced a bill to repeal it.

President Wilson signed the measure known as the federal reserve act, at 6.01 p.m., Dec. 23. In an extemporaneous speech he expressed his gratification at the legislation which he said would furnish "the machinery for free and elastic and uncontrolled credits, put at the disposal of the merchants and manufacturers of this country for the first time in fifty years."

Approximately seven hundred thousand passengers were carried for every life lost on steam vessels in the United States during the past year, according to the annual report of George Uhler, supervising inspector-general of the federal steamboat inspection service. More than three hundred million persons were carried on vessels required to report.

Plans have been completed and the directors of the port of Boston have called for bids for constructing a good-sized railroad yard near the Commonwealth and fish piers at South Boston, a project which it is expected will cost about one hundred thousand dollars.

According to a compilation just completed, the gifts for charity in the United States during the last twelve months amount to $80,135,476.30.

INTERNATIONAL.

The newly formed British Imperial Council of Commerce consists of representatives of chambers of commerce and boards of trade belonging to the empire as well as of some belonging to other countries. Among the countries represented on the council, which already comprises one hundred and fifty members, although its constitution was only recently decided upon, are Scotland, England, Wales, Ireland, India, Burma, Australia, New Zealand, Canada, South Africa, the West Indies, and the Federated Malay States. Paris, Brussels, Constantinople, Genoa, and other foreign towns are also represented. The main purpose of the council is to act as a central and permanent link between the commercial bodies of the empire and to collect and organize information with reference to the development of the different parts.

The minister of public works of Cape Colony, South Africa, in the course of a recent speech, said that within the last three years nine hundred miles of new railways, two hundred and sixty-two new post-offices, and one hundred and eighty new telephone exchanges had been opened in the Union, and there were forty-two thousand additional depositors in the post-office savings banks. During the same period five and a half million pounds had been spent on public works; fifteen hundred and twenty-eight people had been settled on the land, covering an area of four million acres. By means of irrigation, large areas of land would be available for settlement.

The British colonial office recently stated that during its tour in Australia the dominions royal commission made extensive inquiries with regard to the possibilities of the commonwealth as a cotton-producing country, and the members were much impressed with the natural advantages of the northern part of the continent for cotton growing. Before it left Australia the royal commission received from the then prime minister a promise that the commonwealth government would assist in any attempt to establish the industry.

An agreement for the construction of two railroads in China by German engineers, who are to utilize purely German materials, and capital for which is to be provided by German financiers, has been signed by the Chinese foreign minister and the German minister to China at Peking. The cost of the two undertakings is estimated at twenty million dollars, or somewhat less.

After years of bickering it seems at last an assured fact that Guayaquil, Ecuador, is to be put into a wholesome condition. Shipping has increased rapidly, and the city is now much frequented by merchantmen from all parts of the world. Ten million dollars is to be expended for the purpose.

The international commission for the delimitation of the Albanian frontier has unanimously decided to accept the decision reached by the London conference.

The Peruvian government has presented to its Congress the budget for 1914, showing receipts amounting to $17,739,180 against expenditures of $15,549,180.

The Italian ministry of finance has announced in the Chamber that the war in Tripoli cost Italy one hundred and ninety-one million dollars.

INDUSTRIAL AND COMMERCIAL.

The tunnel through Mt. Royal at Montreal has been cut. It is three and one third miles long, and was built for the Canadian Northern Railway Company. Within a year, it is expected, trains will enter the city through the tunnel instead of making a détour around the mountain. The cost of the Mt. Royal tunnel is conservatively estimated at twenty-five million dollars, and in addition the Canadian Northern railway is likely to spend a large sum of money on improvements about Montreal.

After nearly three years of experimentation a manufacturing company has perfected, it is claimed, an apparatus which practically eliminates the smoke and cinder nuisance. The smoke, laden with cinders, coming from the fires which heat huge boilers, is driven at high speed through a sheet of water. By this process practically all of the material which constituted a nuisance is deposited in a big water-tank.

Construction of the huge Bassano dam across the Bow river, in the vicinity of Calgary, Alberta, by the Canadian Pacific Railway Company, has been completed, and as a result of its opening, one million acres of prairie land previously looked upon as of little or no use for agricultural purposes is placed under irrigation.

A railroad company has set aside one hundred and twenty-five acres near Des Moines, Iowa, as an experimental tract for the propagation of catalpa trees, the purpose being to ascertain the commercial value of the timber used for railroad ties and other purposes.

Financial arrangements have been completed in England to build the Alberta, Peace River & Eastern railway, from Hudson's Hope to the Pacific ocean, twenty-three hundred miles, by way of Edmonton and Peace River Crossing, with a branch line to Ft. McMurray.

Sugar-cane in Argentina this season is expected to yield two hundred thousand tons of sugar, the largest crop the country has had.

Much of the cork used throughout the world comes from Portugal, which harvests about fifty thousand tons a year.

Paraguay has valuable forest resources, the most important of which is quebracho, particularly rich in tannin.

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Christian Science Sentinel

"What I say unto you, I say unto all—WATCH" Jesus

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Protection

WILLARD S. MATTOX

ONE of the greatest services that Christian Science is performing for the world today, is by way of prevention. It is very generally conceded that Christian Science heals and reforms, but less is known about its inestimable value as a preventive of sickness and misfortune. There are unwritten chapters in the lives of Christian Scientists which, if they could be known, might amaze the world; a record of events which proves the loving care and guardianship of our God, infinite Mind.

A homely philosopher has shrewdly observed that "foresight is better than hind-sight." It is an act of wisdom to know in advance what are the designs of error, and what it is best to do in order to thwart its asserted claims. The blow that is foreseen and evaded, ceases to be a menace. It is good military tactics to discover the enemy's plans before they are executed. Many a battle has been won before it was fought. This is just the difference between what humanity generally understands to be protection, and the Christian Science interpretation of this important function of Providence. One is usually *post facto*, the other is before the event, and coming first, this kind of protection is practical and worth while, because it abolishes the belief that there is anything from which we need to be protected. Mrs. Eddy's answer to the question, "Would you have me get out of a burning house, or stay in it?" emphasizes the scientific nature of the protection afforded by Christian Science. "I would have you already out," she says, "and *know* that you are out" (Miscellaneous Writings, p. 235).

In ancient days, when the moral concepts of the human race had risen no higher than the doctrine of "an eye for an eye, and a tooth for a tooth," cities of refuge were provided, where a man might seek safety from enemies and where his person was held inviolate. As moral ideals improved and advanced, the sense of protection from enemies became dematerialized, and we find the psalmist voicing a great spiritual truth in the ninety-first psalm,—"Because he hath set his love upon me, therefore will I deliver him." Because man's trust is in God, in good, he is protected, and protection thus becomes a mental state rather than a material place of safety. The psalmist makes it plain that man's safety is in Mind, and not in any material modes or means of protection. We learn in Christian Science that its treatment means protection, and it also means abiding in the consciousness of God's allness. God is wholly responsible for man, for all that he undertakes, for all that he is or does. God, through His laws, orders and sustains all of man's activities, and therein lies man's constant protection.

This scientific statement of the relation of idea to Principle, of creation to creator, uncovers and exposes the fallacy of the belief that there are laws, motives, impulses, or causes that are at war with man or are hostile to his well-being. Protection is the absolute conviction, based on an illuminated spiritual understanding, that God is the only power, the only cause, the only lawmaker, and that He is the supreme and only governor of all that really exists. Mortals declare themselves to be constantly in need of protection, and the customary human instinct is to resort to a person or place for aid in times of trouble. Drugs are relied on to preserve health; human laws and the law's agents are depended on for protection from injustice, dishonesty, or whatever asserts its ability to work mortal man's undoing. Mortals insure themselves against fire, accident, and death, in very much the same way that our prehistoric ancestors fled to the walled "cities of refuge."

The difficulty about the human theory as to what constitutes the best means of protection, is that it fails to take into account the mental origin and nature of the discord which jeopardizes the life of mortal man, as well as his health and his success. Until Mrs. Eddy made her discovery that evil in all its forms is an unreal belief, relatively little progress was made in the effort to destroy evil. Drugs and surgery have not diminished disease, or the human liability to sickness. Insurance against death or accident has only served to impress more strongly on the human mind the probability of both death and accident; it has painted in more vivid colors the mental picture of both of these dreaded happenings. It has not reduced the death-rate or minimized the number of accidents. Again, in the realm of commerce, the most elaborate business precautions have not prevented the failure of even the greatest enterprises. And so it is in every department of human life, that which mortals have relied on to guard them, has proved to be a broken reed.

All of these failures to cope with disaster should have taught mortals, long before this, to turn for their protection away from material expediencies to something more sure than anything that our human experiences have ever offered us. To paraphrase a Biblical text, They labor in vain, who hope to find security or protection anywhere but in God. The spiritual perception of the prophets discerned this great truth, and in the Old Testament we find reference after reference to God as the only refuge, a tower of strength, "the shadow of a great rock in a weary land," a shelter from the storm.

That the protection of right thinking is practical and reliable, the students of Christian Science have proved for themselves. In the matter of sickness alone, they have no doubt saved themselves many experiences by reason of their mental attitude on this subject. Mrs. Eddy says that "common consent is contagious" (Miscellaneous Writings, p. 228), and just so it is with all other forms of mortal discord. Christian Science teaches that man and the universe are governed by God, and by His laws, which are always good. When this great fact becomes apparent, the individual thought which grasps it comes under the protection of the universal laws of good, which by their very occupancy destroy the belief that there can be any other kind of laws adverse to man's harmony. The child of God, according to Christian Science, is always in his right place, always subject to the control of unerring Principle. When this is demonstrated, it means the most effective protection from accidents, since these, under analysis, are seen to be only a belief that man can be out of his proper place.

This understanding of what constitutes protection is doing more for the world than may be appreciated at present. It

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will take the place sooner or later of all inferior methods of protection, and it will be seen that health conservation is not something that can be secured by legislation or by a more liberal application of the drugging system to the needs of the human race. A true understanding of God will be found to be the only real protection, since that understanding includes no evil. Divine Love is never ceasing in its protection, for God is All, and there is none beside Him.

✧

Right Desires

KATE W. BUCK

When one first undertakes to study Christian Science and tries to get some idea of the basis upon which it rests, as well as some of the ways in which it differs from other modes of religious instruction, he is apt to be puzzled and perhaps confused at Mrs. Eddy's conception of scientific prayer. Taught from childhood the prayer of appeal,—to ask for what was wanted, whether spiritual or material (and not unnaturally it was more often the latter),—one fails to grasp the full meaning of the Christian Science prayer of affirmation or to understand in the least its reason for being. It is sometimes said by those who are beginners in this study, "My old idea of God is destroyed and I have as yet nothing in its place;" and then some earnest seeker asks, "What must I do first in order to gain an understanding of the teachings of Christian Science?"

On the very first page of "Science and Health with Key to the Scriptures" Mrs. Eddy gives in simplest language her idea of prayer when she says, "Desire is prayer; and no loss can occur from trusting God with our desires, that they may be molded and exalted before they take form in words and in deeds." She thus tells us that to desire is to pray, and to know that because one has truly desired, and therefore prayed, the fulfilment of that desire is already begun, since that was the method of confident prayer used by Jesus when he said, "Father, I thank thee that thou hast heard me," even before the evidence that he was heard had been manifested. Another thing which should be coupled with this, in order that the first commandment may be kept to the letter, as Christian Science demands that it shall be, is to desire the things of God, spiritual things, above all else. "Seek ye first the kingdom of God;" and why not? Is not this indeed a "reasonable service," since He has given us "richly all things to enjoy"? Is not God the very foundation, origin, and source of our being, so that in truth we do "live, and move, and have our being" in Him and nowhere else? There is no elsewhere. Having complied, and sought first the kingdom of God, as we are bidden, what happens? Why, all things needful are added; and all this comes from such a simple starting-point, —sincerely to desire that which is good.

Christian Science prayer is a prayer of affirmation; an affirmation that God's work is done, that He was satisfied with it and "saw that it was good." Then we have only to admit and recognize that perfect creation and, because His children are a part of it, claim that which is already theirs, their rightful share in what is simply man's natural birthright. Surely this is a prayer of faith and trust and knowledge, while the other (that of appeal) seems more a prayer of hope and longing, deep and earnest though it often is, but mixed more or less with doubt and anxiety. The Lord's Prayer might be called a prayer of appeal; but after all, in its sweet simplicity it is more truly a desire for spiritual things and for just this day. How the mere words, "Give us this day," tend to relieve all anxiety and fear, when we think upon them in all their fulness and naturalness!

That Christian Science does take away the old concept of God is true,—a God whom people on bended knees must beg to do some needful thing, or undo something already done which seemed disastrous. Some one has well said, "That which is often asked of God, is not so much His will and way, as His approval of our way." Furthermore, Science destroys the belief in a merely personal God, but it enlarges, amplifies, and broadens earlier concepts, in that it establishes a complete idea of a perfect whole, beyond whose love and care no child of His can drift. The Bible teaches that God is ever present, and reason shows us that this would be quite impossible for any person. No personality could fill all space, but Love can and does; so also can Life and Truth. They can all be consistently omnipotent, omniscient, and omnipresent; and this is the Christian Science idea of God: "All is infinite Mind and its infinite manifestation, for God is All-in-all" (Science and Health, p. 468). Is it not enough to know that Life is ever present, that Love is ever present, that Truth is ever present, and that knowing this we know God and are conscious of His nearness?

That Christian Science brings a great change, and that this often produces a stir which seems unpleasant and bewildering as "the old order changeth," is a fact, and the longing to be settled is likely to become paramount. Emerson's opinion on this point is most encouraging: "People wish to be settled; it is only as they are unsettled that there is any hope for them." So one is led to seek what is soon found to be the "pearl of great price," spiritual consciousness, and then comes the question, What shall we do in order to gain an understanding? Here again comes, first, desire; and one who has desired enough to be willing to put forth honest efforts to study the text-book in which the teachings of Christian Science are set forth, has at least started rightly, and there is nothing more to do but to keep on, remembering who it is that doth go before him. Thanking God that he is already partaking of the Spirit and coming into conscious communion with God, each wayfarer will ultimately (whether quickly or slowly) reach the goal with joy. Our Leader says, "So shall the spiritual idea guide all right desires in their passage from sense to Soul, from a material sense of existence to the spiritual, up to the glory prepared for them who love God" (Science and Health, p. 566).

✧

The Great Teacher

STOKES ANTHONY BENNETT

When the prophet Isaiah wrote, "For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counselor, The mighty God, The everlasting Father, The Prince of Peace;" and when the evangelist Luke wrote, "The child grew, and waxed strong in spirit, filled with wisdom: and the grace of God was upon him," they drew for the world an impressive picture of him who later on was to be known as the great Teacher of mankind.

The Bible has little to say concerning the early life of Jesus; that is, from the time he was born until he was about thirty years of age, when he entered upon his public ministry. With this fact before us, what conclusions are we to draw regarding Jesus' early experiences? What are we to decide that he was doing during those three decades? Are we to dispose of the matter simply by believing that he was occupying himself in a more or less easy, aimless fashion in the carpenter shop or among the townsfolk of Nazareth? Are we to take it for granted, because we are told that he was to be called "Wonderful, Counselor," and that "the grace of God was upon him," because he was destined to become the

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Wayshower or Exemplar of the race, that he had only to sit down and wait on time? No; such an opinion would greatly underestimate and belittle the life-work of Jesus, and would be directly opposed to sound logic.

In carefully examining the entire career of Jesus, as outlined in the Scriptures, we find that his parents were daily striving to do right and be religious in the highest sense of the term; that is, to serve God fearlessly, understandingly, and to walk in the straight and narrow way. They were modest, unassuming, energetic people, and, like others who are sincere and well meaning, desired that their son should be brought up according to the lofty ideals which they themselves were laboring to render practical. Joseph and Mary must, therefore, have sought to train and educate Jesus in careful keeping with their faith, and this training and education naturally started at home, where, according to the rigid custom of the best Jewish families, Jesus was instructed religiously. Presumably, in due course, he was given the advantages of the synagogue school, in which the history connected with the Old Testament characters and happenings was no doubt learned, as was also the Old Testament law in its fulness. Thus it was that, in common with other Jewish boys, Jesus became well versed in the Jewish Scriptures. Unlike the average student, however, he began to think for himself, refusing to accept the merely theological, dogmatic opinions and notions of his instructors, who, while they doubtless were sincere, nevertheless signally failed to perceive and point out the spiritual or practical import of the Old Testament.

This individual effort on the part of the Master, together with the spiritual illumination which attended it, was clearly shown on the occasion of his first visit to Jerusalem, at the age of twelve, when it would seem that his chief ambition was to associate with the rabbis or doctors of the law in the temple, and ask them questions regarding the great things embodied in the Old Testament. Jesus thus acquainted himself with the religious views of some of the foremost Scriptural authorities of the day, while at the same time giving them his views. "And," as the record tells us, "all that heard him were astonished at his understanding and answers." Jesus probably studied the Old Testament in the Hebrew, and inasmuch as the Aramaic was the Jewish language of the time, he of course understood it and used it in common speech. He may have had, too, a working knowledge of the Greek, which was a means of intercourse with the Greeks who were in Palestine.

We know from the New Testament account of his public ministry that Jesus was the most practical, or, as Mrs. Eddy says in Science and Health, "the most scientific man that ever trod the globe" (p. 313), and we cannot help feeling that from his earliest days he was literally about his Father's business, even as he said he was when Mary and Joseph found him in the temple discussing religious questions with the rabbis. And what was this business which he regarded as so important, so urgent? This, namely, the earnest seeking for a sure way to bring the true knowledge or understanding of God to his own nation, together with the practical demonstration of this understanding.

While there is no Scriptural record of specific works on the part of Jesus up to the age of thirty, this is no proof whatever that he did not perform them, any more than the absence of a record of detailed experiences in the early life of a renowned professor of mathematics proves that this professor did not solve problems before entering upon his professional career. The fact that he became a successful demonstrator of mathematics would at once show that he had prepared himself, and that this preparation had necessarily involved study and practise, the learning of laws and rules and the correct application of them. And so we may be sure it was with Jesus. He knew full well that for him, as for others, to accomplish good and telling results in any line of endeavor, there would first have to be thorough and whole-hearted preparation, and to this he devoted himself for thirty years. Then, having been truly faithful over what to him and others may have seemed little things, he found himself equipped to do his after-work well, and to be made ruler over many things,—yea, to stand upon the plane of perfect understanding.

Jesus' statement to the Samaritan woman, "God is a Spirit," and his declaration in his Sermon on the Mount, "Be ye therefore perfect, even as your Father which is in heaven is perfect," which may be denominated the alpha and omega of all his teaching, certainly make plain that one's chief duty by way of preparation for life's work is first to understand God, Spirit, aright, and then to understand one's self, the spiritual image and likeness of God, aright. This is indeed the only way in which men can work out their salvation and be happy and blessed.

For many centuries the world seemed to be in gross darkness as to how to make practical the teaching of Jesus and to gain that harmony and peace and joy which he promised to all who kept his sayings. Finally, this darkness was pierced by the bright and shining light of Christian Science, the simple, provable truth about God, man, and the universe. Knocking at the hearts of men and women everywhere, it matters not how heavy or hopeless they may be, this Science tenderly and lovingly says: "'Follow me! Escape from the bondage of sickness, sin, and death!' Jesus marked out the way. Citizens of the world, accept the 'glorious liberty of the children of God,' and be free! This is your divine right. The illusion of material sense, not divine law, has bound you, entangled your free limbs, crippled your capacities, enfeebled your body, and defaced the tablet of your being" (Science and Health, p. 227).

Christian Science gives the spiritual interpretation of the entire Bible, but more particularly of the words and works of Christ Jesus; and he who is ready and willing to begin its study, to obey its rules, and to do his best to live up to them, thus gradually but surely coming to understand the allness of Spirit, good, and the powerlessness, the nothingness, of evil, all materiality, will be renewed and uplifted in a manner which language cannot portray.

✧

"Such as I have give I thee"

JESSE GHENT WAITE

PETER said to the lame man who was waiting for alms at the "Beautiful" gate of the temple, "Silver and gold have I none; but such as I have give I thee," and then he healed him in the name of Christ. It is a great and glorious privilege to give, yea, "more blessed to give than to receive." Indeed, to give such as one has, is the only true way to receive. First, one must give up to its native nothingness the old Adam belief, that he may attain unto the new man. This is our great task, as it is our great gain, for it brings unspeakable joy, and peace flowing as a river and watering the desert where selfishness once reigned. This, however, is only the beginning of unnumbered gains. It is but preliminary to that Science which is the divine law of being. God gives all-harmonious life to every man in Christ.

Christian Science reveals the divine order in which life abounds unto more life continually, even as Christ Jesus said,

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"I am come that they might have life, and that they might have it more abundantly." How many thousands are there today doing just what Peter and John did for the impotent man who was "laid daily at the gate of the temple which is called Beautiful, to ask alms"? Poor? Yes, as the world counts poverty, they were poor, yet rich, and making many rich by a process that is to some a stumbling-block, while to others it is foolishness; but to them that believe (understand) it is the Science of giving such as one has, the Science of the wisdom, the compassion, and the power of God, revealed anew today through Mrs. Eddy's inspired teachings, with "signs following."

Christian Science teaches that there is but one Mind, one source of spiritual truth through which life and harmonious being is guaranteed to every man, from the least to the greatest, and this is seen as we come to understand the Science of life or being. This understanding makes both possible and practicable any task, even to the reversal of the whole system of material belief with all its discords.

The apostle Paul alludes to the fact that as some of the stars are more glorious than the others, so it is in the spiritual realm. There is no room for jealousy here, for the law of giving all that one has to those who are needy, not only supplies every human need, but actually perpetuates itself. It may be that our present beginnings seem small, because our understanding is small; but we need not despise "the day of small things." It is through practise, the use of what we have and the giving of such as we have, that we gain more understanding and give more, and thus gain more to give more, and so on continually. Such is our life, ever and ever abounding, because such is ever-abounding Truth and Love. Referring to the supply of manna, it is written, "He that gathered much had nothing over, and he that gathered little had no lack." Why? Because of the rule of giving freely, of such as each one has, unto whomsoever will receive it.

Reflecting on the infinite possibilities revealed through the writings of our beloved Leader, Mrs. Eddy, it is easily seen how it is that "divine Love always has met and always will meet every human need" (Science and Health, p. 494). Of course, self-denial is involved in giving all that one has, but what a blessed consciousness comes to take the place of the old self! How unspeakable the sense of love gained by those who are thus at one with him who said, "Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you."

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Commands and Blessings

MARY STEWART

THE ten commandments are quite generally accepted as the basis of the laws which regulate the conduct of all civilized peoples. Seeking divine guidance, in his leadership of Israel from bondage to freedom, Moses received and gave to the people these commandments, called the decalogue. One naturally asks, To whom or to what condition of thought were these commands necessary? Surely not to man, for it is evident that man, whom the Bible defines as the image and likeness of God, could have no inclination, tendency, or necessity to lie, kill, steal, bear false witness, or commit any of the evils therein forbidden. A likeness could not be so unlike its source or original. There is nothing in the divine nature which, reflected in man, could harm or destroy. Being the "full representation of Mind" (Science and Health, p. 591), God's man lacks nothing; he has all. No temptation, therefore, can come to him to do any wrong.

Then who or what is it that has to be commanded not to sin, and for whose protection are these laws given? They are for the protection of humanity, as all will agree, and they are addressed to men, to the sense that is still in bondage to falsity. To the belief that there is substance, intelligence, and life apart from and opposed to God, divine Mind says: Thou shalt not have any other God; nor canst thou make vain the power of the one God. Thou canst not make unholy anything that He hallows; thou shalt not and canst not steal, commit adultery, kill, covetously look upon or bear false witness against thy brother man.

He who accepts the protection of these laws can prove their power. When tempted, he can say with God-given authority, that nothing can rob his consciousness of any good, adulterate his faith, obedience, loyalty, love, or life. He can also deny that mortals can bear false witness against man, against his true selfhood or that of any one else, or make him believe a lie. He knows that mortal, material sense, evil suggestion, hate, and fear, cannot make him believe that he needs or desires anything which God does not give him.

In "Science and Health with Key to the Scriptures," Mrs. Eddy writes, "You conquer error by denying its verity;" also, "Truth is affirmative, and confers harmony" (pp. 339, 418). The law of Sinai makes evil powerless by stern denial, but the beatitudes are affirmations of the result upon human experience of the activity of the attributes of God reflected in human consciousness. These blessings forever rest upon man, the likeness of God, as was demonstrated by the Master. Being pure in heart, man sees God; the merciful man obtains mercy; the peacemaker, the man abiding in peace and unity with God and his brother man, is rightly called the child of God. The meek, the humble, those who seek righteousness, those falsely accused and persecuted, all receive abundant blessings by reason of the real man's inseparability from God, the source of all blessedness.

In John's gospel we read, "The law was given by Moses, but grace and truth came by Jesus Christ." The law and gospel are, however, inseparable, for "love is the fulfilling of the law," and, as Paul explains, "love worketh no ill to his neighbor."

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[Written for the *Sentinel*]

Thine is the Kingdom

F. WINIFRED S. BLOXHAM

THINE is the kingdom; so where'er we look
All things bespeak a Father's loving care;
Decay and discord, sin, disease, and death—
No dark dream shadows find a refuge there.

Thine is the kingdom. Open Thou our eyes
To see the vision of celestial bliss;
Here all around us, if we did but know,
Earth's fairest Eden could not vie with this.

Thine is the kingdom; so no serpent's trail
Lies with its curse o'er nature's varied scene;
No savage beast or baneful weed can bring
Discord or death where Love hath ever been.

Thine is the kingdom. How, then, can we lack
Gifts that we know a Father's love provides?
Now, as of old, the hungry may be fed;
All wealth is his who in his God abides.

Thine is the kingdom. Let the earth rejoice,
For lo, waste places blossom as the rose!
We wake to find man's birthright here is peace,
And God is nigh to him who truly knows.

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Selected Articles

[Frederick Dixon in *Kentish Express*, Ashford, England]

The correspondent whose letter was recently published in your paper seems to have the very haziest idea of what constitutes a miracle. More than this, he seems to think that a miracle is something of the nature of the feats performed by Hindu conjurors; and finally, he seems to regard it as positively outrageous to suppose that there is a God who ever answers prayer. His humor leads him to put it this way: that if he is out of coal and he prays, he will see coal dropping into his cellar, or that if he has no breakfast and he prays, his breakfast will drop through the ceiling. To be quite candid, his idea of prayer is almost as ludicrous as his idea of a miracle, and that is saying a good deal. He reminds one of nothing so much as the elderly lady in the story who, having prayed all night that the mountain opposite her house should be removed, got up in the morning and pulled up the blind with the remark, "I knew it wouldn't be." At the same time, the question of what constitutes a miracle is a distinctly interesting one, and perhaps those of your readers who do not think it consists of automatic supernatural deliveries of coal or bacon, may be intelligently interested in the matter.

The word miracle is derived, of course, from the Latin *miraculum*, a word which means simply "wonder," and which was adopted by the pagan philosophers to denote their experiments. It had not, until such a meaning was foisted on to it, any supernatural significance, and it never played any part in theology until its first appearance in the later writings of Jerome. Its introduction came about in this way:—

In the Greek Testament there are two words which in the King James version are translated "miracle." The first is *dunamis*, which means simply an "act of power"; the second, *semeion*, which means simply a "sign." These are common words in the New Testament, and are by no means always translated "miracle," even by the King James revisers. Sometimes, for instance, as in the famous passage in the last chapter of Mark, the word *semeion* is translated "sign,"—"And these signs [not miracles] shall follow them that believe;" and sometimes the word *dunamis* is translated "power,"—"And he shall go before him in the spirit and power of Elias." As a matter of fact, *dunamis* is translated not only "power" and "miracle," but "authority" and even "meaning"; while *semeion* is translated not only "miracle" and "sign," but also "portent." It is clear, therefore, that the rendering of miracle is purely arbitrary.

Now when Jerome was making the great translation known as the Vulgate, he retained the normal meaning of the Greek text in the Latin words *signis* and *virtus*. Later, certainly, he made use, in other writings, of the Latin word *miraculum*, or wonder, but that was already in the fifth century. Much had happened in the interim. Constantine had taken the Christian church under his protection. No longer was that religion confined to the shops of the cobblers and the wool-dressers; it had infected the legionaries and spread to the patricians. The curious thing, however, was that the healing of disease as a sign or act of power was steadily disappearing. In the first three centuries it had been commonly alluded to in the writings of Polycarp and Justin Martyr; of Irenæus, of Tertullian, and of Clement of Alexandria; of Origen and Lactantius. Now there was a significant silence. Still, even then it was the monastery to which the sick naturally turned. The guestern house, the hospice or hostel, was always open to them. It is from this we arrive at the English term hospital and the French Hotel Dieu. Gradually but quite steadily the separation widened; the hotel was built in one street, the Hotel Dieu in another; the hostel and the hospital became vastly different in their functions. The church had found the divine command to preach the gospel easier to obey than the corollary to heal the sick, but it still held the medical profession in its grasp, and when Henry VIII was king, every physician was compelled to pass an examination before the bishop of the diocese. By this time there was no pretense of Christian healing. It was healing by tying red rags to bedposts or dosing patients with powdered crickets. Unable to account for the awkward texts in the Bible, the church had surmounted the difficulty by teaching that Jesus was God, and the act of power, the sign or miracle, entirely supernatural. The remarkable part of all this was that the laymen had got so used to permitting the churches to think for them without question, that they accepted this view of healing as contentedly as they did the geography of a flat earth or the astronomy of a circling sun. The physician became almost as suspect as the philosopher, and the argument of the rack and the stake kept both in their right place. So acute did the mesmerism become that, late in the nineteenth century, an unbeliever like David Hume could seriously define a miracle as a violation of a natural law by a divine interposition of the Deity.

That was too much for the colossal common sense of Thomas Huxley. A law, he grimly explained to Hume, which had been violated, had been proved to be not a law; that was all about it. If I met a centaur in Piccadilly, he said, I should not shout miracle; I should realize that my views on anatomy were in need of correction. If I saw a lump of lead suspended in the air without support, I should not exclaim supernatural; I should conclude I was in the presence, not of a violated law, but of a hitherto unsuspected law, and endeavor to find the explanation. This was precisely what Mrs. Eddy had already done, when healed of the effects of an accident regarded by her physician as hopeless. "I knew," she writes on page 109 of "Science and Health with Key to the Scriptures," "the Principle of all harmonious Mind-action to be God, and that cures were produced in primitive Christian healing by holy, uplifting faith; but I must know the Science of this healing, and I won my way to absolute conclusions through divine revelation, reason, and demonstration."

Never once in the whole course of the New Testament record did Jesus lay claim to do a miracle in a supernatural sense any more than to be the Son of God; he speaks of "my Father, and your Father," and he did teach humanity to pray, "Our Father which art in heaven." Just so he declared that "these signs shall follow them that believe," and "he that believeth on me, the works that I do shall he do also." Thus he made the miracle not supernatural, but in the words of Mrs. Eddy, "divinely natural" (Science and Health, p. 591).

What, to a race of shepherds and fishermen brought up in the dense materiality of the Jewish faith, would the miracle have been but an act of power? What, to the educated materialism of the scribes and Pharisees, would it have been but a sign of the truth of the fulfilment of the law? Jesus came, preaching, on the hillsides of Galilee and in the cities of Judæa, the gospel of good news of the new commandment, and when the sensuality and animality of his hearers shrank from the very spirituality of his theology, or doctrine, he fell back on the miracle or proof, declaring if they could not accept this gospel for the word's sake, they must accept it "for the very works' sake." Thus he made the miracle the object-lesson of Christianity, not only in the healing of sickness, but in the overcoming of sorrow; not merely in dominion over matter, but in the destruction of sin. "Now, as then," Mrs. Eddy writes, "signs and wonders are wrought in the metaphysical healing of physical disease; but these signs are only to de-

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monstrate its divine origin,—to attest the reality of the higher mission of the Christ-power to take away the sins of the world" (Science and Health, p. 150).

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[David Anderson in *The Southern Cross*, Melbourne, Australia]

A recent issue of *The Southern Cross* contained an extract from a sermon by Prof. Hugh Black, in which he speaks of Christian Science as a fashionable form of racial folly practising esoteric mysteries, the root of which, according to the professor, is an unspiritual thirst after a sign, after thaumaturgics, and other things on the level of conjuring tricks.

The ninth commandment not having been abrogated, it is a little surprising how readily some learned critics use the pulpit and the pen to promulgate representations, which they do not substantiate, of a religion from which they differ, but which, nevertheless, is a religion believed in and striven to be practised by a million of their fellow professing Christians. Investigation is free to all, and Burns, who was a keen observer of his fellow men, clerical and lay, in a few terse words expressed the indisputability of facts. The critic might therefore be invited to quote specifically his authority for the assertions he makes, by indicating any passage in the Christian Science text-book, "Science and Health with Key to the Scriptures," which would show either sympathy or accordance with esoteric mystery and magic or with Pythagorean philosophy.

The study of Christian Science requires no special initiation, unless it be the dropping of prejudice, and there is nothing in Christian Science uncommunicable or unintelligible to the general body of its followers, or to the world at large. Children understand it sufficiently to prove their understanding by its practise. Its thirst is that spiritual thirst for living waters which Christ Jesus commended, and which is quenchable only through obedience to his commands. Its healing may be wonderful, but it makes no claim to the miraculous in any other sense. It regards the miraculous works of Jesus not as supernatural, but as divinely natural, fully accepting the assurance, "He that believeth on me, the works that I do shall he do also."

The existence of Christian Science as a religion, and its continuous and uninterrupted progress, are outcomes of that "weariness and despair and breakdown of blank materialism to satisfy the heart of man" to which Professor Black alludes. Christian Science does not "deceive the carnal heart," as the professor asserts; but on the very best authority it regards the carnal mind as "enmity against God;" that fleshly mind which is a deceiver from the beginning, and wholly apart from the divine Mind, the Mind "which was also in Christ Jesus."

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[George Shaw Cook in *Daily Courier*, Jacksonville, Ill.]

In a recent issue the Rev. M. S. Rees is quoted as warning his hearers against Christian Science because it denies, first, the personality of God; second, that God made matter; third, the existence of sin.

In regard to the first of these objections, it should be explained that Mrs. Eddy says of God on page 336 of "Science and Health with Key to the Scriptures," "God is individual and personal in a scientific sense, but not in any anthropomorphic sense." If person can be infinite, God is infinite Person. If person is conceived of as being less than infinite, all-inclusive, omnipotent, omniscient Spirit, then the term person does not adequately convey the true idea of God.

That God, who is infinite, eternal Spirit, could create or be responsible for the existence of matter, which is the opposite of Spirit, Christian Science does most emphatically deny. If anything so entirely different from Spirit could exist, it must be outside of God, Spirit, and that is obviously impossible, for God, divine Mind, is all-presence, the one illimitable, indestructible substance. If God made matter, then matter must be like God, eternal. Paul said, "Flesh and blood cannot inherit the kingdom of God." Then how shall man hope to free himself from matter and "inherit the kingdom of God" if indeed matter is created by God and is therefore eternal? Taking the statement of John that God made all that was made, and knowing that effect must be like cause, Christian Scientists believe that however real matter may seem to human sense, it can have no real existence, because it is not like God, Spirit, the only cause. Therefore they conclude that matter has only the appearance of substance or reality, for, as Mrs. Eddy says on page 468 of Science and Health, "all is infinite Mind and its infinite manifestation." Physical scientists are today confirming the teaching of Christian Science in regard to the unreal nature of matter, and one of the most eminent of these is quoted as having recently described matter as "a suppositional vacuum in a hypothetical medium," and another some years ago said that modern science had not only explained matter, but had explained it away.

The third proposition, as to the existence of sin, must go down with the downfall of matter, for belief in the reality of matter and that of sin are inseparable. Where one is found, the other is always present. If sin exists, it must be of God, for God is the only creator, who made all that exists and pronounced His creation good. But sin is not good, and therefore could not exist as part of the spiritual, eternal universe of God. This is precisely what Christian Science teaches regarding the nature of sin. Christian Science does not, however, ignore the claim of sin to existence, but teaches that it must be recognized as a false claim, to be repented of and forsaken before it can be demonstrated to be what it really is—nothing. This scientific forsaking of sin, and its forgiveness or destruction, comes through the apprehension of Christ, the true or spiritual idea of God, as being of "purer eyes than to behold evil."

Christian Science does not, as our critic seems to think, discard prayer and repudiate the atonement. It teaches its adherents to "pray without ceasing," and constantly to seek a higher and better understanding of the true nature of God and of man in His likeness. Furthermore, it requires the demonstration of this understanding in right thinking and right living. Such thinking inevitably results in the lessening of sin and disease. This is the practical atonement, or "exemplification of man's unity with God" (Science and Health, p. 18), and Christian Scientists believe that in no other way can they realize the full import of what has been mistakenly regarded as the vicarious atonement of Jesus the Christ. Only by following his example can we avail ourselves of the atonement of Christ Jesus, which was in fact the perfect demonstration of man's at-one-ment with God; and this rendering of the word atonement is not used by Mrs. Eddy alone, but is being given by modern scholars as the correct translation.

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[Editorial in *Portland* (Ore.) *Spectator*]

It seems strange that while there is so much evil to be combated, a clergyman should find the time and have the disposition to attack those things whose influence is exerted for the betterment of the world; and one wonders how many of the congregation of the Centenary Methodist church the reverend gentleman is leading heavenward by his Sunday evening sermons against Christian Science. The reason for his diatribes seems to be that the Christian Scientists have chosen to travel to heaven by a road that he did not have the happiness to have pointed out to him in the days of

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his youth as the straight and narrow path. If we should carefully examine his bump of direction, we would indubitably discover that he permits himself to believe that there is only one road to heaven, and that his unerring feet are safely set on it; the rest of us, fatuously believing that we are marching heavenward, are really on the swift descent to Avernus.

In the second of his attacks this critic found fault because Christian Science did not cure all incurable diseases, and said that it was discovered, in some of the so-called incurable diseases that it did cure, that a wrong diagnosis had been made by the doctors. The criticism is possibly just; the power of healing all diseases, either by therapeutic science or Christian Science, has probably not yet been conferred on doctor or practitioner; but in some degree the healing power is a possession of both. We have yet to hear the critic assail the practise of medicine because it does not cure the widow's son and fails to snatch from the grave the mothers of weeping children.

But there seems to be something, aside from healing physical ailments, to Christian Science that the reverend gentleman will not permit himself to note. Christian Scientists have an extraordinary talent for minding their own business. At this they appear to be so busy that they have no time to quarrel with this critic or the particular sort of theology that he professes to believe in. They practise the religion they have with peculiar faithfulness. It seems to be a religion made for every-day use. If the critic had the good fortune to enjoy acquaintance with Christian Scientists, he would find that their religion has a deal of sunlight, cheerfulness, well-being, and well-doing to it. He would learn that they have a fine, healthy, happy outlook, and that they face the troubles of today and the fortunes of tomorrow clear-eyed and unafraid.

It is a mighty poor religion that has not some good in it; and he is a poor religionist who in the other man's faith sees nothing but the bad. When Colonel Ingersoll was trying to destroy our belief in God, he found his ammunition in what the warring theologians said of the God whom their opponents worshiped. The churches today are not making such headway against the forces of evil that they can afford to declare a truce with the natural enemy and fight among themselves. The devil does not recognize any truce; he fights unceasingly, and his most notable victories are gained while the thundering theologians are shaking their terrible chins at one another.

Apparently the people care neither to see the wagging chins nor hear the thunder of the theologians; the pews are unfilled. Possibly the people want less theology and more religion; less fighting over the letter of the faith, and more faith in the spirit; less quarreling among neighbors, and more neighborliness in the churches. When evil has been extirpated, and God's kingdom has indeed come, there will be time for the churches to fight one another; but they will not wish to do so.

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[John W. Doorly in *The Halifax* (England) *Courier*]

Our critic asserts that Christian Scientists deny the divinity of Christ. Now, I have been a Christian Scientist for eleven years, and during that time it has been increasingly clear to me that the divinity of Christ is a scientific and unalterable fact which Christian Science has made clear to humanity. But perhaps the critic will tell us where in Mrs. Eddy's writings she denies the divinity of Christ. On page 25 of the Christian Science text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, we read, "The divinity of the Christ was made manifest in the humanity of Jesus." On page 26 of the same book we read: "The Christ was the Spirit which Jesus implied in his own statements: 'I am the way, the truth, and the life;' 'I and my Father are one.' This Christ, or divinity of the man Jesus, was his divine nature, the godliness which animated him." Again on page 30 we read: "Born of a woman, Jesus' advent in the flesh partook partly of Mary's earthly condition, although he was endowed with the Christ, the divine Spirit, without measure," and on page 583 Mrs. Eddy gives a definition of Christ as "the divine manifestation of God, which comes to the flesh to destroy incarnate error."

The truth is, Christian Science teaches that all real being is divine, because it is the manifestation or expression of the one cause or divinity, but it in no way teaches that poor mortality is divine, but rather that it is the false, fleeting human sense of reality. The letter quoted by the critic makes the foolish statement that Christian Science denies that men have bodies; but there is nothing in the teaching of Christian Science to substantiate such a statement. Christian Science teaches that mortal mind produces all the discordant conditions of the body, and that the human mind and body are both healed by the purifying and invigorating influence of divine Truth as revealed and applied in Christian Science.

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[D. M. Ely in *Piqua* (Ohio) *Leader*]

A recent issue contains the report of a sermon by the Rev. Mr. Montgomery on Christian Science. While he finds much of worth in the teaching, his statements in regard to sin and sickness and the manner of their healing need correction. Christian Science takes antagonistic grounds against the reality of sin and sickness and classifies them as Jesus did in the eighth chapter of John: "Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it." The nothingness of sin becomes apparent as the allness of God is understood. Jesus also said, "Ye shall know the truth, and the truth shall make you free." Certainly he meant that the knowledge of truth would free us from those things which are unlike truth.

Christian Science teaches that every thought which does not reflect the nature of God, of Life, Truth, and Love, and embody the fruits of the Spirit, "love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance," is of the carnal mind, which is "not subject to the law of God." The Scriptures teach that as a man "thinketh in his heart, so is he;" and in order to think aright, it is necessary first of all to know God aright, so that every thought may be weighed in the balances of Truth to determine its source, whether it be of God or not.

Christian Science declares that "sin will receive its full penalty, both for what it is and for what it does;" and also that "escape from punishment is not in accordance with God's government, since justice is the handmaid of mercy" (Science and Health, pp. 542, 36). Christian Science does not compromise with evil in any form.

The reverend gentleman asks, "Why is the line drawn at medicine" in the healing of sickness? To this it may be answered that Christian Scientists do not use material means or remedies in the healing of sickness, for the reason that their medicine is prayer. In the opening chapter of "Science and Health with Key to the Scriptures" Mrs. Eddy defines the prayer which heals the sick as "an absolute faith that all things are possible to God,—a spiritual understanding of Him, an unselfed love" (p. 1), and that this prayer does heal the sick is proven by the joyful testimony of those who have been freed from sickness and sin and are living witnesses of the power of this Science to heal all manner of disease.

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Editorial

"Yea, yea" and "Nay, nay"

In the Foreword to "The First Church of Christ, Scientist, and Miscellany," written in 1906, there are a number of significant declarations in regard to the establishment by Mrs. Eddy of the Church of Christ, Scientist, and its numerous activities. None, however, are more significant than these conclusions or proofs, namely, "(1) that Science and Health does not need to be interpreted to those who are earnestly seeking Truth; (2) that it is not possible to state truth absolutely in a simpler or more pleasing form." Even more to the point is the declaration "that no one on earth today, aside from Mrs. Eddy, knows anything about Christian Science except as he has learned it from her and from her writings; and Christian Scientists are honest only as they give her full credit for this extraordinary work."

In these days of the publication of so many books presumptuously intended to explain Christian Science, or to elucidate some phases of its system which the writers seem to think have been neglected or misunderstood by the author of Science and Health, it is wise for us to turn to this Foreword and lay well to heart its warning note. Mrs. Eddy, as the Discoverer and Founder of Christian Science, discerned that which generations of the most highly trained thinkers had failed to perceive, namely, the invariableness and unchangeableness of the law of God, good. What is more, she proved the truth of her discovery even as did the Master, by works of healing—irrefutable proofs, however much the law back of them and its action might be discredited by her critics. She, too, could say, If you doubt my statements, you must believe the works which attest their verity, for again the sick are healed and the lame walk through the power of Truth.

It is axiomatic of science that it must speak with the certainty of "Yea, yea" and "Nay, nay," and this is the rule that Mrs. Eddy has followed in all her writings on Christian Science. Like all true scientific writers, she has stated a premise and given a rule for demonstration as unvarying and unbending as God Himself, because God, who is All, omnipotent, omniscient, and omnipresent, is the Principle and basis of this Science. As she has written in the Preface of Science and Health (p. x), "The author has not compromised conscience to suit the general drift of thought, but has bluntly and honestly given the text of Truth." In fact this is the only way in which so infinite a theme could be presented with value to those who are seeking the truth for Truth's sake. Here we might say that no one is truly seeking Truth unless he is doing it as Christ Jesus entreated his followers—"Seek ye first [not secondarily or collaterally] the kingdom of God, and his righteousness."

Attempts to make Christian Science easy for beginners by presenting it in a way "to suit the general drift of thought," can result only in diluting or adulterating its literature, and this is one of the dangers to which Mrs. Eddy was most keenly alert. "I am the way, the truth, and the life," said Jesus; "no man cometh unto the Father, but by me." There is no other way whereby to enter the kingdom than that which the Master himself trod, a daily taking up of the cross of self-denial and self-sacrifice, that supreme love whereby all else is but dross so that we gain the consciousness of obedience to the great commandment. So, too, in Christian Science there can be no sugar-coating or gilding of the demands of Truth. Its basic teachings cannot be altered to suit individual preferences. It seeks no followers save those who are willing to obey the commands of Christ in their entirety, even as the beloved Son was obedient not to his own will or desire, but to the will of the Father.

In conclusion, let us go back again to this Foreword from which we have quoted, and consider well these words: "In these stirring times of church building, when the attention of the whole world is fixed on Christian Science, when the growth and prosperity of the cause are matters of general wonderment and frequent comment, when the right hand of fellowship is being extended to this people by other Christian denominations, when popularity threatens to supersede persecution, it is well for earnest and loyal Christian Scientists to fortify themselves against the mesmerism of personal pride and self-adulation."

ARCHIBALD MCLELLAN.

Leaders and Followers

In ancient times, as we read in the Scriptures, spiritual leaders were chosen from among the people to make known to them the divine purpose and power, and to inspire them with a desire to obey the divine will. Not every prophet was called to this high office, but only those who met the divine requirement in calm courage, meekness, self-effacement, and above all, in far-sighted spiritual vision.

In Exodus we read that Moses shrank when called to assume this high responsibility; but God said to him: "Now go, lead the people unto the place of which I have spoken unto thee: behold, mine Angel shall go before thee." We are told that a symbol of the divine presence was with the people, the pillar of cloud by day and of fire by night; also that their needs were often met by what to them seemed to be supernatural means, and that protection from disease was promised, so long as they heeded the commands given through their divinely appointed leader. Again, we read in the fifty-fifth chapter of Isaiah that David was given for "a leader and commander to the people." In both of these cases it is very clear that the leadership was a spiritual office, though it seemed to extend to the outward and material; but its permanent element, that which is even today a mighty world influence, was purely spiritual.

Respecting the leadership of Moses, Mrs. Eddy says (Science and Health, p. 200): "Moses advanced a nation to the worship of God in Spirit instead of matter, and illustrated the grand human capacities of being bestowed by immortal Mind." Leading of course implies following, and nothing less than inspiration and divine guidance can make a faithful follower, any more than it can make a true leader. Moses has had many loyal followers, who prized wisdom far above rubies, and it is noteworthy that the qualities which characterized the leader are expressed in some measure by them. When we think of David as a great leader, we may well recall Kipling's beautiful lines:—

> The tumult and the shouting dies,
> The captains and the kings depart;
> Still stands thine ancient sacrifice,
> An humble and a contrite heart.

As a captain and a king, David had his day, but if this were all of his history he would now be sleeping in forgotten dust. His real office, the leading of humanity toward man's spiritual heritage, has immortalized him for those who follow the divine light which he lifted up in the darkness of a material age, and his true followers are those who are not "afraid for the terror by night; . . . nor for the pestilence that walketh in darkness," because they have made the infinite their refuge.

As we dwell upon the spiritual leadership of Christ Jesus, we are reminded that in the hour of his greatest need every

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one of his little band of followers "forsook him, and fled." Sad indeed were it if this closed the record, but it does not. These same men, with greater spiritual illumination, rallied fearlessly around his standard,—the idea of one omnipotent, omnipresent God,—and were ready to obey his command, "Follow me," not even counting their lives dear! And who shall tell the number of his followers today? Truly his leadership extends beyond all human reckoning, and foremost among his followers is the one whom Christian Scientists love to name their Leader, the one who has called countless thousands to an understanding of his mighty works and unswerving loyalty to his high demands, she who said to those whom she had led out of the darkness of sin and suffering, "Follow your Leader only so far as she follows Christ" (Message of 1901, p. 34).

It is true that in a sense Mrs. Eddy's followers have only begun to understand what spiritual leadership means, to realize that it is the voice of God, speaking to those who in any age are best prepared to hear, to heed, and to proclaim the divine will, and that each advancing step taken means a more marked departure from material belief and toward spiritual understanding. Are we ready thus to follow?

ANNIE M. KNOTT.

Winsomeness

THE burden of St. Paul's letter to the Ephesians is a plea that the Christian disciple awaken to the preeminence of the privilege and power to which he is called, and in the splendid optimism of his faith he dares to refer to the time when all faithful believers shall attain "unto the measure of the stature of the fulness of Christ"! As one thinks longingly of the possibilities pertaining to such a spiritual realization, he does well to remember that there are two relations which must be maintained to effect a truly saving influence, namely, contact with God, or inspiration, and contact with men, or expression,—the word spoken, and its tactful and discreet utterance.

Of God, divine Principle, Mrs. Eddy has said that He expresses both "Science and art throughout His creation" (Science and Health, p. 507), and these qualities must of course characterize the activity of His image or reflection. This constitutes and explains the greatness and glory of the Wayshower. It was the perfection with which he revealed the nature and capabilities of Truth. The wisdom of Science is the dominant fact in the ideal life, and when we remember the stumblings and shortcomings of the human in all history, who can measure our occasion for rejoicing that the divinity which would make our living victorious is unaffected by the weakness and unworthiness of our Christian discipleship.

The concepts and ascetic devotions of the so-called "holy men" of India, seem utterly defeating both to their own spiritual advance and to their helpfulness to others; nevertheless, without doubt the religious idea, thought of God and of spiritual gain, is their leading impulsion. The pall of ignorance and superstition rests upon what would otherwise have proved a redemptive purpose. This may seem an extreme illustration of the degrading significance of false sense to spiritual aspiration, and yet how often today does the human hindrance to the rule of the Christ-idea assume in effect these fakir proportions and rob us of the fruitage which would certainly be ours were we as wise as we are well-intentioned. Savingly attractive power is attained only when an ideal concept is expressed in an ideal way. The vision is gained through revelation—it is an intuition. The expression is, for the most part, acquired only through schooling; we have to learn to be wise and winsome, and upon no other thought perchance can we more profitably meditate these forelooking days of the new year.

No story could be more pitiful than that of Peter's denial of his Lord, and yet this is the tragedy enacted every time our words, our bearing, or our deeds discredit the truths we apprehend and declare respecting God and man and human privilege. Let us face the fact that it is here and not elsewhere that the one great disability to the triumph of Christian truth has ever been found. St. Paul's letters to the churches are a continuous appeal for consistency of conduct, and apart from her expositions of Christian Science, all of our Leader's writings constitute a kindred persuasive call. The power of God is present in the truth we preach, but we can bring it into saving touch with men only as we become a spiritualized instrument for its activity, in the consistency of our conduct, our honesty, purity, unselfishness, and patient loving-kindness.

Here as everywhere "Love is the liberator" (Science and Health, p. 225). We must be scientific if we would save; that is, we must realize the truth about man, and have that consequent compassion which begets the attitude toward every human being that was defined in the life of the Master as true brotherhood, and that is coming in this our time,—

> To build with song again
> The broken hope of men—
> To hush and heroize the world.

In the long run, love's genuineness is irresistible, and when this distinctively characterizes our daily doings, we have added winsomeness of expression to the worth of our thought, and become the effective embodiments of redemptive truth. To think ever of this, and mold our deeds thereby, is to fill our days with gladness by becoming a blessing to all we meet. Thus will we prove the proverb true, "He that winneth souls is wise."

JOHN B. WILLIS.

Among the Churches

Current Notes

BOSTON, MASS.—The First Church of Christ, Scientist. Services: 10:45 a.m., 7:30 p.m.; Sunday school, 10:45 a.m.; Wednesday, 7:30 p.m. In the church edifice, Norway, Falmouth, and St. Paul streets. The church is open to visitors Wednesdays and Fridays from 10 a.m. to 5 p.m.

Reading-rooms: Berkeley building (suite 306-307), 420 Boylston street; open daily, except Sunday and Wednesday, from 9 a.m. to 9 p.m., and on Wednesday from 9 a.m. to 5 p.m. International Trust Company building (second floor), southwest corner Devonshire and Milk streets, opposite post-office; open daily, except Sunday, from 9 a.m. to 5:30 p.m. Coolidge Corner building, 1316 Beacon street, Brookline; open daily, except Sunday, from 9 a.m. to 6 p.m.

SAN FRANCISCO, CAL.—First Church of Christ, Scientist, which represents an outlay of two hundred and twenty-five thousand dollars, was dedicated yesterday [Nov. 23]. This was the first occasion of the kind in San Francisco. The services were simple, meetings being held in the forenoon, afternoon, and evening.—*San Francisco Evening Post.*

WACO, TEXAS.—During the Texas Cotton Palace held at Waco, Nov. 1 to 16 inclusive, a booth was maintained by First Church of Christ, Scientist. Mrs. Eddy's writings,

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her life by Sibyl Wilbur, the Bible, and the Christian Science periodicals were kept on display. Two attendants answered questions concerning Christian Science and gave to every one who showed sufficient interest a *Journal*, a *Sentinel*, a pamphlet, or a *Monitor*. The *Monitor* was an especial favorite, our daily supply not being equal to the demand. The German literature, *Der Herold der Christian Science*, and the pamphlets printed in German, were very much appreciated by the Germans on German day. Our stock of *Heralds* was completely exhausted, while our supply of pamphlets was nearly so.—*Correspondence.*

WASHINGTON, D. C.—Fifty members of First Church of Christ, Scientist, at Columbia road and Euclid street northwest, formally withdrew from that organization at a meeting Nov. 25 to form Second Church of Christ, Scientist, in this city. The action of the fifty members was taken at the request of the officials of First Church, who recently announced in a circular to the membership, that another branch of the denomination in this city had become necessary, owing to the overcrowding of the edifice on Columbia road. Immediately after securing their letters from the clerk of First Church, the members went into executive session and elected readers.

Washington Times.

MELBOURNE, AUSTRALIA.—On a recent Sunday an elderly gentleman entered the Athenæum after the evening service had begun, and an usher showed him to a vacant chair in the front row. His attention to the reading was close, and on leaving the hall he remarked to an attendant: "Last Sunday I heard a sermon by a doctor of divinity against Christian Science, and I came here tonight to know something about it. Now that I have been here, I wonder why it is that these ministers cannot leave you people alone."—*Correspondence.*

CHICAGO, ILL.—Dedicatory services were held [Nov. 23] in Eighth Church of Christ, Scientist, of Chicago, South Michigan avenue and East 44th street. This edifice was opened June 25, 1911, and has been used regularly since, but is now being dedicated free of debt. The building has an auditorium with a seating capacity of thirteen hundred.

Chicago News.

SANTA MONICA, CAL.—With a service marked for its simplicity, yet for that very reason most impressive, the beautiful new church of the Christian Science people of this city was dedicated yesterday [Nov. 23] to the service of God, in the presence of a large gathering of devoted members and others.

Santa Monica Outlook.

BENTON HARBOR, MICH.—Benton Harbor Christian Scientists opened their new church home on Wednesday evening [Nov. 26], when they held their first services in the Pleasant street edifice recently purchased from the Universalist Church Society.—*The News-Palladium.*

SAN FRANCISCO, CAL.—To supply the demand for another Christian Science church in San Francisco, Fifth Church of Christ, Scientist, effected its organization Friday evening, Nov. 7, adopting by-laws and electing officers.

San Francisco Evening Post.

CINCINNATI, OHIO.—The beautiful and artistic temple of the congregation of Christian Scientists on Park avenue was dedicated yesterday [Dec. 7]. The church property cost one hundred and twenty-five thousand dollars.

Commercial Tribune.

The Lectures

Johannesburg, South Africa

William D. McCrackan, M.A., delivered a lecture on Christian Science in the Orpheum Theater. He was introduced by William P. Grimmer, solicitor, who said in part:—

Christian Scientists believe that by the light of the Christian Science text-book they have been enabled to find that for which all the world is seeking, namely, the way to the peace which passes understanding. This "pearl of great price" they desire to pass on to others.

These lectures are free gifts from the Christian Science people to their fellow men, and their purpose is the same as that of the reading-rooms. Mr. McCrackan has traveled nine thousand miles from his home in New York city to offer to you something of what he has learned in Christian Science, and I know you will give him a courteous hearing.

Correspondence.

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Dawson, Yukon, Canada

A large and appreciative audience gathered at Arctic Brotherhood Hall to hear Clarence C. Eaton lecture on Christian Science. The Hon. F. T. Congdon, K.C., introduced the speaker of the evening, and said in part:—

Some men at early stages of their lives run on mental sandbars, and remain there until the inevitable results of stagnation, decay and death, ensue. Others, in the lead for a time, grow lazy and content, and if ever aroused, find they must run to catch again the ever-moving procession. "Be abreast of the times" is a good motto in regard to matters of thought, and we cannot live up to it and be ignorant of the movement designated Christian Science. In one sense of these words, the sense of systematized Christian knowledge, most of us would like to be qualified for membership. Then the value attached to simple faith appeals to us strongly. The movement has been beneficial even to those who have no knowledge or faith in it, for it is a revulsion from materialism, and a recognition of the profound importance of the spiritual.

Dawson News.

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Greensburg, Pa.

Virgil O. Strickler, who lectured on Christian Science, was introduced by J. C. Bolger, who said in part:—

The question, "What is truth?" may be said to be as old as humanity itself. Sages, philosophers, and ecclesiastics in all ages of the world have endeavored to answer the question, and the result of these efforts has been a vast accumulation of theories and hypotheses whose practical worth has been determined by the nearness of their approach to the teachings of him who said, "To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth." Jesus of Nazareth not only preached and taught, but he also proved by his life and works that he knew the truth about God and man. This knowledge, he declared, was possible to all who would follow in the way he marked out. But to show that this knowledge was more than a mere intellectual apprehension of his teachings, he said, "He that believeth on me, the works that I do shall he do also." Thus Jesus laid down a rule which must forever remain the test of the genuineness of all religious profession. According to this rule true religion must be made practical in the overcoming of sickness and sin.

Christian Science is a religion which, if the tree may be known by its fruit, can justly lay claim to being the truth

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concerning God and man, for it enables those who understand it to do the things Jesus designated as the "signs" that should "follow them that believe." Hundreds of thousands of people can testify that they have been healed of sin and sickness through Christian Science. This truth is universal, and its benefits are attainable by all. These lectures are given for the purpose of proclaiming this good news to the world. The local Christian Scientists have provided this lecture, not to proselyte, not to gain a following, but, to use the words of St. Paul, that they might be "helpers of your joy."

Correspondence.

Hollywood, Cal.

Seldom has such interest been shown in a subject as when several hundred people were unable to gain admittance to Wilcox Hall, the occasion being a lecture on Christian Science by Bicknell Young. Asa T. Patterson of Hollywood introduced the speaker in the following words:—

We have met here this evening for the purpose of gaining a better understanding of the teachings of Christian Science, the religion that heals the sick as well as the sinful, as demonstrated by the Master nineteen centuries ago, and as testified to by thousands of those who have experienced the healing power of this great truth in the present age, many of them after having first exhausted every other available remedy. So-called incurable diseases have been healed in Christian Science after long periods of the best medical treatment have failed. We learn from the Christian Science textbook, "Science and Health with Key to the Scriptures," that the same power which heals sin, heals sickness. When Truth heals the sick, it casts out evils; and when Truth casts out the evil called disease, it heals the sick.

East Hollywood Inquirer.

St. Louis, Mo.

John Ashcroft, assistant committee on publication for Missouri, in introducing Clarence W. Chadwick, who lectured on Christian Science at First Church of Christ, Scientist, spoke as follows:—

In the closing years of the first century of the Christian era, when the pure Christianity taught by Jesus and his immediate students had already been adulterated by those who were "teaching for doctrines the commandments of men," there was given to one whose spirituality made him a fit channel for its transmission, that wonderful vision of the future which has come down to us as "the Revelation of Jesus Christ, which God gave unto him, to show unto his servants things which must shortly come to pass." Bridging the dark chasm of the intervening years, this revelation portrays a time when, in the language of the one who recorded it, "there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away." It was to be a characteristic of this period that the gospel preached by the sea of Galilee and at Bethany should have found its fulfilment; that men should indeed realize that the Christ is with them always.

Unfortunately for humanity, this revelation came to be regarded as referring to some future existence; and as a result of this error the long night of materialism descended upon mankind. It remained for the Discoverer and Founder of Christian Science, Mrs. Eddy, to detect this misapprehension and undertake its correction, and to this end she established the various activities of the Christian Science movement. Our church services and reading-rooms, our lectures and literature, are all designed and devoted to this healing work,—the healing of mankind's misapprehension of their relation to God; and by no means the least important of these healing and enlightening agencies is the board of lectureship of The Mother Church, The First Church of Christ, Scientist, in Boston, Mass.—*Correspondence.*

Elizabeth, N. J.

The introductory remarks of William Ranson, first reader, at the lecture on Christian Science given by Bliss Knapp in Proctor's East Jersey street theater, were in part as follows:—

Forty-seven years ago a New England woman announced the discovery of the laws governing divine healing as taught and exemplified by Jesus of Nazareth, and gave it to the world nine years later in "Science and Health with Key to the Scriptures," the commentary or text-book used by Christian Scientists in their study of the Bible. Christian Science is restating today the teachings of Jesus of Nazareth as shown in the healing of the sick and the bringing into the daily experience of thousands of men, women, and children the uplifting and hallowing effects of primitive Christianity.

Correspondence.

Lectures to be Delivered

Ann Arbor, Mich.—Virgil O. Strickler, Church Edifice, 8 p.m., Jan. 16.

Chicago, Ill. (Fifth Church).—Virgil O. Strickler, Church Edifice, 4840 Dorchester avenue, 8 p.m., Jan. 12 and 13.

Enid, Okla.—Clarence W. Chadwick, American Theater, 3 p.m., Jan. 11.

Glens Falls, N. Y.—Judge Clifford P. Smith, Church Edifice, 8 p.m., Jan. 16.

Hammond, Ind.—Virgil O. Strickler, Masonic Temple, Munich street, 8 p.m., Jan. 11.

Kansas City, Mo. (Second Church).—Clarence W. Chadwick, Church Edifice, Ninth street and Forest avenue, 8 p.m., Jan. 15 and 16.

Lincoln, Neb.—Bicknell Young, Church Edifice, 8 p.m., Jan. 15.

Mahanoy City, Pa.—Judge Clifford P. Smith, Althoff Theatorium, 3:30 p.m., Jan. 11.

Merced, Cal.—William R. Rathvon, Barcroft Opera House, 8 p.m., Jan. 12.

Pendleton, Ore.—Clarence C. Eaton, Oregon Theater, 8 p.m., Jan. 13.

Rock Island, Ill.—Bicknell Young, Illinois Theater, 8 p.m., Jan. 12.

San Francisco, Cal. (Fourth Church).—William R. Rathvon, Dreamland Rink, corner Post and Steiner streets, 8 p.m., Jan. 11.

St. Joseph, Mo.—Bicknell Young, Church Edifice, corner Twelfth and Felix streets, 8 p.m., Jan. 11.

Summit, N. J.—Virgil O. Strickler, Lincoln School Auditorium, 8 p.m., Jan. 6.

Toledo, Ohio.—Virgil O. Strickler, Coliseum, 8:15 p.m., Jan. 15.

Towanda, Pa.—Virgil O. Strickler, Universalist Church, Second street, 8 p.m., Jan. 2.

Trenton, N. J.—William D. McCrackan, M.A., Taylor Opera House, 3:30 p.m., Jan. 11.

Vallejo, Cal.—William R. Rathvon, Golden State Hall, Georgia street, 8 p.m., Jan. 8.

Whittier, Cal.—William R. Rathvon, Church Edifice, corner Washington avenue and Bailey street, 8 p.m., Jan. 15.

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Testimonies of Healing

It has long been my wish to add my testimony to those which appear in the *Sentinel*. I cannot be sufficiently thankful for all Christian Science has done for me. I was on a visit to an aunt when it was first brought to my notice by a lady caller, and it appealed to me at once, as I had for some time been desirous of finding a religion that would meet my daily needs. I did not, when I first heard of Christian Science, come to it for physical healing, but for the spiritual uplift, which was felt at once, the mental healing or purifying being, after all, according to my understanding, the most important. I saw that a clean, pure mind, free from all unkind thoughts, must make a healthy body. I had been studying Science and Health for some months when I had a bad attack of illness, an inflammation of the joints, which is a most painful complaint. I was much disappointed when I found I could not overcome this ailment without help, but afterward I was led to see the good, even in this, since the practitioner to whom I went for help was wise enough to point out wherein I had failed. In a few days I was completely healed, and for this I am most grateful to God, and also to my kind helper.

I am day by day learning that God is indeed a very present help. I am living in a very isolated spot, a small fishing village, where there are no other Scientists, and I look forward with great pleasure to the opportunities I sometimes have of attending the Christian Science services or meeting with other Scientists. It is so great a pleasure, when other duties are not too pressing, to study the Lesson-Sermon or to read the *Sentinel*, that I am never dull or lonely, God being so near at hand to supply every need that I have no desire for a busier place in which to spend my days. I thank God, and am also grateful to Mrs. Eddy.

Mrs. Alice Harding, Sunderland Point, Lancaster, England.

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I have received so much good, so much encouragement when I needed it, from the reading of the testimonies of others, that I feel I should be ungrateful if I did not tell of some of the benefits I have received. In the spring of 1907 I began to have bladder trouble and then other ills set in. We were then living on the desert and I had to send to a good doctor in Los Angeles. He sent me medicine, but I kept getting worse and in July I went to the city to be treated. The doctor said I must go to a hospital, and there, under the care of doctors and nurses, I remained nearly all the rest of the summer and fall. I was given temporary relief, but found that whenever I got out of bed I became worse. I grew no better but became weaker all the time, and finally the doctor, who had called in specialists, told me that the case had become chronic. As I could not get help there I decided to go to Arizona, where my husband's work had taken him, so that I might be with him when I died, instead of being among strangers. Kind neighbors helped me to dress and took me to the train, where I had the berth made up and went to bed.

When I arrived at the end of my journey my husband carried me into the house and put me in bed. I never expected to get up from it again, but a dear lady who had been cured in Christian Science heard of my being sick, called to see me, and told me how she was healed. I did not doubt that it had helped her, but I did not understand how it could help me, when the best doctors in Los Angeles had tried so hard to do so and could not. She went home, but in a few days returned again and persuaded me to let a practitioner come to see me. I finally decided to try Christian Science, but I kept my medicine, thinking I would have it to fall back upon if I grew worse under the treatment as I expected to do if I gave up the medicine. I soon found, however, that I was getting better, and the next day I felt as if I could sit up a while. I kept on feeling better every day, until all the minor ailments left me, but the bladder trouble was still in evidence, although I no longer suffered from it. After having treatment for about three months, I decided to study and try to work out the problem myself. My complete healing was slow, and I see now that this was for the best, as it caused me to study and find out something about this wonderful truth. About three and a half years after I first had treatment, I suddenly realized one day that the old trouble which had clung to me so long, was all gone.

I have had many blessings for which to be thankful, the healing of croup and other ailments with the children, right at home; and not one drop of medicine has been taken for over four years. I certainly feel thankful to God, also grateful to Mrs. Eddy that she has made it possible for us to know of the truth which sets us free.

Edith V. Otterson, Glenn, Cal.

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In 1909, while taking account of stock in a large store, I became very ill. I went home and to bed, and a doctor was sent for, who treated me three weeks; but he could not diagnose the case and so called another physician. They held a consultation, and when my wife went to the office of the first doctor, he told her that I had an abscess on my liver, while the other one said I had a tumor, and that if I was operated on it would kill me. The first doctor said that I would live but two or three weeks and told my wife to let me die in peace. I myself believed it was a case of rheumatism, and told the doctor so, but I remained in bed more than a year and could not move without help.

In all, I had five different doctors, and when I became able I was carried about in a chair. I went to different health resorts, including hot springs, but received no benefit from any source. While stopping at the house of a Christian Scientist I became interested in Science and Health and made it my study while there. I had lost flesh, but I began to improve, and continued to gain so far as the rheumatism was concerned; but the medicine I had taken had injured my stomach, and again I was in a very critical condition. As I could eat no solid food without great suffering, I asked for help in Christian Science, and with the aid of a practitioner all my troubles vanished. I can truthfully say that Christian Science has not failed me in any hour of need.

I thank the good God for His loving-kindness. I also love and am grateful to Mrs. Eddy, that grand woman who has done so much good for mankind.

W. G. Parker, Leadville, Col.

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Six years ago I took up the study of the Bible in the light of "Science and Health with Key to the Scriptures" by Mrs. Eddy, with the earnest hope that what I knew it had done for others it might do for me. For nine years previous to that time I had scoffed at what I believed Christian Science to be, and I ridiculed its Leader and her adherents, though I did not know why I did so. A disposition to criticize everything and everybody led me to a lack of confidence in the religion of my God-fearing parents, because I could see that the message of Christianity was the overcoming of fear, and wherever I went fears were being expressed. So I was not led to accept such Christianity, though I earnestly longed for an understanding of what seemed a very mysteriously created world. My constant cry was, "O God, if there is any God, help me, if there is any help!"

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A few years after my marriage, a friend whom I had never known to be well, and who I knew had been healed by Christian Science, came for a few weeks' stay at our home. Her daily life, upheld by her confidence in the goodness of God, as well as her entire freedom from fears of all kinds, appealed to me as a Christianity which I could accept. Under the guidance of a most patient practitioner and with a copy of the text-book, I found myself able to cast out my false beliefs about the message of Christian Science and our Leader; but it took many months to do this.

Since that time, one child has been born to us, under circumstances of such harmony that I could never cease to be grateful, even if other blessings had not been showered upon us by the ministrations of Truth. Our two older children were constantly under medical treatment of some sort, and were rarely in normal health. Our last two have reversed every material law about the too frequent diseases of infancy, and with the casting away of our "foreboding fears," as our beautiful hymn puts it, these children have not known any more discomfort in teething processes than in the growth of finger-nails.

Many times during these six years we have had cause for gratitude for some wonderful healing, by the power of God, in Christian Science. The "crooked" in thought is being "made straight," and the "rough places" in disposition are indeed being "made smooth." Our Father-Mother God and His spiritual creation are becoming a glorious reality, and Truth declared is to us an ever-present help in time of need.

I rejoice to say that I am in what would be called perfect health of body, and am daily seeking that increase in wholeness of understanding which means real health. I know that gratitude to God is best shown by striving to avoid mistakes. May my gratitude for all the health and peace that have come to us through the study of Science be expressed in this way more and more.—Edith D. Jacob, West Chester, Pa.

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I am very grateful to God for Christian Science, since through it I have been entirely healed of the drink habit. I was also healed of a very severe burn, caused by an explosion. For four days I was totally blind and my face was terribly burned. The doctors said I would be badly scarred and would undoubtedly lose my sight. They were called to dress the wounds, then a message was sent to secure Christian Science treatment, and I am glad to say that my sight was restored, and that there are no scars whatever on my face. This happened about eleven months ago, the healing work being done by the treatment in Christian Science.

W. F. Feiler, Omaha, Neb.

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I have no fitting words in which to express my gratitude for all the blessings that have come to us in the past three years through the study of Christian Science.

When this Science was first presented to us, we were truly without hope and without God. I cannot remember, even as a little child, of being free from pain, and owing to ill health, had grown so despondent that I seemed unable to see the bright side of anything or the good in any one. I had been treated by many physicians, and the last one who diagnosed my case said that medicine could never heal me, for it was only supposed to build up the system; but the patient must furnish the system, and as mine had so wasted away since infancy, I had none to build up. The Bible tells us, however, that Spirit will form us anew, and I know that the spiritual understanding of being does form one anew, and will heal all of our diseases.

When I first began to investigate Christian Science and was told that God is truly a "present help in trouble," it was very hard for me to believe, for I had never found Him so, though I had been seeking Him all my life; but during the second week of my study of Science and Health the truth of this statement was proven to me so forcibly, through an accident (the explosion of my gas-stove), that I have never since doubted it. My first thought at the time of the accident was that my sight was lost, for my glasses were blown off and I seemed unable to see; but this was only for an instant, then the "still small voice" whispered, "Be still, and know that I am God." With that all fear left me, and for the first time in my life I experienced that peace "which passeth all understanding."

Instead of losing my sight, as was predicted, I found my true vision to be in God, and as our Leader tells us, it can neither be injured nor destroyed. My face and hands were badly burned, but instead of being confined to a darkened room, as was predicted by some, through the loving help of a Christian Science practitioner I was able to resume my household duties that same day and suffered no inconvenience; nor did I lose a particle of skin from my face or hands. Up to this time I had worn glasses for eight or ten years and had suffered untold agony from headaches all my life, until it was feared at times that I might lose my reason; but since the accident I have never worn glasses, and I scarcely know what it means to have a headache.

For these and many other blessings I am deeply grateful to God; and I am thankful to Mrs. Eddy, who, through her unselfish love for all mankind, was enabled to express this truth which makes free.

Maude H. Morehouse, Duluth, Minn.

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[Translated from the German]

In January, 1913, I became acquainted with the teachings of Christian Science, and I herewith wish to make grateful acknowledgment of the benefits received. I had gone through times of great distress, sickness being my constant companion for a period of sixteen years. Moreover, my life was often made miserable by my surroundings. My trouble was said to be due to bloodlessness and catarrh of the stomach. I consulted various physicians, not one of whom was able to cure the trouble, and I also tried many other means; but the condition continued to grow worse. I suffered pain in my whole body, had very little sleep at night, and in addition became afflicted with a severe nervous trouble.

In my dismay I besought God to help me; but my prayers seemed to remain unanswered, and the sense of weakness and the pain were increasing steadily. I could neither speak nor hear any one talk, and was almost unable to sleep. There would occasionally be some improvement, but I had given up all hope of ever being restored to health. Prayer was my only comfort, and at times it seemed as if peace were descending upon me.

A "nature cure" institution was highly recommended to me, and I was taken there, though with the utmost difficulty. After several weeks had elapsed, the violent attacks gradually became less frequent and finally ceased to occur. This gave me new courage, and I felt as if I must wait for something to come. The desire was awakened in me to be of use once more in the world and to make up somewhat for the time lost along all the lines which had been neglected. I seemed to see a light like a star of hope in the midst of darkness, but again and again I experienced the most bitter disappointments, and after a few months lapsed into such a condition that everybody said there was no help for me. Still my trust in God

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increased, and I would answer that with God nothing is impossible. I was determined to fight on, with God's help. I felt that I must get well, that I must live for the glory of God, and do good to my fellow beings.

This came to pass in an unexpected way after I came to Breslau. There I heard of Christian Science, which inspired me with great confidence, and after asking a practitioner for treatment, which was taken up lovingly, I began with the earnest reading of the Christian Science literature, attended the services, and made quick progress along spiritual lines. Now I have not only found health, but also peace. I have been working for months, and I enjoy good sleep at night. Anybody will appreciate my great joy at being able after such a long period of invalidism to attend to work once more. My sole desire is that the light of Truth may shine upon me and illumine my thought, that I may at all times be led to do the will of the Father.

I thank God from the depths of my heart for all the good He has bestowed and will continue to bestow upon me, and I shall ever be mindful of the fact that to Him alone belongs glory and honor. I also feel gratefully indebted to Mrs. Eddy, who has shown us the way to Truth.

MATHILDE SCHADE, Breslau, Germany.

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I was taken, about four years ago, with severe pains in the stomach, which came on periodically. Different doctors treated me for different diseases, with no benefit to me. In November, 1910, I was taken so severely ill that my physician thought I would do better in a hospital, and sent me to one in New York. There I came under the care of another physician, who diagnosed the case as gall-stones, after an X-ray examination. He said I must be operated on, but I told him I would have to wait until my husband returned from South America, where he had gone in search of health. I was taken home in December, 1910, on his return, much emaciated. My old physician called to see me, and said he was not sure of gall-stones, but told my husband that I had a heart lesion, and must be kept absolutely quiet.

I remained in this condition till the early fall of 1911, when I procured a copy of Science and Health, which I read carefully. I began to feel better, and in about four months I was in perfect health, as I am today. I cannot say too much in praise of Mrs. Eddy for the wonderful work she has done. I am reminded of the allegory on page 430 of Science and Health of the poor fellow who "committed liver-complaint." I was charged with having "committed" gall-stones and heart disease, but was set free by Christian Science.

FRANCES S. RICHARDSON, Brooklyn, N. Y.

I can vouch for the above as to the condition of my wife, being a physician myself. The diagnosis of gall-stones was from a medical point of view an inexcusable blunder. The diagnosis of heart lesion was true, but it has disappeared. Four months ago my wife came in one day with her face aglow, telling me of how fast she ran to catch a car. I asked her where her heart was. She had not thought of it!

B. B. RICHARDSON, M.D., Brooklyn, N. Y.

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I am indeed grateful to God for the teachings of Christian Science,—not only for the many demonstrations of victory over error, but also for a fuller understanding of the Scriptures. The promise of dominion over the animal kingdom, which has lain so long dormant, has through Christian Science given us the realization of the truth presented in verses 17 and 18 of the sixteenth chapter of Mark. These verses proved of great value to me while on a visit to a part of the Transvaal where spiders, tarantulas, and scorpions abound.

Early one morning I was awakened by the sting of a large scorpion in the corner of my eye. The pain was very great; it was as if I had been struck with a hat-pin, or boiling water had been thrown in my eye. Securing a light, I saw a large scorpion running off my shoulder down my arm, and I caught it to prove to my friends that I had been bitten. I immediately took up Science and Health and knew that my remedy was at hand. I worked very hard to know that I had this God-given dominion; that there was no power apart from God, and in a short time the pain was gone; but a bag of yellowish green fluid, the size of a pigeon's egg, was hanging over my eye. My friend examined the eye with a magnifying glass and the marks of the sting could be clearly seen. I neither applied anything nor accepted the offer of a dose of spirits. Jesus' words, "Behold, I give unto you power . . . over all the power of the enemy: and nothing shall by any means hurt you," helped me to overcome my fear, and I was able to go to the breakfast table with little or no trace of the bite.

At another time, by realizing the truth of this same Scripture, I was able to help a dog which had been bitten in two places by a snake. The dog was lying down and foaming at the mouth. I gave him treatment and walked away, and before long the dear creature overtook me and ran on ahead. Again, I had occasion to remember the words, "And if they drink any deadly thing, it shall not hurt them." Another animal drank, by mistake for milk, a very powerful poison. I worked faithfully for some time, as the animal was in a very weak state, but I knew and declared the truth, and the trouble was soon overcome. These few instances show clearly that we have indeed a "Key to the Scriptures," for which we should be ever grateful to our dear Leader, the Discoverer and Founder of Christian Science. May it go across the ocean and be known in every land!

FLORA M. CAMPBELL, Bloemhof, South Africa.

Miss Campbell has asked me to verify her testimony regarding the healing from scorpion bite that she experienced at Pietersburg in October, 1912. I was staying in the house with her, and saw the wound caused by the bite. I also saw the dead scorpion pinned to the wall just above the sofa on which she slept that night. She used only the truth as we understand it in Christian Science, and quickly recovered from the effects of the poison.

ANNIE E. TURNER, Johannesburg, South Africa.

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Like many others, I have delayed in sending my testimony to the healing of sin and sickness which has come to me through the study and application of Christian Science. The understanding which I have gained through its teachings is definitely, radically, and fundamentally healing, and it is changing me,—my character, my health, my motives, my actions, my outlook on life, and my relations to my fellow man, because it is teaching me the laws of right thinking. It is giving to me, as to every one else who studies it, a practical means whereby I can avail myself of the help of God to guide and sustain me in every right action, and to overcome every discord and difficulty of life, nothing being too small and nothing too great to which to apply it. It is bringing me a sense of health, stability, peace, and happiness which I have never thought was possible, whereas before I heard of Christian Science I was often ill, nearly always tired, and constantly unhappy and distressed.

I am most grateful for this freedom; but I should like

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especially to express my gratitude for the scientific fact revealed in Christian Science, that man is governed and controlled by God alone, the one Mind, and not by any human personality with the human influence and attraction which bring in their wake every kind of ill and evil. Christian Science is gradually obliterating from my consciousness even the memory of past discordant conditions, though retaining the good of every experience; it is enlarging my present sphere of love and usefulness, and brightening the future with the sure hope and promise of good for me and all mankind. It is indeed "God with us."

EVELYN A. S. BULL, Edinburgh, Scotland.

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Nearly five years ago I took up the study of Christian Science, and I send this testimony with a sense of deep gratitude to God for the many blessings that have come to me through the truth as revealed by a study of the Bible with the aid of the Christian Science text-book. With the kind help of a practitioner I was healed of distressing headaches, rheumatism, and stomach trouble, which I had had for many years, and which I had come to believe were incurable. I had tried many physicians and specialists as well as all kinds of baths, electricity, physical culture, etc. During the last five years I have had many proofs of the efficacy of Christian Science in business as well as in overcoming physical inharmony, and can truthfully say that it meets every need when honestly and faithfully applied. Since coming into Christian Science, the freedom from mental inharmony, such as discouragement, melancholy, and sensitiveness, have in a large measure been destroyed, and for the spiritual uplift I can never express enough gratitude.

I wish also to tell of a recent experience. An abscess appeared on my back, so that I could neither walk nor sit, but in less than six days, with the help of a practitioner, I was able to be up and again attend to my business affairs, whereas in a similar experience which I had had some fifteen years ago, I was compelled to lie in bed three weeks, with constant poulticing night and day, and to have a physician open and cleanse the same, all of which was very painful. To say that I am thankful can never express enough of the love and gratitude I feel toward God, as well as toward Mrs. Eddy, for the light that has come to me and mine, and to all followers of the truth. I am indeed grateful for the Christian Science literature, the *Monitor*, *Sentinel*, and *Journal*, which bring us healing and spiritual uplift.

ABRAHAM LOEBE, Chicago, Ill.

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I feel deeply grateful for what Christian Science has done for me. I always thought, even from a limited understanding of the Bible, that the Christ-healing was intended for us if we only knew how to apply it. After I became a student of Christian Science and the understanding grew clearer to me, I realized that I had found the Christ-way, and I am indeed thankful for this knowledge and for the spiritual help I have received. Freedom from fear is a blessing of itself, even if Christian Science never cured a physical ailment; but it does everything.

My little girl was healed of an attack of blood-poisoning after one treatment. She had chills and fever, and in the old thought of fear I am sure it would have proven a serious case; but with the help of a practitioner and my little understanding of the truth she was healed in a short time. For this and many other blessings I am truly grateful, and am trying each day to be better and to grow more into the understanding of this wonderful truth which Mrs. Eddy has revealed to us. I hope to be able to be a Christian Scientist in practise as well as in name.—MRS. DEPEW, Stege, Cal.

From Our Exchanges

[*The Universalist Leader*]

When Jesus came along and so frankly and firmly criticized and deliberately set aside some of the cherished notions of the older times, he shocked and disturbed all of those people who believed that the system under which they lived was necessary to the safety and permanence of society itself. Take the Sabbath. Two thousand years have almost passed away, and still there are many followers of Jesus who are greatly troubled when his attitude toward that problem is even mentioned. All of the morality and ethics of ancient society was inseparable from the ceremonial and ecclesiastical law as this had developed. The mighty moral precepts of Moses had become interwoven with the eye for eye, tooth for tooth, life for life practical social justice of the times. How, then, could one set aside the principle underlying the practise of justice without disturbing the very foundations of society? The conservatives of our own times get excited, frightened, and even angry over suggestions of modifications of our own contemporary administration of justice which are far less revolutionary than were the ideas of Jesus.

The purpose of these comments is not to defend the critics of Jesus,—they are indefensible so far as their personal attitude toward him is concerned; but they were no more guilty than are many of those who score them unmercifully. Therefore let us understand them. Let us appreciate their position, their point of view, and their honesty of conviction. They were really afraid, most of them, that this man would wreck society if he had his way. . . .

The point of the matter which is of most importance is that, aside from a few scheming leaders at most, the men and women who cried "Crucify him, crucify him," were honest men and women. Just as honest as any crowd who cry "Crucify him, crucify him," today, when the prophet of some great and holy cause does not meet with their approbation. There are few more foolish and mistaken notions in the popular cries of our times than that if one is honest he is all right. He may be all wrong. He may be one of the worst blunderers among men. He may be the most determined opponent of what is eternally right. Perhaps his voice is loudest in the mob which chooses Barabbas rather than Jesus for its favors. Something more than honesty is needed in one who is to see straight and see the whole when difficult questions of life and conduct are presented. In order to deal intelligently with such issues, one must be intelligent. When a prophet knocks at his door and asks for a night's lodging for his ideas, this cottager must have some knowledge of the philosophy of history in order to place this pilgrim where he belongs in the evolution of ideas and ideals. For lack of that perspective, many an honest man has closed the door of his soul to the very angels of the living God, the messengers of divine truth, who have paused a moment on his threshold, and have gone their way never to knock at his soul again, just as they did that day. There is something to be said for the experience and the culture, the disinterestedness and the open-mindedness which prepare one for those crises where a great truth of a great soul crosses our path. Looking backward most of us can say, and do say, with a self-pity which is sometimes a humiliating confession, that if we had only known, it would have been different.

[*The Christian Register*]

Multitudes who desire to be religious, who have at times spiritual aspirations and feel the stirrings of the higher life, are yet very much at sea as to what they believe and can affirm. This is not the day of great and positive affirmations,

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but the day of honest seeking, of hopes which, if not yet formulated, do exist vaguely in the souls of thousands who lead the worldly life, and yet would gladly be religious if it were possible. The way of the world is conservative. It binds like the tough roots of sword grass, and spreads its strong fibers under ground. It makes a solid, binding network of society. It does not like to look unpleasant facts in the face. It will smooth over some horrible things; ignore them as long as possible to protect the average sum of well-being. It distrusts enthusiasm and abhors fanaticism and all extremes. It too often protects the deceptive aspects of a fair surface while underneath is a mass of rottenness.

It is this that supports shameful misgovernment in a great city, political pillage, robbery, and crime. It is the way of the world to sleep well, digest well, enjoy prosperity and ease next door to slums, gambling-houses, and dens of infamy. It minds its own business scrupulously for fear of disturbing what is called the general prosperity, which is too often the prosperity of grafters and thieves. All heroic souls, at times, are obliged to go against the way of the world, and to seek to break up the selfish inertia that lies at the base of society.

[*Hartford Seminary Record*]

Ever since the coming in of the twentieth century there has been in the world of theology a sense of anticipation. There has been the subtle feeling that the fulness of time was here, when there should arise a new, "great" theologian, who would speak forth for this age in architectonic form the deep truths of the religious consciousness of the age. The eyes of some have been despairingly cast backward to the great theologians of the past, and the effort has been made to show their adequacy for the life of our day. Others have appealed to the modern scientific method, and have declared that the only thing necessary was to adhere rigidly to it, and by means of it the theology of the day would of logical necessity be constructed; the only trouble being that the method of science had not yet been applied with sufficient rigidity to the facts of the religious life to produce the result. Still others have concluded that the day of theologic systems is over, and that for each man the religious life he lives will be his theology incarnate, and that each man will have his own. Still, we can hardly rest here.

[*The Christian World*]

And here come we to the central point, down to the real secret of life. The one and only self we can afford to express is that higher self found in the holy place of the temple buried in us; which is of us, and yet so much more than ourselves; the principle of unity between us and our fellow, between us and the universe outside; the self which shows in us as principle, as conscience, as ultimate moral authority; the self whose voice is ever the highest authority, recognized by us as the whisper of God. It is when we have recognized this "categorical imperative," this law which is in us but is also beyond and above us, this duality in unity which makes the true man; it is then we find our place in the world, our work in it, our liberty and joy. We learn the liberty that is in obedience, the only liberty worth the name. "We are all servants of the laws, that we may be free," says Cicero. Yes, when the laws rest on this deepest foundation. To get God's will done in us and by us; for this end to cultivate all our powers to finest use; to get it done by our action, by our influence, by our suffering, by all that belongs to our life,—this is the self-expression of the Christian. It was the self-expression of Christ, an expression so clear in its revelation of an infinite within that men ever since have been reading in it the character of God.

Special Announcements

From the Publisher of Mrs. Eddy's Works

THE CHRISTIAN SCIENCE TEXT-BOOK, "SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES."—For styles of bindings and prices see back cover of this periodical.

"THE FIRST CHURCH OF CHRIST, SCIENTIST, AND MISCELLANY."—A volume of the later writings of Mrs. Eddy, compiled from the files of *The Christian Science Journal* and *Sentinel*, together with historical matter pertaining thereto, as selected by her, is now on sale, and orders will be received by the publisher. Prices as follows: Cloth, single copy $2.25, six or more copies to one address $2.00 each; morocco or pocket edition, single copy $4.00, six or more copies to one address $3.75 each. Orders for six or more copies to one address may include the two styles of bindings at the quantity prices.

Orders for the books named above and the other works by Mrs. Eddy should be addressed to ALLISON V. STEWART, Falmouth and St. Paul Streets, Boston, Mass.

From the Editor

All manuscripts submitted for publication in the *Sentinel*, *Journal*, and *Herold*, whether articles, poems, or testimonies, and all correspondence relating thereto, should be addressed to the EDITOR, and not to individuals.

From the Society

Translations into Dutch, German, Norwegian, and Swedish have been made of a number of pamphlets. These are ready for distribution and are listed as follows:—

Dutch: "De Goddelijke Natuur" ("The Divine Nature"). Thirty-six pages.

German: "Die Christliche Wissenschaft: Die Wiedergeburt" ("Christian Science: The New Birth"). A lecture by Bicknell Young. Thirty-six pages.

Norwegian: "Den guddommelige natur" ("The Divine Nature"). Thirty-six pages.

Swedish: "Det Godas Försyn" ("The Providence of Good"). Seven articles, thirty-six pages.

When a change of address is desired, subscribers, instead of asking their local postmaster to notify us, should write the Publishing Society direct and at least two weeks in advance, giving name and address exactly as it appears on the wrapper of the periodical, and the new address to which it is to be sent. It is necessary that each periodical for which the change is desired should be specified.

From the Clerk of The Mother Church

CHURCH TENETS.—The tenets of The First Church of Christ, Scientist,—The Mother Church,—printed on folded sheet for use of the branch Churches of Christ, Scientist, with space for the names of the churches and their by-laws, can be had at seventy-five cents a hundred. Orders will not be taken for less than one hundred, and postage stamps should not be sent in payment.

Correspondence relative to the tenets or to membership with The Mother Church, should be sent to J. V. DITTEMORE, Clerk, 105 Falmouth Street, Boston, Mass.

From the Church Treasurer

The annual per capita tax of members of The Mother Church is due June 1, but may be paid at any time during the year. The per capita tax of members uniting in November is reckoned from the preceding June, this being the beginning of the church year. Unless otherwise directed by the sender, the full amount of each remittance will be credited for the current year.

Please remit by postal or express money order, bank draft, or check. Currency should be sent by registered letter only.

Please advise promptly of any change in name or address.

Send all per capita taxes and contributions to ADAM H. DICKEY, Treasurer, 103 Falmouth Street, Boston, Mass.

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The Christian Science Journal

Published Monthly

Founded April, 1883, by Mary Baker Eddy, Discoverer and Founder of Christian Science, and author of the Christian Science Text-book, "Science and Health with Key to the Scriptures."

This monthly magazine is the official organ of The First Church of Christ, Scientist, in Boston, Mass. In addition to articles, lectures, and testimonies not published elsewhere, it contains a complete list of Christian Science practitioners, and a directory of Christian Science Churches, Societies, and Reading Rooms.

SUBSCRIPTION PRICE, PAYABLE IN ADVANCE, POSTPAID: For the United States, Mexico, and Cuba, single copy, one year, $2; six months, $1.20. For Canada add 25 cents for postage. SALE PRICE: Single copy, 20 cents. In all other countries add 65 cents postage for each annual subscription. SALE PRICE: Single copy, 25 cents.

BOUND VOLUMES: Current and past year, cloth, $2.50; half calf or half morocco, $3. On earlier volumes write for prices.

The Christian Science Monitor

Published Every Day, Except Sunday

A daily newspaper for the home. Adequate news service. The various departments of a modern newspaper. Unique home forum page. Entire page of editorials dealing with the vital topics of the day. Contributions for the columns of the MONITOR should be addressed, Managing Editor, THE CHRISTIAN SCIENCE MONITOR.

SUBSCRIPTION PRICE, PAYABLE IN ADVANCE, POSTPAID: For the United States (except in the Boston Postal District), Canada, Mexico, and Cuba, $5 a year, $3 for six months. In all other countries additional postage at the rate of $3 yearly is required. When delivered by carrier through a local news-dealer, 12 cents a week, payable to the news-dealer. In the Boston Postal District, by mail, $7.25 a year. Quantity rates will be furnished on application.

The Christian Science Quarterly

Published January, April, July, and October

Contains the Lesson-Sermons which are read at the Sunday services throughout the year in all the Christian Science churches. These Lessons, which present citations from the Bible and "Science and Health with Key to the Scriptures," are valuable for daily study.

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Der Herold der Christian Science

Published Monthly

A magazine printed in German. It contains original and translated articles bearing upon Christian Science, testimonies of healing, also the Lesson-Sermons which are read at the Sunday services in all the Christian Science churches. Improved and enlarged in 1910.

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Pamphlets

CHRISTIAN SCIENCE: ITS RELIGIOUS PHILOSOPHY. By HON. CLARENCE A. BUSKIRK.

CAUSATION: VIEWED IN THE LIGHT OF CHRISTIAN SCIENCE. By FREDERICK DIXON. Also printed in Swedish

CHRISTIAN SCIENCE VS. MENTAL SUGGESTION. By FREDERICK DIXON. Reprinted from the *Weekly Budget*, London, England.

CHRISTIAN SCIENCE VS. FINITE SENSE. By FRANCIS J. FLUNO, M.D.

CHRISTIAN SCIENCE: THE GOSPEL OF FREEDOM. By WILLIS F. GROSS.

CHRISTIAN SCIENCE: THE RELIGION OF THE BIBLE. By JUDGE SEPTIMUS J. HANNA.

CHRISTIAN SCIENCE: THE SCIENCE OF SALVATION. By HERMANN S. HERING.

ANSWERS TO QUESTIONS CONCERNING CHRISTIAN SCIENCE. By EDWARD A. KIMBALL. Also printed in Dutch, German, and Norwegian.

CHRISTIAN SCIENCE: ITS ADVANTAGE TO MANKIND. By EDWARD A. KIMBALL. A London lecture. Also printed in French.

CHRISTIAN SCIENCE: MAN'S DOMINION OVER EVIL. By EDWARD A. KIMBALL. A Harvard University lecture.

CHRISTIAN SCIENCE: ITS DIVINE AUTHORITY. By BLISS KNAPP.

CHRISTIAN SCIENCE: DEMONSTRABLE RELIGION. By FRANK H. LEONARD. Also printed in Norwegian.

CHRISTIAN SCIENCE: A RELIGION OF PROGRESS. By WILLIAM D. MCCRACKAN. Also printed in German, Swedish, and French.

CHRISTIAN SCIENCE: OR, DELIVERANCE FROM EVIL. By REV. WILLIAM P. MCKENZIE. Also printed in French and in Dutch.

CHRISTIAN SCIENCE: ITS RESULTS. By WILLIAM R. RATHVON. Also printed in German.

CHRISTIAN SCIENCE: THE GOSPEL OF THE KINGDOM. By JUDGE CLIFFORD P. SMITH. Also printed in German

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CHRISTIAN SCIENCE: THE NEW BIRTH. By BICKNELL YOUNG. Also printed in German.

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PRAYER AND HEALING. Also printed in German.

SEEKING AND FINDING. Also printed in Dutch, German, and Swedish.

UPWARD FOOTSTEPS. Also printed in Dutch.

PRAYER AND CONFIDENCE. Printed in German only.

MARY BAKER EDDY: HER PURPOSE AND ACCOMPLISHMENT. By FREDERICK DIXON. Printed in German only.

THE FOUNDER OF CHRISTIAN SCIENCE. By B. O. FLOWER. Printed in German only.

CHRISTIAN SCIENCE: ITS NATURE AND PURPOSE. By BLISS KNAPP. Printed in French only.

CHRISTIAN SCIENCE: HUMANITY'S HELPER. By PROF. HERMANN S. HERING. Printed in Dutch only.

THE HEALING OF CHRISTIAN SCIENCE IS SPIRITUAL AND SCIENTIFIC. By PROF. HERMANN S. HERING. Printed in German only.

CHRISTIAN SCIENCE: THE COMFORTER OF PROMISE. By FRANK H. LEONARD. Printed in French only.

CHRISTIAN SCIENCE: THE CHRISTIANITY OF JESUS. By SUE HARPER MIMS. Printed in Swedish only.

CHRISTIAN SCIENCE: ITS PRINCIPLE AND METHOD. By BICKNELL YOUNG. Printed in French, German, and Swedish, but not in English.

THE LAW OF KINDNESS.

BIRTHRIGHT AND DOMINION.

PRICE, POSTPAID: Single copy, 5 cents; twelve copies, ONE ADDRESS, 55 cents; fifty copies, $2; one hundred copies, $3.50. Orders for above pamphlets may be assorted as desired.

For table: English, German, Swiss, and French money equivalents, see inside front cover page.

Miscellaneous

BIBLES. Clarendon Brevier (01488 x), heavy faced, very distinct type, Turkey morocco, size, 6½ x 4⅝ inches, corresponding in size and binding to pocket edition of Science and Health. Price, $3.75.

Morocco cases, to hold pocket edition of Science and Health, *Quarterly*, and above Bible, may be had at $1.25.

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CHRISTIAN SCIENCE SENTINEL

"What I say unto you I say unto all-WATCH" Jesus

Vol. XVI No. 19

Boston, January 10, 1914

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A NOBLE TYPE OF GOOD HEROIC WOMANHOOD
Longfellow

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Items of Interest

NATIONAL.

A suit for ten million dollars against the Quaker Oats Company, its directors, and the directors of the Great Western Cereal Company, has been filed in the United States district court at Chicago by receivers of the cereal company. The suit was the result of the sale of the trade names and principal properties of the cereal company to the Quaker Oats Company on June 23, 1911. It is averred that one million dollars, realized by the sale, was taken by the holders of one million dollars' worth of the cereal company's bonds, leaving the holders of three million dollars' worth of stock only the name of the company and the minor property as assets.

Books will be accepted for transmission by parcel post on and after March 16. The rates will be the same as on other articles, except that books weighing eight ounces or less will cost one cent for each two ounces or fraction thereof. The weight limit of parcels was raised on Jan. 1 from twenty to fifty pounds as the maximum, but the fifty-pound packages will be accepted for delivery only within one hundred and fifty miles of the mailing places. It will be possible, however, to send a twenty-pound package anywhere in the United States. The rates remain unchanged.

Legislation to render possible a state department of survey and registration to make Massachusetts agricultural lands marketable, the establishment of a state agricultural bank to provide money for the resultant agricultural development, and a state bureau of bankers and farmers, was recommended at the closing session of the first conference of the New England section of the American commission on rural credit and cooperative organization at the State House in Boston.

It is declared that the package business of the express companies this Christmas was from twenty to twenty-five per cent less than that of last year. The statement is also made, that since the parcel post service has been in operation, a steady and alarming decrease in the classification of business formerly handled by the express companies has been noted. Adams Express Company stockholders have been notified that the competition which the parcel post service has given that company in its operations has been so severe as to cause a deficit for the fiscal year ending June 30, 1913, of $89,872.

According to a ruling by the treasury department, foreigners drawing an income from American interest-bearing bonds are exempted from our income tax. By this ruling, Americans may escape the tax by naturalizing themselves elsewhere, while Americans who retain their citizenship, but who live abroad, must pay. In the case of wealthy American girls who marry foreigners, their property can be transferred to their husbands and thus go untaxed. This ruling, it can be stated, is not in accordance with the intention of those who drew the law.

A symposium of the views of American railroad presidents, gathered by the *Chicago Tribune*, shows that they would rather lodge greater power in the interstate commerce commission, permitting some supervision of the financing as well as of the operation of railroads, than to continue their present status, which involves them in continual trouble because of conflicting state regulation. This additional power was asked by the commission in its annual report.

INTERNATIONAL.

In the form of a report of long conversations which Chancellor Lloyd-George has had with close friends during the Christmas holidays, the London *Daily Chronicle* gives his views on the armaments question. Pointing to the enormous burden which armaments impose upon the taxpayers, and to the fact that the growth of armaments still leaves the nations in the same relative strength, the chancellor thinks that the present is the most favorable moment in twenty years for a policy of retrenchment. He cites three reasons: First, Great Britain's relations with Germany are more friendly than for many years, both realizing that there is nothing to gain and everything to lose by a quarrel; second, all the Continental nations are now directing their attention to strengthening their land forces, Germany having realized that her exhaustive aims to develop her naval power must give place to improving the army, which is vital to the existence of the empire; third, the spread of revolt against military oppression through Christendom, certainly throughout western Europe. The third reason the chancellor considers the weightiest of all. He believes that this is the right moment for a bold step toward the restriction of the growth of armaments, and thinks it imperative that in the highest interests of civilization he should seize it.

A recent debate in the French Senate exposed once more the heavy drain that the demand for greater armaments is causing in the national exchequer. It was declared that there was a deficit of seven hundred and ninety-four million francs in the current budget, and an estimated deficit of four hundred and fifty million francs in the budget for 1915. This was irrespective of the millions expended in Morocco. In consequence, the government intends to follow the example of Germany and levy a special tax on fortunes.

The object of the drainage works which are being carried through in western Behera and central Gharbiah, Egypt, is to relieve the present water-logged condition of the cultivated area and to reclaim a portion of what is known as the lakes district. The total area that will be affected by the present works is just under one million acres, and about one hundred and thirty thousand acres will be reclaimed, that is, the whole of Lake Mareotis and part of Lake Borollos.

Lord Kitchener, in company with the Sirdar, Sir Francis Wingate, is to decide on the sites for two new barrages. That on the White Nile will be built some thirty miles south of Khartoum, and that on the Blue Nile somewhere in the neighborhood of Sinaar. These works will irrigate an enormous section of country between the two streams, and it is believed that they will produce a cotton-growing district of immense value.

Emigration from Italy is increasing. During the first nine months of the present year, 181,066 more persons left Italy than during the corresponding period of 1912. The official figures give the number of emigrants as 385,225, of whom 252,000 went to the United States, as against 196,106 who left for that country in 1912.

James Bryce, formerly British ambassador at Washington, was given the title of Viscount in the new year's honors list of King George.

France has spent thirty-five million dollars in planting trees on the watersheds of important streams.

INDUSTRIAL AND COMMERCIAL.

The annual report on coal of the United States geological survey shows that the anthracite coal industry has been concentrated into relatively few strong units or companies. Nearly 80 per cent of the anthracite mines were producers of more than one hundred thousand short tons of coal each, and 62 per cent of the mines produced over two hundred thousand tons each. The total production of these large mines—those producing over one hundred thousand tons—was 97.8 per cent of the entire anthracite output.

It is estimated that the log cut on the Kennebec river this winter will amount to one hundred and fifty million feet, or twelve million feet more than last winter. On the Penobscot the cut will be about an average, or two hundred and twenty-five million feet. Operations have been under way since September in most localities.

No shortage in the 1913 potato crop in this country exists, nor will the quarantine against foreign potatoes seriously affect the prices this winter, according to a statement issued by the department of agriculture. The total yield is 331,625,000 bushels, considerably above the ten-year average.

The crop production of 1913 in the United States is placed in a government estimate at ten billion dollars, and the estimator calculates that this gave a cash income of five billion dollars to six million six hundred thousand American farms.

November's foreign trade brought the balance of trade in favor of the United States against foreign nations to $642,100,403 for the eleven months of the calendar year.

The salmon pack on the Pacific coast this year is the largest on record, according to a recognized authority, amounting in all to about seven and one half million cases.

The latest report on the progress of dairying in Canada, says that milk and its products shows a total valuation of one hundred and twenty-six million dollars a year.

The forests of Florida contain one hundred and seventy-five different kinds of wood.

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Christian Science Sentinel

"What I say unto you, I say unto all—WATCH" Jesus

Vol. XVI | January 10, 1914 | No. 19

Momentum of Conquest

ROBERT NALL

THE rapid extension of Christian Science in human thought should awaken an increased sense of responsibility on the part of every Christian Scientist. The world has begun to recognize what this modern renaissance of primitive Christianity stands for, and it is on the watch to see if its followers are consistently harmonizing theory and practise. We may be sure that if they are not, then the world will have little time for them or for Christian Science. We say, and rightly so too, that this scientific knowledge of Truth should not be judged by the merits or demerits of its exponents; but we know that very often it is, and therefore the great need for fidelity, and for keeping our loins girded and our lamps trimmed and burning. There are fundamental truths here which should ever be kept in remembrance, and certain dangers which should be specially guarded against. These may be focused in the thought that we are never to rest satisfied with our present condition. We may have made great progress, and have cause for rejoicing that the promises of God are being fulfilled in our experience; the appeal to divine Love in all circumstances may have become what it should be, a habit of life to us, so that we are thankful to testify that God never fails His children, for we have proved that

> They who trust Him wholly,
> Find Him wholly true.

But are we quite certain that we realize the mighty work which is still to be done? The conflict between the flesh and Spirit will continue until every thought of sin, sickness, and death is completely destroyed in human consciousness. We must therefore go on "conquering, and to conquer," always in the abiding confidence that, as Christ Jesus proclaimed with the certitude of undimmed spiritual sight, if we have faith nothing shall be impossible to us. But let us not forget that he added, "Howbeit this kind goeth not out but by prayer and fasting." And can there be anything more inspiring than our revered Leader's explanation of what "prayer and fasting" mean? Young students may well make a special study of that portion of Science and Health; their enthusiasm will thereby be calmed and steadied, impelled to follow the well-beaten track along which every Christian must travel if he would find the kingdom, and encouraged to pursue the way with gladness.

Every Christian Scientist wants to advance. He has a vision of the promised land. The thought of God has been brought so near and made so clear to him by this new unfolding of Truth, that he longs for victory over all that is unlike God. And there is much to stimulate and inspire. One step in the spiritual way makes it easier to see and take the next. Every overcoming, small or great, as we may estimate it, helps us to vanquish mortal beliefs and fears, those stalwart opponents which seem so formidable and real until we confront them with the truth. Just as "each successive stage of experience," as Mrs. Eddy has written, "unfolds new views of divine goodness and love" (Science and Health, p. 66), so every sinful thought resisted, every "idle word" rejected, every wrong deed replaced by an act of love, means that some of the ramparts of the enemy have been undermined. What did the temptation in the wilderness mean to Jesus? It was a succession of victories. When he had overcome the physical, it was easier for him to wrestle with the more subtle arguments of error that were put before him. The impetus with him was purely spiritual, and his weapon the word of God. He was "with the wild beasts" of satanic subtlety and device, but knowing the illusionary nature of evil, and that the spiritual man has dominion over all the earth, he had the reward of the righteous, for "angels ministered unto him." What Jesus did, every man can, in a measure, do. By his example he showed us that there is no form of temptation which cannot be met and mastered. He never discouraged any of his followers; but he warned them, as he warns us today in the living words of his gospel, that we cannot be Christlike unless the impulsive force within us is that spiritual understanding which places God and His righteousness "first" in our daily lives. And it is this force which will enable us to conquer every seemingly adverse condition.

There is some lament abroad because of the tendency on the part of Christians to be like those of whom the prophet Zephaniah spoke,—the people who "settled on their lees," content to rest in the luxury of material comfort and to be apathetic about spiritual things. The Jewish metaphor is significant of a mental condition which is morally deadening in its effect. Our Master recognized it in his time, and the appeal is just as great to Christian Scientists to be wary of it. If we are not experiencing the momentum of conquest; if we are not advancing step by step in the spiritual road, rejoicing in the subjugation of beliefs of sin and disease in ourselves and others; if we are not apprehending Truth with clearer vision, and finding that omnipresent Love is our protector and defender, then we are in danger of settling on our lees, and of deserving the rebuke of the Master, "Whosoever hath, to him shall be given; and whosoever hath not, from him shall be taken even that which he seemeth to have." The spiritual law here inculcated is one that is vital to the Christian life. When used, our spiritual faculties increase in power and insight; when disused, they become atrophied, hence activity is an indispensable condition to victory. Alive to every privilege and every opportunity, as was our Leader, we may be assured that the accumulation of strength which will come will be a revelation; for where the impelling fact is the consciousness of the allness of God, good, and the conviction of the power of good in infinite Mind, there must be continuous growth. Sin will be scientifically proved to be unreal; sickness and disease will be overcome by the knowledge that it is a mortal dream, and nothing more. The sense of death will be destroyed, because it will be seen that there never can be any separation between God's man and God Himself, and that in the spiritual realm death has no place.

If we have arrived at this knowledge of what Christian Science is, we shall not fall into the error of believing that activity is synonymous with restlessness and ferment. It is often "in quietness and in confidence" that we make the greatest progress. No Christian Scientist can afford to neglect the hour of meditation; nothing else is worthy of taking its place.

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Our work and our growth are mental. We must "live in the Spirit." We meet and conquer our foes in the secret of His presence. It is there, by communion with God, that we purify sense and self. It is there that we are most deeply conscious that we possess sovereign power, because we see the Father, who loves us with an everlasting love. It is there that we hear the call, "Come up hither, and I will show thee things which must be hereafter." Thus equipped, we can show to an expectant and hungry world that Christian Science is what it needs, for it is that alone which can satisfy every craving of the human heart.

Knowledge of Absolute Truth

FRANK H. SPRAGUE

THE tide had reached the full and was beginning to ebb. Far out in the cove lay a dull object which at first sight seemed to be floating in the water, but which on further scrutiny proved to be a rock protruding above the surface. As the water continued to recede another jagged bit of rock became visible at a little distance from the first, then another, and so on until a broad reef was exposed to view; and before the tide had reached low ebb it was seen that each rocky projection which, when isolated by the water, had seemed independent of the rest, rose from an underlying ledge or bed of rock which extended out from the mainland where the observer was seated.

This incident illustrates certain phases of experience encountered by the student of Christian Science. Although the ledge had been there all the while, no indication of its presence appeared so long as it remained submerged; but when left bare by the outgoing tide, its characteristic features stood forth in bold relief. Thus it is with the reality of spiritual or absolute being. As the miracles, so styled, of early Christianity had come to be viewed from the standpoint of modern religious thought across the intervening centuries of material belief and theological dogmatism, they seemed to stand out like special exhibitions of a supernatural order with no common ground to connect them with present experience. In process of time, however, a reaction of thought set in; the tide which had given materialistic interpretations the ascendency turned and began to seek more spiritual levels.

The subsidence of this material element in human concepts reached the point at length where Mrs. Eddy, who had long been pondering the question of metaphysical causation, was led in the course of experience to discover that all real phenomena of being have a common basis in divine Principle. The recognition of this fact gave assurance that the conditions which made possible the "mighty works" of apostolic times were not unique or sporadic but constant and law-governed. This assurance, substantiated by repeated demonstrations, enabled her later on to declare with authority: "Christ's Christianity is the chain of scientific being reappearing in all ages, maintaining its obvious correspondence with the Scriptures and uniting all periods in the design of God" (Science and Health, p. 271). Today, the restless, surging tide of material beliefs, human opinions and impulses, so obscures the reality of spiritual being that many are ready to deny even the existence of such a reality, while still more who recognize its existence theoretically regard it as quite beyond the range of concrete experience.

The dominant religious tendency of the period, commonly defined as scientific theism, represents the confluence of two streams of thought, viz., the higher criticism, as it is styled, which is in effect a reaction against supernaturalism, and natural science, so called, which bases its conclusions on material observation. In entering into partnership as it were with natural science, the church finds itself facing a dilemma. The implications of so-called natural science are distinctly agnostic, for, as every student of physics understands, the senses deal entirely with phenomena, effects, and impressions induced by some unknown and unexplained agency or cause. The nature of primary causation, the realm of the absolute, lies wholly outside material processes and, from the standpoint of material sense, is purely hypothetical, unknowable. One may, says natural science, entertain beliefs with regard to spiritual causation, but what evidence can be adduced to support these beliefs?

This negative or uncertain issue is directly at odds with the truth presented to the world by Christ Jesus. Strange as it may seem, the one point emphasized perhaps above all others in the recorded teachings of both Jesus and Paul, appears almost entirely to have escaped the notice of professing Christians of a later period. The basis of the demonstrations of the Founder of Christianity was, as he repeatedly declared, a recognition of the fact that God is Spirit, and that the lines of spiritual activity, which alone represent Him, run counter to the testimony of the senses in important respects. He made it clear that the absolute or spiritual, and the relative or material, at no point merge into each other; that they are not like two ends of a ladder which reaches from earth to heaven; that, however closely they may appear to approximate one another in certain aspects, the spiritual is always spiritual and the material always material, as elucidated in the parable of the wheat and the tares. He discarded material diagnosis and all determinations with regard to man and the universe which rested on the basis of sense testimony. He looked down on conditions from the vantage-point of an enlightened understanding of God as Spirit, and of the facts of existence as He decrees them spiritually. This point of view can never be gained by looking through the lens of material sense. As Mrs. Eddy says, "Delusion, sin, disease, and death arise from the false testimony of material sense, which, from a supposed standpoint outside the focal distance of infinite Spirit, presents an inverted image of Mind and substance with everything turned upside down" (Science and Health, p. 301).

The Prophet of Nazareth insisted in the most unqualified terms that the realm of absolute being is accessible, knowable, demonstrable to human consciousness here and now. Not only this, he also proved by his works that the knowledge his learned opponents had gained by studying relative phenomena was after all a sham, for it led them directly away from the facts of being. His knowledge of the absolute, acquired through spiritual sense, brought him into vital relation with the realm of primary causation, the noumenon of being, divine Principle, Spirit, God the Father. He spoke and acted "with authority," but this authority was not gained by studying material phenomena and their inferred laws. His life has stood out amid the surrounding sea of material beliefs because it manifested absolute being.

What we see depends on how we see; and what we experience depends on the standpoint from which we work. Humanity craves above everything else a definite knowledge of the absolute; and yet men have as a rule failed to gain such a knowledge, simply because they have sought it through relative channels. Knowledge of the absolute is the only absolute knowledge, the only knowledge that is completely self-conclusive and self-verifying. The Roentgen rays penetrate objects which are impervious to the light rays registered by the ordinary camera. The Master repeatedly rebuked his disciples for their failure to exercise spiritual perception, the faculty which brings the things of absolute being within range of human experience. It was his knowledge of the spiritual

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that showed forth in the signs or so-called miracles, the examples he worked out in the Science of being. It was the knowledge of the spiritual gained by John, Peter, and Paul, which enabled them to achieve results that amazed their fellows who thought and acted on a material basis. It is, too, the Christian Scientist's knowledge of spiritual law which brings about demonstrations, according to their degree, thus proving the reality of spiritual being.

This knowledge, like that of mathematics, develops to the degree that the truth is worked out in experience. In this way one not only gains an understanding of this or that particular phase of truth, but he becomes aware that all the phenomena of real being proceed from a common Principle. As Mrs. Eddy expresses it, "We must recollect that Truth is demonstrable when understood, and that good is not understood until demonstrated" (Science and Health, p. 323).

Sunday School Work

MYRTLE B. S. JACKSON

WRITING on the subject of the study of Christian Science, Mrs. Eddy says, "Give to it the place in our institutions of learning now occupied by scholastic theology and physiology, and it will eradicate sickness and sin in less time than the old systems, devised for subduing them, have required for self-establishment and propagation" (Science and Health, p. 141). Should not these words make us inquire whether the one hour in the week devoted to the study and teaching of Christian Science, our hour in Sunday school, is given that whole-hearted and important place in the lives of children which it merits? Probably there are few grown-up students of Christian Science who have not experienced that only as they have steadfastly sought "first the kingdom of God, and his righteousness," have they enjoyed the betterment of their health as well as worldly prospects. While such people willingly make Christian Science the first consideration in their own thoughts, they do not always remember it should also come first in the thoughts of their children, and so are apt to give secular education the precedence.

Children are very quick to perceive their parents' ambition concerning them, and when they are sent to expensive schools, and see that their school lessons extend over many hours of the week, and that the time for proper preparation and the seriousness attached to examinations all occupy large proportions in the thought of their parents, they naturally begin to feel that those school lessons represent the important learning of life, and the hour in Sunday school begins to fade into quite a secondary place. The general education should certainly not be neglected, but does it not behoove us to see that our Sunday school teaching, which is in reality the Science of true learning, should be brought up to as efficient and interesting a standard as that of the day school, and that special time for the study provided for in the Manual should be as carefully utilized by both teacher and pupil, in preparation, as is the time set apart for arithmetic or history? When the facts are squarely faced, it is not too plain a question to ask, What lesson is ever given, on any subject whatsoever, where the teacher does all the work, while the pupil brings no preparatory study of his own, but simply sits still for an hour, to feel interested if the spirit moves him, and with no definite idea of learning if he does not feel particularly disposed to learn? Since neither youthful nor grown-up students of Christian Science have yet attained perfection, experiences of this nature are not infrequent in our Sunday schools, and perhaps this is so because our methods rather than our hearts are at fault.

When it has been recommended that children should carefully memorize the ten commandments, the Lord's Prayer with its spiritual interpretation, also the beatitudes, as provided in the Manual, it is no unusual thing to hear a parent say, "Oh, but my children have not time, they are so busy with their school studies;" and probably those same children would learn and recite whole pages of poetry for their literature class without stopping to think twice about it. When they grow up and are grappling with human problems, which will be the most valuable lines to come readily to their memory, those of world-writers or those of Christ Jesus?

Christian Scientists have to face the fact that there never was an age when school study was made so interesting and attractive to children as it is today. All that human progress and learning can devise is utilized to make the acquisition of knowledge as entertaining and unlabored as possible. The art of teaching is studied as a branch in itself, metaphysics from the human view-point entering largely into such training, and the result is a very high standard of education. We know that Christian Science includes the very pith of all knowledge, and all knowledge of that knowledge, but our present presentation of it does not always come up to even as good a standard as that of the public schools.

To illustrate. A child who has had two lessons a week on botany, has had the subject-matter enlivened with pictures and diagrams, has been asked to grow things in pots and plots at his own home, and has been told to collect flowers in the holidays, press them, and classify them in a book. He thus grows deeply interested in the work, and may be tempted to feel that this subject is a serious science, while spiritual Science, divine Science, is a less engrossing topic.

Now no one would for a moment advise that children should not learn, in an intelligent and natural way, about the human phenomena which daily confront them, and follow the regular school régime. Such learning would always prove helpful if the Science of Life were but given its rightful place, time, and attention; if children were taught first and foremost that the spiritual sense of all things is the only correct and reasonable mental attitude; if they were shown how to correct the evidence of the material senses, and to seek for the spiritual fact, the reality of which mortal objects are but the counterfeit. But to achieve this desirable result requires patient, systematic work, the cooperation of parents with Sunday school teachers, along lines not so widely differing in method from the ordinary school curriculum.

The children should be lovingly directed by their parents to devote some time in the week to the definite preparation for their Sunday school lessons, as earnestly and as necessarily as they would learn their time-tables or practise their music. It will not be a hardship if proper time is set apart for it, and it will be the means of bringing such zest and interest into the Sunday school class that they will enjoy and attend to the lesson and find they can do better work in day school because of it. The belief is strong that what one learns when he is a child, always remains with him. Often in later years situations may arise when the Bible and Science and Health are not immediately available, and to have the words of Truth memorized in youth coming readily to thought in moments of need, is a very great comfort, perhaps it may prove the saving from great temptation, if not from physical danger. The words of a personal teacher may fade out of memory, but the Bible words remain, and the knowledge of our text-book which the children have made their own by demonstrating it for themselves, after their individual modes of thought, is assimilated far more efficaciously than by listening to some grown-up person talk.

Grown-up Christian Scientists make a point of reading

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the Lesson daily, together with all the Science literature they can, and of really studying and pondering over the Scriptures, quite of their own accord. A child, however, seldom does this, and it is hardly to be expected that he would. Even if our literature, when it comes to deep study, should seem a little formal and too mature for him, if it is put into his hands in place of his mechanical engine or some illustrated story-book, this will be corrected if his study of Christian Science is regarded as part of his education and comes at regular and allotted times, and just as systematically as his dictation and French exercise. Gradually and spontaneously he will gain that scientific outlook on life which his elders have had to learn through much darkness, doubt, and difficulty, chiefly because it has taken them so long to unlearn all that they themselves were taught when they were children.

Thinking of our Sunday school children, of their glorious heritage of light and their infinite promise, we may exclaim with Longfellow,—

Ye are better than all the ballads
That ever were sung or said;
For ye are living poems,
And all the rest are dead.

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[Translated from the German]

What is the Origin of Evil?

DR. CURT GENTSCH

THE adherents of the teachings of Christian Science are frequently called upon to answer the following question: If all that God created is good, whence cometh the evil of this world; how can God be ignorant of evil, when evil confronts us at every step? Such inquirers fail to realize that our human standards and personal concepts do not apply to Deity; that God, according to the teachings of Christian Science, is the divine Principle of good. Transferred into the realm of mathematics, the question might be: If the multiplication table is at all times correct and admits of no mistake, whence come all the miscalculations which we observe daily? The answer must of necessity be: The multiplication table is indeed correct and true at all times, and this despite the innumerable miscalculations which are taking place in human thought. The mistake originates when an erring mortal fails to apply the truth relative to multiplication in a specific case, when he thinks contrary to the basic law of mathematics and acts according to this erroneous concept.

The question as to evil and its supposed relation to good may be answered in the same way. In God, the essence of good, there can be no consciousness of evil. If man, God's likeness, reflects that which is divinely good in a perfect way, as did Jesus, then evil can have no existence for him, since he and his Father are one. In the ratio, therefore, in which mortal man fails to reflect God and fails to avail himself of the Principle of good, will the belief in evil be manifested by him, though (and this is the important point) not through the eternal Principle of truth, and not as a reality, but as error bearing the characteristics of perishableness, of unreality.

If the human sense has so strayed from good as to reflect but darkly the divine image, and error consequently seems to hold sway in one's consciousness, this darkened mental state is apparent to the individual whose thought is more attuned to God; and thus Jesus perceived and rebuked evil in the thought of the Pharisees. But the Principle of good has nothing to do with the counterfeit, with the erroneous, the false concept entertained by the sinner, even as light has nothing to do with darkness. It has no cognizance of such error, for it knows only good, in the same way as the multiplication table or the principle of mathematics knows no mistakes, even though these may cause men a great deal of suffering before they are destroyed. The remedy is that offered in the book of Job, "Acquaint now thyself with him [God], and be at peace: thereby good shall come unto thee."

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"The burden of the word of the Lord"

HELEN ANDREWS NIXON

THE list of our Leader's works found on the first and second printed pages of *The Christian Science Journal* furnish food for reflection which will be greatly increased by the reading of the Preface or Dedication in each by their author, Mrs. Eddy. In bringing God's messages to mankind, the prophets of the Bible sometimes make use of the significant phrase, "the burden of the word of the Lord." Webster defines the word burden here employed, as "a subject on which one dwells."

The burden of Mrs. Eddy's thought is ever the allness of good and the consequent nothingness and powerlessness of evil. As students of Christian Science we need to avail ourselves of all her writings for self-instruction, and nothing should be substituted for their diligent study in connection with the Bible. Our thought needs to be constantly replenished and spiritualized from these sources of pure Christian Science. We must get our oil and keep our lamps filled from this store, else our lights will go out or sadly flicker.

The Church Manual states of a church-member: "The Bible, together with Science and Health and other works by Mrs. Eddy, shall be his only text-books for self-instruction in Christian Science, and for teaching and practising metaphysical healing" (p. 34). Science and Health, in the descriptive list above referred to, is characterized as "the original, standard, and only text-book on Christian Science Mind-healing." "Miscellaneous Writings" is lovingly dedicated by Mrs. Eddy "to loyal Christian Scientists in this and every land," for "these practical teachings" are, as the dedication continues, "indispensable to the culture and achievements which constitute the success of a student, and demonstrate the ethics of Christian Science." The latest of these books, "The First Church of Christ, Scientist, and Miscellany," brings our Leader's instructions to her followers up to the present time, and its Foreword may well be pondered by every Christian Scientist. These books, together with her other works, are truly a "burden of the word of the Lord," and they meet betimes, most wonderfully, the human need.

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[Written for the *Sentinel*]

A Dream

CHARLES C. SANDELIN

THE night with dreams was filled, with terrors dread,
And real unto my slumbering sense did seem:
Oh, what a world that did with specters teem,
As in the chamber of the living dead!
I sought to flee, but could not turn my head,
Fast bound within the fetters of the dream,
When, lo! amid the darkness there did gleam
A ray of light: behold, the dream had fled!

How beautiful the morning, light and clear!
Assuring beams of the arisen sun
Shine through my chamber window: need I fear
The evil that the phantoms might have done?
Sense is the slumber and the dream, but near
Is Love to waken, and sweet peace is won.

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Selected Articles

[Frederick Dixon in *Northwich Chronicle*, Northwich, England]

In the *Chronicle* of recent date is a reference to a statement by the Rev. A. W. Webb on the subject of Christian Science. This clergyman, dealing with a specific instance of an agnostic who has become a Christian Scientist, explains his having turned to the teaching of Mrs. Eddy rather than to that of the orthodox church, by saying that he had probably studied both agnosticism and Christian Science, but had never studied orthodox Christianity.

As a member of the Christian Science movement, who has been brought into wide contact with its supporters all over the world, I do not think that this explanation, which the critic takes as a type, is in any sense an adequate one. To begin with, the man in question had been brought up as a Christian, that is to say, during the most impressionable years of his life he had been taught the doctrines of orthodox Christianity. In spite of this he had strayed into agnosticism, and yet when weary with agnosticism he had not returned to study the teachings of the orthodox church, but had instead turned to those of Christian Science.

Every one knows that it is a maxim of a certain religious sect, that if they can control the thought of a child, anybody else may control the thought of the man. Though in no way endorsing this saying, it is quite obvious that the influence of teaching on the mind of a child is very marked, and therefore the mere fact that the gentleman in question did not return to the teaching of the church, shows that there must have been some peculiar attraction in the teachings of Christian Science. It is not in the least difficult to say what that attraction is. Every Christian Scientist will tell you the same thing, and it has to be remembered that the enormous mass of Christian Scientists have been recruited, not from agnosticism, but from the congregations of the orthodox churches. The attraction is simply this, that Christian Science gives to men and women, to the old and to the young, a practical and demonstrable religion.

It is the largeness of Mrs. Eddy's view, and its practical application to the teaching of Jesus the Christ, which is drawing, and will continue to draw, such vast numbers of thinking men and women to the Christian Science movement. Frequently these men and women have been trained to think deeply, not only on religious subjects, but in the realm of natural science and of every other phase of human thought. They have turned from the teaching of orthodox religion and of orthodox science to identify themselves with the Christian Science movement, not because they have not studied and understood these teachings, but because their study of them has forced them to realize the necessity for something more absolute and more practical, as well as something more consistent with what they conceive to be the teachings of the Bible.

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[Robert L. Ziller in *The Austin* (Texas) *Daily Statesman*]

My attention has been called to a statement in Mr. Biederwolf's sermon as published in the *Statesman*, which reads as follows: "Others, by the relegation of sin to the realm of the imagination, rob it of any real existence, and therefore of the need of forgiveness and expungement through atonement, and this they call the philosophy of God and dub it Christian Science."

To any one who knows anything about the teachings of Christian Science this remarkable declaration will at once reveal a strange misunderstanding of the subject. One might even infer that if Christian Science teaches that sin is but an imaginary thing, there would be no necessity to take up arms against it. That nothing could be farther from the fact is known by every one who has even a slight understanding of the subject. There would be no occasion to say anything in this connection were it not for the fact that the critic's published statement is very misleading, and by inference, with respect to evil, reflects upon the position taken by many of our good citizens who are Christian Scientists. No religionists are waging a more relentless warfare against sin of every sort than are Christian Scientists, and they never speak of it as "imaginary." They recognize that sin must be fought to utter extermination, but they do not dignify it by asserting that God is the author of it, and hence they have courage to strive against it with calmness and composure.

What Christian Science teaches about sin can best be understood by studying the text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, as this is what all Christian Scientists accept. She says: "Christians must take up arms against error at home and abroad. They must grapple with sin in themselves and in others, and continue this warfare until they have finished their course" (p. 29). "If we have triumphed sufficiently over the errors of material sense to allow Soul to hold the control, we shall loathe sin and rebuke it under every mask" (p. 30). "Sorrow for wrong-doing is but one step toward reform and the very easiest step. The next and great step required by wisdom is the test of our sincerity,—namely, reformation" (p. 5). "Without punishment, sin would multiply. Jesus' prayer, 'Forgive us our debts,' specified also the terms of forgiveness. When forgiving the adulterous woman he said, 'Go, and sin no more'" (p. 11). In addition to these statements, others of similar import are to be found on almost every page of the same book.

Certainly this does not look as if Christian Science were relegating sin to the realm of the imagination, nor do Christian Scientists fail constantly to remember that they, like all others, are in need of the forgiveness and destruction of sin through Christ, to whom they daily look for guidance.

For a number of years many devout, conscientious Christian Scientists in our city have devoted themselves to helping the sick, comforting the sorrowing, and leading sinners from the error of their ways. It is pitiful to note that one who takes the name of Christ should think it necessary to make flings at other sincere Christian workers who are not one whit behind him in good works and devotion to Christ.

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[R. Stanhope Easterday in *Muncie* (Ind.) *Star*]

Jesus came teaching, not about evil, how to fear it and how to avoid it, but how to know good and practise it, to the utter exclusion of all sense of evil. Hence he came to be known as "a good man," urging at all times and under all circumstances that we "overcome evil with good." Logically deducing that disease or any form of discord was essentially evil, he applied his universal rule of substitution of invincible good, with the astounding result that he healed the sick as well as reformed the sinner. Such practical theology and such practical medicine logically included naught of the dolorous outline of evil and its stultifying foundation, matter, in the form either of superstition or of anatomy and hygiene. Hence he used no drugs, taught no medical laws, warned against no powers of darkness, but simply urged all to be and to think good.

Why should it be thought a thing improbable for the Master's followers in this day to make a practical demonstration of his sweeping admonition, "The works that I do shall he [the believer in every age] do also"? And why should it be any more necessary now than then to know the mysterious ways of evil, of "the world, the flesh, and the devil," in order

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that good may come? Christian Science does not ignore evil, or deny the existence of one iota of God's perfect, complete, and unchanging creation as chronicled in the first chapter of Genesis; it simply contends that the dolorous outline in the remainder of the Old Testament but chronicles the tedious misconception of this universal perfection resulting from a "mist" and a "deep sleep" and a "dream," and the process of awakening therefrom and escaping from the bondage of material belief about spiritual fact. He who declared, "Now we see through a glass, darkly," also triumphantly foretold the time when we shall see "face to face." It is not in the mean time illogical for any "in faith, nothing wavering," to cling to and to contend for the inevitable goal of perfection, even in the face of the apparent imperfection on every hand. If the "flesh profiteth nothing," if no one in the flesh can please God, why deride those who in an honest effort at renewal of the mind are able so far to transform the body as to keep it more nearly well than when they were under the thraldom of theological dogma and stultifying medical and hygienic so-called laws? Mrs. Eddy's text-book on Christian Science, "Science and Health with Key to the Scriptures," outlines a much more reasonable handling of the troublesome quantity, matter, and a more sane and effectual effort to handle serpents of sin.

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[George A. Law in *The News*, Danbury, Conn.]

In a recent issue there appeared an article which stated that Christian Science had accomplished considerable good in pointing the way toward that higher sphere for the treatment of diseases of the soul into which medicine could not reach. With your kind permission I would like to call attention to the fact that Christian Science has done far more than to point the way in the direction indicated. Those who are correctly informed, know that Christian Science has healed, and does heal, all types of disorder, whether termed mental or physical, functional, organic, acute, chronic, or what not. And those who have studied Christian Science sufficiently to obtain an understanding of its demonstrable Principle, fully appreciate that it could not be otherwise; that inasmuch as the practise of Christian Science is utilizing the power of God to heal, it is obvious that God, being infinite, has no limitation. The life and experiences of Jesus fully prove this, for it is recorded in Scripture that he healed "all manner of disease." Christian Science is a revival of this spiritual healing of Jesus. He never inquired, and there was no necessity for him to know, what the prevailing belief or opinion was relative to the case at hand. Whether it was a so-called incurable one or not was immaterial, each yielded readily to the spiritual treatment which he applied and taught others to practise in their ministrations for the relief of suffering humanity. He admonished his disciples and followers to "preach the gospel," and "heal the sick."

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[E. M. Ramsay in *The Scotsman*, Edinburgh, Scotland]

In a recent issue appeared a report of a lecture on Christian Science delivered in the Chapter House of St. Mary's Cathedral. Allow me to make some corrections of the statements therein contained.

Christian Science does not profess to make any additions to the sum total of Truth. Anything that is true, in the absolute sense of the word, has been here from all eternity. The mission of Christian Science is to remove the dust of ages, the prejudices and ignorance which have so long obscured the teachings of the gospel, and to enable the men and women of today to carry out the Master's commandment to heal the sick.

The assertion that Mrs. Eddy's method of healing was taken from Phineas Quimby can be repudiated, not only on historical grounds, but on the fundamental differences between these methods. Dr. Quimby, as he was usually called, was a mesmerist. He believed that he possessed a personal power of healing which he could not account for, and which he was unable to communicate to others. Mrs. Eddy's "Science and Health with Key to the Scriptures" is a scientific text-book, enabling all who will follow the teaching therein set forth to heal the sick. Practically every member of a Christian Science church is able to heal to some extent. The fundamental basis on which the healing is wrought is the recognition of God as the only Mind, cause, law, and power. Such a recognition begins at once to destroy for each student his belief in a personal power or mind of his own. It is therefore diametrically opposed to the teachings of Mr. Quimby and of all others who employ hypnotism and suggestion.

The second point in Christian Science healing is the recognition of the essentially pure, spiritual nature of man made in the image and likeness of infinite God. From this it follows that all that is unlike God, cause, must be foreign to the real nature of man, and, moreover, that which has no place in the infinite God can possess no absolute reality. The physical healing of Christian Science is the direct result of the healing of sin. No man can be healed by this method without being raised morally and spiritually, since we understand that bad bodily conditions, so called, are the result of weak, inaccurate, or sinful thoughts. The Christian Scientist, therefore, concerns himself with the mental condition of the patient, and as this is improved, the patient's health improves also. That this reformation is being accomplished is proved by the healing which our critic does not pretend to deny.

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[Frank Bell in *Mercersburg* (Pa.) *Journal*]

Those who wish to be correctly informed as to the teachings and practise of Christian Science will scarcely be content with the interpretations of its avowed opponents. There is in Chambersburg a Christian Science reading-room where all authentic literature on the subject may be freely read, and there are in every community of consequence in this country, and in nearly all other countries, persons of standing and reliability who may be questioned as to what Christian Science means to them as a result of their personal experience. Not a few of these would say, if questioned, that they had first been led to investigate Christian Science through having heard or read unfriendly discourses in which words or sentences had been detached from their context in such a way as to make the subject appear ludicrous; so much so, in fact, as to arouse the hearer's curiosity as to whether there were any intelligent people who believed such things.

This is perfectly natural. When one hears Christian Science denounced as unchristian, with an array of quotations to buttress up this conclusion, one is altogether likely to be struck by the incongruity between this statement and the evidence on every hand that Christian Science promotes all the Christian virtues in the lives of those who have turned to it for help. It is indeed true that Christian Science differs from some so-called orthodox teachings as to the exact nature of God, Christ, creation, man, sin, the devil, etc., but it is also true that the orthodox themselves differ as to these things, and that one who is convinced that his own and his associates' interpretation is wholly right, and all others are wholly wrong, is not well qualified to explain what the others really do believe. There is this great distinction as to Christian Science, however, that it especially emphasizes the fact that mere individual or collective opinions regarding doctrine or dogma are of small consequence as compared with the question of what is the effect of one's religion on one's life. Chris-

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tian Science has nothing to fear from such a test, and it has small regard for the value of any other test.

The impelling appeal of Christian Science to mankind is its ability to demonstrate to the satisfaction of any earnest seeker that the best promises of genuine religion are capable of being fulfilled here and now. It is because this appeal rings true that the Christian Science organization is averaging three new churches a week and showing a larger increase of membership each year than the year before; that its textbook, "Science and Health with Key to the Scriptures" by Mrs. Eddy, enjoys a larger sale than any other book that ever was written except the Bible; that the demand for Christian Science literature taxes the capacity of repeatedly enlarged publishing facilities; and that in every community where Christian Science has had time to become well established its churches are filled to the doors at every service. The empty pew is not a problem in Christian Science, which is a virile and vigorous world-wide movement founded on tangible results, and in no respect resembles the grotesque thing which is sometimes depicted by those who have not seriously looked into the subject.

As the good works of Christian Science become better known, the storm of criticism abates. There is little of it now, as compared with a few years ago, and this too must soon cease by common consent. Meanwhile, the one direct and sufficient answer to all criticism is that Christian Science does heal the sick and reform the sinner. The Founder of Christianity did not say Christians should be known by their theological beliefs, but by their fruits.

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[Willis D. McKinstry in *The Salina* (Kan.) *Union*]

In a recent issue Dr. Hale indulged in a criticism of Christian Science. Misstatements of the truth of Christian Science expressed through a public speaker cannot, however, thwart its progress or annul the proofs of its divine mission.

The accusations of our critic against Christian Science are allied with those of the Pharisee against Christ Jesus and his works, and to which Jesus replied, "And if I by Beelzebub cast out devils, by whom do your children cast them out? . . . But if I cast out devils by the Spirit of God, then the kingdom of God is come unto you." Our critic would have his hearers believe that it is an offense against God to heal the afflictions of suffering humanity through spiritual means. The ministry of the Master was one of healing, yet his work was void of material or physical means. From the Scriptures we learn that because he spoke with authority it was only necessary for him in healing the afflicted to say, "Stretch forth thine hand;" "Take up thy bed, and walk;" "Lazarus, come forth;" "Young man, I say unto you, Arise." The Scriptural record of his work shows it was metaphysical, and through it man's unity with God was revealed. The indisputable fact of spiritual existence as revealed through Christian Science is today emancipating mankind from the bondage of materialism, in fulfilment of the great Teacher's declaration, "He that believeth on me, the works that I do shall he do also." Hence we have Scriptural authority for declaring that Christian Science is the word of God demonstrated. It proves the divinity and power of His law, which when understood, corrects the human misapprehension of existence.

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[H. Cornell Wilson in *The Sun*, Norwich, N. Y.]

In reporting the work of Evangelist Wilson, this gentleman is quoted as saying, among other things, that Christian Science is "neither Christian nor science." This is a hackneyed statement, worn out and frayed by much use among those critics, religious and otherwise, who are determined upon the condemnation of Christian Science.

The views of Christianity held by this particular critic may not fully agree with the teachings of Christian Science, but this is probably due to the fact that his views do not exactly accord with the teachings of Christ. Would any better evidence of this be asked than his own repudiation of the Christ method of healing disease? A study of the words and works of the Master reveals the healing means that Christians should use in season and out of season. No warrant can there be found for the conclusion of our critic that "we must use natural [material] means and common [carnal, as distinguished from spiritual] sense" to heal the sick.

The fifty years in which the works of spiritual healing have been done through Christian Science as demanded by Jesus of his followers, proves the spiritual method of healing to be the true method in this age quite as much as it was in the first century. Results are seen in the ever increasing thousands who testify to having been restored in mind and body as a consequence of the daily reliance upon God which Christian Science inculcates. Christian Science demonstrates that it is Christian by following the teachings and precepts of Christ Jesus, and in that the Christ teaching is provable through Christian Science, it is demonstrably scientific. It is science in that it reveals a knowledge of the truth, the truth that Jesus said "shall make you free." There is an ever increasing desire on the part of Christian Scientists to become more Christlike, and there is a certain degree of attainment along this line. Christian Scientists are notably better than they were before they embraced the teaching of Christian Science. They are earnestly striving to perform their part in bringing to light what is good and true in the world, and to establish the kingdom of God in the hearts of men, that His will may be done "in earth, as it is in heaven."

It would be interesting to know where this gentleman finds his authority for the statement that Christian Scientists teach that "when you break your arm, it is not broken; just think it is not so, and it is not, you know." Nowhere outside of the misstatements made by other critics equally ignorant on the subject of Christian Science can such opinions be found. The day has passed when people will readily give credence to such mistaken views.

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[Written for the *Sentinel*]

The Rule of Mind

MINNA MATHISON

RULER of every world and star,
Thou holdest man and beast and flower
In the safe shelter of Thy power,
And leadest lovingly and far.
No power of evil stays Thy hand,
Nor fear nor hate Thy might withstand.

Thy truth leads on to heights above,
Thy strength is might for feeble hands,
Thy knowledge human sense expands,
Thou givest little children love.
The rugged mountains praise Thy power,
Thy mercy spares the humblest flower.

O tender strength, O mighty Love,
Though error foeman's claim may press,
Love knoweth evil's nothingness,
And ever must the victor prove.
Truth strikes of wrong the final hour,
Whose might is love, the only power.

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Editorial

Why Not Evangelical?

About every so often, we hear of an incident through which the pronouncement goes forth from some one in a representative capacity for some denomination, that the Christian Science church is not evangelical. The most recent instance is one in the South, where a conference of laymen was to be held in a certain city, "a series of great inspirational meetings . . . under the auspices of the various denominational mission boards of the United States and Canada." The newspaper from which we quote says, "All the evangelical churches of the city are interested, and are cooperating in preparations for the conference." We are informed that at the preliminary meeting in preparation for the conference, those in charge decided that the Christian Science, the Universalist, and the Primitive Baptist churches should be excluded, because they were not evangelical. In commenting on this action, we can of course speak only for the Christian Scientists, and we speak of it not because of its importance, but because it brings to attention one of the many proofs that Christian Science is misunderstood and misrepresented by those who should know better.

Webster's definition of the word evangelical is as follows: "1. Contained in, or relating to, the four gospels; as, the *evangelical* history. 2. Belonging to, agreeable or consonant to, or contained in, the gospel, or the truth taught in the New Testament; as, *evangelical* religion. 3. Earnest for the truth taught in the gospel; strict in interpreting Christian doctrine; preeminently orthodox." In other dictionaries we find definitions essentially the same.

Of the word orthodox Webster naively says, "The term *orthodox* differs in its use among the various Christian communions," and as there is said to be about one hundred and fifty different Christian communions, we must refrain from that part of the definition of evangelical which hinges upon this word, for it would be impossible for any one body of Christian believers to comply with all the one hundred and fifty standards of orthodoxy which human beliefs have set up.

We must, therefore, confine our inquiry as to what is evangelical, to the truth taught in the four gospels, and in forming our verdict as to what constitutes an evangelical church we must be guided by the absoluteness with which such a church accepts the entire gospel of Christ Jesus, and the faithfulness with which it follows his works and teachings. The religious tenets of Christian Science are expressed by Mrs. Eddy on page 497 of "Science and Health with Key to the Scriptures," the first of which is: "As adherents of Truth, we take the inspired Word of the Bible as our sufficient guide to eternal Life." All Christian Scientists unqualifiedly accept these tenets, which are in absolute harmony with the teachings of Christ Jesus and with his works.

Why, then, class as non-evangelical a church whose adherents understand that the great works which our Master performed were in exemplification of his teachings, and are incumbent upon his followers because he commanded them to do the works which he did! This command is in the gospels, and it was followed until the third century by all who called themselves Christians and were accepted as such. Surely we may be pardoned for questioning if it is believed in and followed by those who today would exclude the Christian Science church from their conferences and fellowship on the ground that it is non-evangelical! Should not these people be a little less sweeping in their condemnation of the faith of others, and should they not beware of the impending destruction of the dwellings of those who live in glass houses, but have not yet learned the folly of throwing stones?

To these people Christian Scientists wish all Godspeed in their Christian work, for they know that every good motive and every good effort must and will do its part toward the fulfilment of the prayer, "Thy kingdom come. Thy will be done in earth, as it is in heaven."

Archibald McLellan.

Truth, Selective and Saving

To see a great magnet gather the nails and other bits of metal out of the rubbish of a steel mill, is to witness a wonderful question-awakening phenomenon, and find an illuminating illustration of the selective drawing-power of the spiritually-minded, the men and women who, securely linked to God, are expressing that discriminating activity of divine Love which is no less considerate and judicial than it is outreaching and irresistible. The magnet is vitalized, given its very being through its representative relation and inherent responsiveness. In all that it is and does it is but a means for the expression of an unmeasured and inscrutable force.

As with the magnet, so with man as understood in Christian Science. In touch with divine Principle, his perception and power are God-bestowed, hence authoritative and dominant. This is the significance of St. Paul's great phrase, "Christ in you, the hope of glory." The truth voiced through man speaks for the divine presence, since "God is not separate from the wisdom He bestows" (Science and Health, p. 6). Christ Jesus declared that he came to do the works of God, and he further said that every Christian believer was to continue to manifest the divine power. This teaching respecting a Christian's authority and resources as an agent for God, has always been theoretically accepted, but only so, and Christian Science has come to make savingly practical this relationship, to demonstrate the almightiness of the word of Truth, when spoken by one who is spiritually linked to God.

Our illustration presents yet another no less interesting thought, namely, that every man of God is to manifest His "hidden wisdom." He is to see and to save every product and outgrowth of that Light which, as St. John has said, "lighteth every man that cometh into the world"; that not only sages and poets, but the common people in so far as they have been impelled by humility and nobility of aspiration, have gained something of good. He is to see the noblest and truest in human consciousness and discriminatingly appeal to it.

This selective capacity of the spiritually endowed relates them in the most significant way to human interests. Every man's experience must now have in it something of the romance of discovery. In the rubbish and débris of this earth-life, glimpses of truth, bits of real goodness and beauty, are to be found; and to perceive them is not only to experience a new interest in the commonplace, and thus to brighten and enrich ordinary events and things, it is to become the interpreter of every phase and aspect of experience to men, the interpreter of character and conduct, of the nobler impulses and insights of men, as expressed in literature and law. It is to come upon the real values in nature and art, the drama and even the tragedy with which we have to do, and it is this fact which institutes our redemptive relation to all these departments of human thought and life.

Christ Jesus was able to see relics of good in those who were classed as publicans and sinners, and this explains in large part his wonderful influence over them. This good he appealed to with that tactful frankness which naturally per-

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tains to the man of vision, as instanced in his address to the woman at Jacob's well, and he thus cast up a highway for Truth's coming and rule. The need of this truth-discovering insight, this heart-drawing power in all who would help humanity, is imperative, and Christian Science is supplying it in a way and degree which gives an entirely new aspect to the question of the world's redemption. The magnet discovers and draws everything after its kind, and the lesson is clear that if we would see and evoke the good in others, it must be our own prepossession. Christ enthroned in us determines the question of our capacity and our call to be the saviors of men.

JOHN B. WILLIS.

"Perfect models"

MRS. EDDY tells us that we "must form perfect models in thought and look at them continually, or we shall never carve them out in grand and noble lives" (Science and Health, p. 248). A glance at the Concordance to Science and Health shows us where to find a number of deeply interesting and helpful references to this topic, all of which point away from the material to the spiritual. Close self-examination reveals the tendency of the human mind to cling to mortal and material concepts instead of laying hold upon the spiritual and perfect, and this explains the slow advance made by mankind in their efforts to escape from the bondage of material belief. The student of Christian Science who attempts to spiritualize matter, to his own sense or that of others, can find nothing in the teachings of Christian Science to support his views.

In one of Mrs. Eddy's classes, a student remarked that she always endeavored to have the perfect body in her thought when giving treatment. Mrs. Eddy at once asked where she found her authority for such a method. The student unhesitatingly responded that it was from Science and Health, and after a little search she triumphantly read the statement on page 407, "Let the perfect model be present in your thoughts," etc. Smiling, as one would at the mistake of a child, Mrs. Eddy then asked if she regarded the body as the "model" here referred to, and the student said she had so believed up to that moment. With the utmost patience Mrs. Eddy then explained to her students that we can only perceive the divine and perfect model as we are, to quote Paul, "absent from the body" and "present with the Lord."

Humanity has been slowly yielding up the belief in a corporeal God, but it still clings to the belief in a bodily model for man, while accepting the Scriptural statement that he is God's likeness. Its model is therefore that of the sculptor who studies the human anatomy, with some regard to the emotions, passions, and tendencies of the carnal or bodily mind. Strictly speaking, we can have but one model, God's perfect idea, with countless reflections, all governed by the one divine Principle. This does not, however, authorize us to say that there is only one eye, ear, or foot, for when we begin to talk of these we are getting away from the perfect, spiritual model. While it is true that mortals are at present dependent upon the body for the outward expression of their thought and activity, it is none the less true that the eye does not see, nor the ear hear, but that Mind and its idea alone compass seeing and hearing; and because this is true, our revered Leader bids us "look away from the body into Truth and Love, the Principle of all happiness, harmony, and immortality" (Science and Health, p. 261). Thus we shall find perfect models, and "carve them out," not in bodily consciousness, but "in grand and noble lives" (p. 248).

In substituting one's undeveloped or faulty concepts of Truth for the perfect ideas of Science, the student not only retards his own growth, but in pressing his views upon others he is apt to lead them even farther astray than he is himself, for the reason that it is very difficult to present metaphysical ideas through the medium of language. Before we decide any question of Science it is well to read in our text-book the various statements of the question involved and strive to apprehend them spiritually. There are a number of references to models, which may be said to correspond to the Bible phrasing of the pattern shown to Moses in the mount, a figure used by Paul more than once. To Timothy he explains how the Christ-idea was manifested by him in longsuffering, "for a pattern to them which should thereafter believe on him [Christ Jesus] to life everlasting." It is for this reason that we should, as our Leader bids us, keep ever before our gaze perfect models, and if we love our task the result will be health, happiness, and harmony.

ANNIE M. KNOTT.

Suburban Lectures

UNDER the auspices of The Mother Church, The First Church of Christ, Scientist, in Boston, Mass., three lectures on Christian Science will be given by Bliss Knapp, C.S.B., a member of the board of lectureship, as follows:—

Milton Lower Mills, in Odd Fellows Hall, 41 River street, Dorchester, Sunday afternoon, Jan. 11, at half-past three o'clock; Brookline, in Beacon-Universalist church, Harvard street (near Coolidge Corner), Monday evening, Jan. 12, at eight o'clock; Winthrop, in Elks Hall, Washington avenue (near Winthrop Beach station), Tuesday evening, Jan. 13, at eight o'clock. These lectures are free, and the public is cordially invited.

Among the Churches

Current Notes

OREGON.—The Christian Science churches and societies of Oregon united this fall in maintaining reading-rooms at our state fair in Salem, Sept. 29 to Oct. 4, and at the annual round-up in Pendleton, Sept. 11-13. At the latter place the reading-room of the local church was kept open all day and during the evening, cards announcing this fact being placed in leading hotels and business houses. At the reading-room, literature was provided for free distribution. *Monitors* were also distributed each day to the hotels and lodging-houses and placed where guests could help themselves to copies, while a rack in the railroad station was kept filled with papers.

During fair week at Salem, our reading-room was visited by seven hundred persons, including the Governor and the chaplain of our state penitentiary. Several doctors and nurses in attendance at the eugenics exhibit, located near us, also called to express their interest in Christian Science and to secure literature. *Monitors* were distributed every morning to a large number of campers just outside of the grounds, accompanied on one morning by cards announcing our reading-room; while small tables, on which were placed papers and a card inviting the public to take copies, were put in the lobbies of Salem's leading hotels with the managers' consent. A similar arrangement was made with one of the exhibitors in the exhibition hall, and a *Monitor* table in his booth gave many passers-by an opportunity to secure copies of our clean daily messenger.

More than five thousand two hundred pieces of Christian Science literature were given out during the state fair and the round-up. Besides the *Monitors*, *Sentinels*, *Journals*, and *Herolds*, which were distributed in goodly numbers, there were also many pamphlets, including those in German, Swedish, French, and Norwegian.—*Correspondence.*

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The Lectures

Los Angeles, Cal.

Clarence W. Chadwick delivered three lectures on Christian Science under the auspices of Second Church. Don E. Gilman, who introduced him at the first lecture, in Shrine Auditorium, said:—

In the years following the Master's triumphant climax to his ministry, his apostles, scattered throughout the then civilized world, taught the same doctrine of love and peace that they had received from their inspired Teacher, and, like him, demonstrated their faith by healing the sick and raising the dead. Contented with the religion of their fathers, and antagonized by this new revelation, scribe and Pharisee, emperor and governor, rich and poor alike, ridiculed and persecuted the Christians. Yet the sect, as it was called, grew in numbers and spiritual grace, and for three centuries their teachings were accompanied by their healing practises, material means not being employed. In spite of everything that could be done, not only to hinder their work but to annihilate the Christians themselves, their cause prospered, and its light could not be totally obscured by the dark ages, fulfilling these words of Gamaliel to the council of the high priests: "For if this counsel or this work be of men, it will come to naught: but if it be of God, ye cannot overthrow it."

In the text-book of Christian Science, "Science and Health with Key to the Scriptures," Mrs. Eddy says, "Christianity is again demonstrating the Life that is Truth, and the Truth that is Life, by the apostolic work of casting out error and healing the sick" (p. 97). Rare indeed is the individual who knows not some one who has been benefited by Christian Science. No greater estimate can be asked than that required by the Master: "By their fruits ye shall know them."

At the second lecture, in Second Church edifice, Miss Eloise Mabury in her introduction said:—

We are gathered here tonight, impelled by a desire more or less positive, to find a way out of the tangle of human affairs,—the loss, disaster, and disease which suddenly overtake us, and which we of ourselves are helpless to prevent. Christian Science has come to guide us through what St. Paul calls the "deceivableness of unrighteousness," by declaring to us an all-governing and ever-present God, whose laws are practical and demonstrable in daily living.

At the third lecture, in Third Church edifice, Amaziah D. Davis, in introducing the lecturer, said:—

There is no occasion this evening to bespeak your prayerful attention and earnest thought to a lecture on a subject which is indeed so full of such vital interest for every one that is in need,—in need of health, happiness, and harmony,—for Christian Science, to that one who is ready to receive it, is unfolding a reasonable, scientific, and conscionable knowledge of God, "whom to know aright is Life eternal" (Science and Health, Pref., p. vii).—*Correspondence.*

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Toronto, Canada

The remarks of Mayor H. C. Hocken in introducing Clarence C. Eaton, who lectured for First Church in Massey Music Hall, were as follows:—

My part in the exercises of the afternoon is merely to introduce the speaker of the occasion. He has come, I understand, to give instruction to inquirers and to supply inspiration to those "who are of the household of faith."

I am not a Christian Scientist, although my Christian Science friends tell me that I hold some views which would qualify me for membership in the church. I believe, for instance, that as a man "thinketh in his heart, so is he," and that a right spirit is conducive to health and happiness. But I have not yet been able to understand how one's attitude of mind is an effectual safeguard against acute or communicable disease, or that such ailments can be successfully treated by purely mental forces. My education in this direction is probably incomplete.

Christian Science, like all other systems of religion since the world began, must stand the test imposed by the Master: "By their fruits ye shall know them." Judged by this standard, the members of the church who come within the circle of my acquaintance would lead me to form a high estimate of the breadth and tolerance of the church. The religious history of the world shows that when churches become great in size and importance, they are in danger of developing a spirit of arrogance. Christian Science, as I understand it, cannot fall into that fault unless the essential articles of its faith are forgotten. I am bound to say that the members of the Christian Science church are among our best citizens, and that is, after all, the most searching test that can be applied.

Correspondence.

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Kewanee, Ill.

Virgil O. Strickler lectured on Christian Science at the Grand Theater. He was introduced by Mrs. S. E. Bone of this city, who said:—

We who are its students know that Christian Science brings into our lives a joy and peace which the world can neither give nor take away. I am sure the lecture will appeal to all who are great enough to be humble and who are loving, compassionate, and spiritual enough to be truly Christian. One of the purposes for which this lecture is given is to correct the erroneous impression which some people have in regard to the teaching and practise of Christian Science. We who are students know that we have found the "pearl of great price," the truth that Jesus said would make us free, not only from sickness, but from all discordant conditions of the flesh and the limitations of the material senses. The continued growth of Christian Science throughout the world is today a subject of much discussion. Various reasons have been given by learned men to account for the spread of Christian Science. However honest these personal opinions may be, those who have been privileged to test its healing power, speak from experience, and they say that Christian Science actually heals and saves.—*Kewanee Daily Star-Courier.*

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Newport, R. I.

Judge Clifford P. Smith, who lectured on Christian Science, was introduced by Capt. Harry P. Huse, U.S.N., commander of the battleship Vermont. His remarks were as follows:—

We are assembled here today to hear a lecture on Christian Science by one of the accredited agents of that church. Christian is defined in the dictionary as pertaining to or derived from Christ or his teachings, while science is the knowledge, comprehension, or understanding of facts or principles. Hence, the meaning of the term Christian Science, according to this, is the knowledge, comprehension, or understanding of the facts or principles pertaining to or derived from Christ or his teachings; or, more briefly, the understanding of the life and teaching of Christ Jesus.

Christian Science is making its way in all walks of life. In the commercial world and in the professions, in the army and in the navy, among the rich and among the poor, the highly educated and the almost illiterate,—everywhere you

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will find students of this great Science. Your presence here today is an evidence of the interest felt in the subject. To the Christian Scientist, even to those who have as yet seen the light only dimly, it is the one great subject, overwhelming, absorbing, explaining all others. To other people it is interesting because of the claims it makes of having healed all manner of diseases, moral as well as physical, and because of the number of intelligent people who believe in Christian Science and have become contented, happy, well, and prosperous in it.—*Correspondence.*

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Cape Town, South Africa

The Grand Theater was crowded with an audience of between six and seven hundred to hear a lecture on Christian Science by William D. McCrackan, M.A. The lecturer was introduced by the first reader, Lady Molteno, wife of the speaker to the Union Parliament, and she spoke as follows:—

It is my privilege and pleasure to introduce to you the lecturer of this evening. Mr. McCrackan has been lecturing in different parts of the Union of South Africa; but this is not his first trip here, for he was with us two years ago on the occasion of his trip around the world. These lectures are for the purpose of correcting erroneous conceptions about Christian Science, and so refuting many misleading statements concerning it. Christian Science has now reached to the uttermost ends of the earth, and there are thousands today, students of Christian Science like myself, who can testify with me to the truth and availability of its teachings; thousands who have been rescued from sin, disease, and death through a knowledge of the omnipotence of good. I know that you will join with me in welcoming Mr. McCrackan this evening, and I hope you will give him an attentive hearing.

Correspondence.

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Kokomo, Ind.

An audience that filled practically every seat of the first floor of the Sipe Theater, with many in the balcony, heard Bicknell Young set forth the teachings of Christian Science. Mrs. Florence Carter, second reader, introduced the speaker as follows:—

Some one has said that God is not God to us unless we prove it. That Christian Science is a practical religion, the world is gradually admitting. Jesus of Nazareth made Christianity practical. He came to show mortals the way of life, of health and holiness. "He wrought a full salvation from sin, sickness, and death" (Science and Health, p. 39). His was a message of "on earth peace, good will toward men." Christian Science brings this same message to humanity today; it is a message of health in place of sickness, of joy instead of sorrow; it brings "peace to the struggling hearts" (Science and Health, p. 45).—*The Kokomo Daily Tribune.*

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Mill Valley, Cal.

In introducing William R. Rathvon, who lectured on Christian Science in the Outdoor Art Club House, Atty. C. A. S. Frost said:—

Christian Scientists do not ask any one to believe in Christian Science. While they welcome seekers for truth, no one is importuned to hear about it. One thing that Christian Scientists do say to those who really desire to know more about Christian Science is this: "You do not need to rest your decision simply in blind faith; you can understand and know." In other words, "Any person can find out for himself whether Christian Science be true or not," and that is the only effort Christian Scientists expect any one to make.

Nearly five years ago I was induced reluctantly to seek the aid of a Christian Science practitioner at a time when I was in dire distress. Subsequently I was healed and benefited physically, mentally, and morally through the study and application of Christian Science. Also, whereas I was an avowed agnostic, now I have found God, after having given up the effort to find Him in my search of the creeds and philosophies of the day. Lately I have begun to understand a little about what cured me. This, in a measure, is what Christian Scientists mean by spiritual understanding, and to me, at least, it is the greatest thing in the world.

Correspondence.

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Lectures to be Delivered

Arkansas City, Kan.—Virgil O. Strickler, Odd Fellows Hall, 8 p.m., Jan. 23.

Bethlehem, Pa.—Bicknell Young, High School Auditorium, Centre street, 8 p.m., Jan. 23.

Boise, Idaho.—Clarence C. Eaton, Pinney Theater, 3:30 p.m., Jan. 11.

Brookline, Mass. (auspices The Mother Church).—Bliss Knapp, Beacon-Universalist Church, Harvard street, near Coolidge Corner, 8 p.m., Jan. 12.

Central City, Neb.—Clarence W. Chadwick, Grand Opera House, 8:30 p.m., Jan. 22.

Chicago, Ill. (Second Church).—Bicknell Young, Church Edifice, Wrightwood and Pinegrove avenues, 8 p.m., Jan. 19 and 20.

Coffeyville, Kan.—Virgil O. Strickler, Jefferson Theater, 8 p.m., Jan. 20.

Eureka Springs, Ark.—Virgil O. Strickler, Opera House, 8 p.m., Jan. 19.

Fairfax, Okla.—Virgil O. Strickler, schoolhouse, Jan. 22.

Geneva, N. Y.—Bliss Knapp, Smith Opera House, 4 p.m., Jan. 18.

Hanford, Cal.—William R. Rathvon, Armory Hall, 8 p.m., Jan. 13.

Kearney, Neb.—Clarence W. Chadwick, Opera House, 8 p.m., Jan. 20.

Knoxville, Tenn.—Bliss Knapp, Church Edifice, West Fifth avenue, 8 p.m., Jan. 22.

Manhattan, Kan.—Clarence W. Chadwick, Wareham Opera House, 3 p.m., Jan. 18.

Milton Lower Mills, Mass. (auspices The Mother Church).—Bliss Knapp, Odd Fellows Hall, 41 River street, Dorchester, 3:30 p.m., Jan. 11.

Pana, Ill.—Virgil O. Strickler, Grand Opera House, Jan. 11.

Pomona, Cal.—William R. Rathvon, Belvedere Theater, S. Garey avenue, 8 p.m., Jan. 19.

San Bernardino, Cal.—William R. Rathvon, Opera House, 8 p.m., Jan. 20.

San Jose, Cal.—William R. Rathvon, Victory Theater, 8 p.m., Jan. 22.

Southport, Lancashire, England.—Col. William E. Fell, Cambridge Hall, Lord street, 8 p.m., Jan. 27.

St. Louis, Mo. (First Church).—Clarence C. Eaton, Church Edifice, Kingshighway and Westminster place, 3 p.m., Jan. 18.

St. Louis, Mo. (Second Church).—Clarence C. Eaton, Church Edifice, 4234 Washington boulevard, 8 p.m., Jan. 20.

Waterbury, Conn.—Judge Clifford P. Smith, Buckingham Music Hall, 3 p.m., Jan. 18.

Wheeling, W. Va.—Bicknell Young, Market Auditorium, 8 p.m., Jan. 22.

Winthrop, Mass. (auspices The Mother Church).—Bliss Knapp, Elks Hall, Washington avenue, near Winthrop Beach Station, 8 p.m., Jan. 13.

York, Neb.—Bicknell Young, Opera House, Jan. 16.

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Testimonies of Healing

Several times since my healing in Christian Science, a transformation so remarkable that I hardly dared tell intimate friends for fear of being ridiculed, I have felt prompted to give my testimony in print, as a message to fellow sufferers, which perchance may lead them to turn to the only power that can give permanent relief,—to God, good.

In February, 1908, I was healed in one treatment of a nervous disorder of twenty-seven years' duration, which was at times so severe that I was tempted to commit suicide. Since my healing I have had so many benefits and blessings, spiritual as well as physical, direct and through practitioners, that space will permit the recital of only a few. I will try to give only such incidents as seem necessary to make the testimony convincing to non-Scientists.

In 1880, being estimator in a contracting business, I established another entirely different business and tried to run both; but the worry and mental strain resulting from the effort to keep up, soon caused sleeplessness and serious mental depression. I consulted the best physicians, who prescribed the usual remedies of *materia medica*, including an opiate for sleeplessness. About a year after my first breakdown (in 1882), one of my physicians, an old man, told me he was satisfied that medicine would no longer help me. He said I needed rest, absence from business cares, a vacation. I replied that it was impossible to leave my business. "Well," he said, "you'll get rest, good and long, underground, if you don't take it." Startled by this evidently sincere statement, I turned my work over to others and went to Colorado, where friends nursed me for two weeks, which did wonders, and I then returned to my post.

While I had benefited by the Colorado trip in 1882, I was not cured, but was periodically worse than ever. My illness now manifested itself in symptoms of writers' paralysis, loss of memory, etc., and having lost all faith in drugs, I readily adopted the suggestion of my then physician to try electricity, with beneficial results for a time. Often, however, I had literally to force myself, by will-power, to work, until one day I suddenly left the office in such obvious agitation that a fellow employee followed me to the car, thinking I was too ill to look after myself, and left me only when I assured him that the car was bound for my home, where I would get off. But the car passed the office of my then physician, so I got off before I reached home, and after imploring him to give me something to produce oblivion, I broke down and simply cried. When convinced that I was not crazy, he prescribed a drug in sufficient doses to produce oblivion, not sleep, "nature's sweet restorer," and later another drug to quiet the nerves. The usual temporary relief came, and then for permanent relief I tried electricity as recommended by another physician. This surely would help, I believed, and temporary relief again followed.

In the winter of 1907-08 my financial matters got into bad shape and I was out of a job several times, so that my family lost confidence in my business ability, and my good wife had to assume the entire management of the children and "piece out" our limited resources as best she could. One morning in February, 1908, I awoke feeling worse than ever, and said to my wife: "Send for the doctor once more. If he does not come immediately, I will try Christian Science." Fortunately the doctor was not in, so I went to a practitioner, a perfect stranger, and one treatment healed me. I got a copy of "Science and Health with Key to the Scriptures" by Mrs. Eddy and read it, and the truth came to me so suddenly, after I reached page 115 in this wonderful book, that it seemed like a revelation. I have had periods of doubt since, but have received help quickly in each instance. I have been a new creature in respect to my views of this life and world. The Bible, which was formerly a puzzle to me, is now clear and consistent, and I read it, also the Lesson-Sermons, with satisfaction.

I could name many minor healings in Christian Science, such as toothache, a crushed finger, imperfect eyesight (it was so poor that even with glasses ordinary print seemed blurred); but the greatest benefit is yet to be named. As a boy I had unusual vitality, but at fourteen I had typhoid fever, which left my constitution so impaired that any ordinary exercise tired me. This was a condition from which I never expected relief, gradual amelioration was all I hoped for. About a year after my first healing I noticed that my powers of endurance were returning. Only recently, in Georgia, it was necessary to get notice in a business matter to a man before ten o'clock the next morning, and the place was forty miles distant in the country. The last train had left, so I took a trolley car for twenty miles, and then tried to hire a team. But no conveyance could be had, and thinking I had to give it up, I retired early. At one o'clock I awoke refreshed, got up, and started to walk. It was so dark I could not see the road, so I took the railroad track, the rails being my guide in the inky blackness. I reached my friend's house about five o'clock, having walked seventeen miles in a drizzling rain, with no bad results. Not even fatigue followed.

I am thankful to God for His boundless goodness and mercy to me in restoring my health, and virtually my youth, and for sending His Christ to heal humanity's sore wounds. I am also grateful to Mrs. Eddy, who by her unselfish devotion to Truth gave us indeed a "Key to the Scriptures" in Science and Health. She has repeatedly counseled us to follow her only so far as she followed Christ, and as she refused praise and homage, she needs no eulogy from me. Her work, I feel sure, has highest praise in approval from above. Her leadership, unbroken by the change mortals call death, continues. May we continue to follow!

CHARLES J. F. KRAFT, Chicago, Ill.

It is with deep gratitude to God, and also thankfulness to our beloved Leader, Mrs. Eddy, that I testify to the many blessings which Christian Science has brought me. Through the earnest study of our text-book, "Science and Health with Key to the Scriptures," a new life was opened up to me, and these words of Paul to the Corinthians became a living reality to me: "Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new." I had been self-willed and disobedient all my life, but while studying Mrs. Eddy's works, especially her address on Obedience (Miscellaneous Writings, p. 116), there dawned upon my consciousness a new understanding, and a longing to be obedient which I had not known before.

Since that time I have never had the old desire to do my own will in spite of everything and every one. With the breaking of this bondage which had so long held me, came greater freedom and harmony, both physically and mentally. Christian Science has enabled me to pass calmly through experiences which would have overcome me but for the sustaining power of Truth. I well know that it has saved me from many discordant and inharmonious conditions. It has also healed members of my family of appendicitis, pneumonia, the tobacco and liquor habit, yearly attacks of inflammation of the bowels, catarrh, serious eye trouble, and many other ills to which flesh is heir.

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I am indeed grateful for the physical healing, but even more thankful for the awakening to truer, purer thinking and living, and the understanding which has made it possible to help others. I am grateful to all who have helped me on the way, also for all our Christian Science publications, and for every loyal worker for the cause.

LUCY RIGGS BALL, Jamaica Plain, Mass.

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It is some years since Christian Science was brought to us by a kind Scientist who lived near us. At that time my husband was suffering from a growth on his leg, for which he had tried material remedies without avail. The kind neighbor told him of the wonderful healing effected through Christian Science, and he said that if it had done so much for others it could surely help him. She explained the truth to him as taught in our text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, and he was healed.

We have received many other benefits through Mrs. Eddy's understanding of Truth and Love. A copy of Science and Health was loaned to us, and I thought some of it very beautiful and tried to understand it, as I, too, was in need of help, having suffered from childhood. For years I had been a church-member and had tried to do right as far as I knew how. I had been taught that God is Love, but that He sends sickness to draw us nearer to Him, so I was trying to be resigned to my suffering, though wishing for death, thinking it would free me. I had been afflicted with stomach trouble for many years, and had tried many physicians with only relief as the result. I did not accept the truth so quickly as my husband did. I wanted it, but I now see that I was not ready to give up all for it and to rely wholly on God. There were doubts and fears to be overcome, and although I had received help in many ways, I had not faith to believe that Christian Science could cure me of this trouble. I became worse and called in a physician, who treated me for some time, but could not help me, so I was sent to the Leeds infirmary for an operation, as I could neither eat nor sleep.

I had grasped a little of Christian Science, and it was a great help to me then. Indeed, I feel sure I should have passed on from fear if I had not known something of it. I held to the thought that God is Life, and the morning of the operation I took up the Bible and it opened to the first chapter of Joshua. My eyes fell on these words: "Be strong and of a good courage; be not afraid, neither be thou dismayed: for the Lord thy God is with thee whithersoever thou goest." I held to this promise and had no fear, and when I came to myself I was thinking of God. I was in the infirmary and hospital nearly three months, but was still suffering when I asked to come home, as I was afraid of another operation, and my friends were saying I would not be here long.

I again took up Christian Science and was helped, so that I was able to do my own work; but the trouble returned. I feared an operation but wanted material remedies, thinking they might relieve me if they did not cure me. I could understand neither why some were healed so quickly nor why I should suffer as I did. If I had thought about the words of Jesus to his disciple, when he said, "What is that to thee? follow thou me," I should have examined my own thoughts and seen that I was not following him in the way he taught us. I have not taken any medicine since that time, three years ago, and I have had to prove that all things are possible to God. The suffering returned, but, thank God, it was overcome by divine Love. Our Leader says: "Love is not hasty to deliver us from temptation, for Love means that we shall be tried and purified." "We cannot fill vessels already full. They must first be emptied. Let us disrobe error. Then, when the winds of God blow, we shall not hug our tatters close about us" (Science and Health, pp. 22, 201). I am grateful now for the seeming slowness of my cure, as I have been led step by step to prove the truth of our Leader's words. I am so thankful to know that God is Love, the same "yesterday, and today, and forever," also to know that sin, disease, and death have no place in God's kingdom.

My heart goes out in gratitude to God, and in thankfulness to our Leader, also to all who have helped me out of darkness into light. I cannot express in words my gratitude for all the blessings received from Christian Science, but my desire is so to live each day that my life may attest my sincerity.

ANNIE JACKSON, Skelton, Howden, England.

I wish to add that all my wife says is true. I would also like to express my gratitude for the many benefits received through Christian Science. I have not taken any medicine for years. I have had several attacks of illness, but they have all been overcome through the understanding of Life, Truth, and Love as taught in our text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy.

JAMES WARD JACKSON, Skelton, Howden, England.

✧

I wish to express my gratitude for what Christian Science has done for me, in the hope that thereby some one else may find this healing truth. Four years ago I had a nervous breakdown which threatened my reason. My fear was so great that I dared not even tell my wife, and the thought that I might have to go to an asylum was with me nearly all the time. I had heard a great deal about Christian Science, but knew nothing of the treatment, and I would not have dared to tell any one of my condition. I learned, however, that one could obtain the book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, at the library, so I borrowed a copy; but to my disappointment I could not make anything out of it and took it back. For the next three months I read about mental suggestion and many other things along that line; I also read several articles against Christian Science, but thanks be to God they only led me to make another attempt to reach out for the truth, which I was honestly seeking in my way. Again I obtained the book, Science and Health, and this time I was ready for its message,—and it did seem so good to know that I had found the truth which sets free! From then on my wife and I took up the study together, and it was nearly a year before I told any one what my trouble had been; but after that I was not afraid, for I had come to know that God, good, is the only Mind, and that as I reflected this Mind I could not lose my reason. I was healed by the truth.

I had been a slave to tobacco for twenty years and would rather gamble than eat at any time, but the desire to indulge these habits was overcome in a short time. My wife also was healed of a bowel trouble of over ten years' standing, for which she had tried everything, to no avail. It is now three years since she has had to resort to any material means for her health.

For all these blessings, as well as many others, we give thanks to God, the healer of all our troubles, and our hearts are full of gratitude to our dear Leader for showing us the way.—FLOYD E. WEST, Batavia, N. Y.

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[Translated from the German]

Two years ago I suffered from an abdominal complaint which necessitated a serious operation. After a time the pain set in again, and according to the physicians' statement another growth was forming. As I dreaded the thought of a

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second operation, I turned to Christian Science, and through treatment from a practitioner in this locality I was healed within a short time. The understanding of Christian Science has brought me strength and peace, and has made it easier for me to bear the loss of my husband. A short time ago symptoms of illness, accompanied by fever, manifested themselves, but I was quickly healed with a few treatments. For all these blessings I am profoundly grateful to God, and also thankful to the Discoverer of Christian Science.

Frau Anna Müller, Neukölln, Berlin, Germany.

✧

It is with the deepest gratitude that I look back over the past fifteen years and count some of the blessings which have come to me through the understanding of Christian Science. While the way has at times seemed rugged, I thank God that I know it is only a lack of understanding which brings discord. I have never doubted for one moment that Christian Science is the Christ-teaching which Mrs. Eddy has rediscovered and brought to this age in a way that we may all understand, if we are faithful in our study of the Bible and our text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, and apply it in our every-day lives. I have been healed of many ailments, and find the truth a great help in every way, for it can be applied in all our problems, and it brings peace and harmony as we come in contact with our brothers and sisters. For the physical healing which I have received I am truly grateful; but when I realize the spiritual uplift that comes to me daily, I stand in deepest humility before the majesty and might of divine Truth, and can only express my gratitude and appreciation by striving to live Christian Science more faithfully.

Florence I. Woolley, Los Angeles, Cal.

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I have much to be grateful for, as I have received many blessings since I accepted Christian Science. A short time ago I had a severe attack of what is termed gall-stones. I called a practitioner, and in three days I was up and around, and a week later I went back to my work. The first time I was attacked in this way I called in a physician, and it took many weeks before I got over the illness, and I felt the effects all winter. While the doctor was attending me he said that probably an operation would be necessary, and the pain I suffered can hardly be described. In Christian Science, however, it was so different! The pain left me almost entirely after the second day that I began to take treatment. For all this I am thankful to God, and grateful to our dear Leader, Mrs. Eddy.—H. G. Schindler, Chicago, Ill.

✧

I am very thankful to God for the many blessings which I have received through Christian Science. My little boy, eight years old, was wonderfully healed by it of appendicitis. A physician, who was a friend of the family, saw the child and pronounced his case a very bad one; but through a clear understanding of Christian Science our many fears were destroyed, the so-called laws of *materia medica* broken, and the healing was made complete.

I am very grateful to Mrs. Eddy, through whom the healing truth has been revealed to this age and the Bible made an open book.—Mrs. M. S. Kribs, Seattle, Wash.

✧

After the birth of our little son in 1905 I seemed unable to regain my strength, and was ailing more or less until two and a half years ago, when my condition was such that my husband insisted on an examination. We went to Denver for that purpose, and after the examination the physician declared there was a growth which could be removed only by an operation.

I had been in touch with Christian Science for quite a while without being able to understand its teachings. Although extremely nervous at this time, and fearing that death would soon take me from my loved ones, I felt that Christian Science was my only hope, so I did not submit to an operation, and instead of returning to our mountain home, we decided to spend the winter in Boulder, that I might be near a practitioner. Although I felt better after the first treatment, the final demonstration was not made till several months later. There were times when the pain was so severe that I thought it impossible to bear any more, but surely "God is our refuge and strength, a very present help in trouble."

I was able to return home, after an absence of four and one half months, completely healed. All outward signs of the disorder have long since disappeared, and I am strong and well. I feel truly thankful to God, and it is my earnest desire to gain more understanding of the teachings of Christian Science, so as to be better able to reflect divine Life, Truth, and Love to those I meet.

Mrs. P. F. Josephine Edwards, Estes Park, Col.

✧

[Translated from the German]

This testimony is given in gratitude for the healing influence of Christian Science. In July, 1912, my five-year-old boy was taken ill with what was said to be inflammation of the bone-marrow in the leg. An incision was made, reaching to the bone, as there was a discharge. He suffered great pain and was laid up with fever for six weeks, but worst of all was the child's dreadful sense of fear. After medical treatment of long duration he was operated upon. A splint was applied to his leg, and after five months all he could do was to move about on the floor in a sitting position. In January we went with him to Budapest, to a physician of repute, the result of whose examination was depressing. The child's leg was put in a plaster cast, and the physician said he should keep it there for several months and then have a mechanical contrivance for the purpose of reducing the shortening of the leg which had resulted from the removal of a piece of carious bone. He also said that the difference between the limbs would increase steadily, and that only through such a contrivance could the leg be brought into a position which would make the condition less apparent.

I had heard of Christian Science, and having read *Der Herold der Christian Science* since November previous to that time, I became desirous of consulting a Christian Science practitioner. This wonderful teaching is not yet known in our native country, and my great wish, therefore, was to take the child with me to Dresden. God guided my steps, and although my husband did not believe in Christian Science, he consented to this long railroad journey. All went well, and in Dresden the kind practitioner immediately took up treatment. The child does not know German, but only Hungarian, and he was very much afraid lest new sufferings should be inflicted upon him; yet he gladly consented to having the plaster cast removed and then crawled around on the floor. Two weeks later it became possible, for the first time, for him to wear boots, and he began to step on his foot.

After one month's treatment the boy was enabled to use his leg without any means of support. His step steadily grew firmer, and we were able to undertake our trip home without having to resort to any appliance. He is now jumping and running about, whereas according to medical prognostication

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he would have to learn to walk with the help of a mechanical contrivance. The shape of the leg is not entirely normal, but the wonderful result obtained thus far makes us very confident that with steady progress complete harmony will be demonstrated. It is a great blessing also that the painful and distressing experiences have left no traces on the child's mentality. He is lively and bright, and never gives the impression of one who has gone through so much suffering. Young as he is, he understands that God was and is his healer.

I cannot but express my sincere gratitude for the loving way in which the child was treated in Christian Science, and for the surroundings in Dresden which had such a beneficial influence in his case. I thank God for our Leader, and am deeply grateful to know that we are now in a position to realize in the presence of fear of any kind that there is no need so great but that the divine help is greater.

FRAU HANNA RÖSZLER, Arad, Hungary.

✧

It is with a heart filled with love and gratitude for the many blessings I have received through Christian Science that I offer this testimony of the healing of my little son, when about ten months old, of an acute attack of bowel trouble. He was almost in convulsions before I knew anything about it. I tried to realize the truth for him, but seeing the dreadful suffering of the child, and the fears of those around who knew nothing of Christian Science, my efforts seemed unavailing, and after several hours I decided to call for help. I went to the telephone and called up a Christian Science practitioner two hundred miles away and asked for help. The result was almost immediate. I soon noticed that the baby was becoming quieter, and in a few minutes he was fast asleep. He slept several hours, and upon awaking was perfectly well. This is only one of the many instances in which we have received help through Christian Science. I am daily striving to do as our Leader tells us,—"Rise in the strength of Spirit to resist all that is unlike good" (Science and Health, p. 393).

ELSIE R. BRICE, Briceburg, Cal.

✧

I wish to express my gratitude for all the benefits I have received in Christian Science. I began the study of this teaching about four years ago, and such ailments as mumps, chicken-pox, and scarlet fever have been overcome in our home. Not long ago my youngest child complained of not being well. He awoke from a nap feeling very ill, cried, and complained of pain in his head and stomach. I took him up, and in a short time he was delirious. I was all alone with him, but I audibly declared the truth, and in about half an hour he was well and ate some food. I feel thankful to God for this healing, and am grateful to our Leader, Mrs. Eddy, for the Christian Science literature.

CHRISTINE LATOURELL, Wilmont, Minn.

✧

[Translated from the German]

Sincere gratitude prompts me to testify to the blessings which my family and myself have received in the course of years through Christian Science. I suffered from rheumatism and pain in the back for years, and the physician was unable to help me; but my healing in Christian Science was immediate, since help came with the first treatment. My husband and children have also had experiences of wonderful healing. For all these blessings we thank God; and we are also very grateful to Mrs. Eddy for having shown us the way to divine Love and Truth.

IDA URFER, Zweilütschinen, Ct. Bern, Switzerland.

From Our Exchanges

[Rev. R. A. Dunlap in *Hartford Seminary Record*]

Now the source of all I have to say is a certain deep and growing conviction of mine; namely, the conviction that the greatest help toward understanding spiritual leadership lies in trying to understand the spiritual leadership of Jesus. This is not to underrate what may be gained from a study of the spiritual leadership of other men, but to say that the suggestions gained from such study have their deepest significance and greatest value as a kind of commentary upon his spiritual leadership whose example and gospel have been the greatest personal force contributing to the uplift of mankind. And out of the inexhaustible treasury afforded by his example, I would select the suggestion arising from the union of the divine and the human in Jesus, as related to his leadership.

When I speak now of the divine in Jesus, I am not thinking of the deity of Jesus; nor am I raising hard theological questions. I am thinking of his awareness of the Father; I am thinking of his prayers; I am thinking of his sense of the divine meanings of things; I am thinking how he saw the temporal in terms of the eternal, the finite in terms of the infinite; I am thinking of the harmony of his every word and thought with the Father's will; I am thinking how he discovered in the hearts and in the affairs of men, intimations of the kingdom of heaven. I am thinking, in a word, of the spirituality of Jesus, and of the spiritual quality and meaning which this gave to his leadership who had so many qualities of leadership.

And if the leadership of the pulpit today is to be a spiritual leadership, we need to make what I have called the spirituality of Jesus the pattern of our spiritual lives, and the pattern of all our notions as to what is true spirituality. Whatever sense there may be in which we cannot embody the union of the divine and the human in Jesus, there is a sense, I take it, in which the divine is to be united with the human in all those who today incarnate the spirit of Christ.

[*Northwestern Christian Advocate*]

We familiarly speak of our occupation as a vocation, a calling, and of any secondary employment, such as many are engaged in, as an avocation,—something that calls one temporarily from his regular work. That is good so long as we speak of a mere temporal, physical employment; but when we consider life in the light of eternity, then our vocation, as we have familiarly called it, steps back into the class of avocations, while the service of God becomes our vocation. Christ first! All else is to follow in order. Christ is our vocation; we are to bend every effort to grow into him. Mark you, it is a business that requires our every effort; every avenue of the heart and brain must be thrown wide open to receive instruction. Open wide, ye everlasting gates, "and the King of glory shall come in. Who is this King of glory? The Lord of hosts, he is the King of glory."

[*The Universalist Leader*]

Whenever we have the faith of Jesus, and whenever we dare put that faith into our attitude toward others, the same results will follow that followed his ministry. He had no monopoly of love; he worked by no magic. He idealized man. He took his acquaintance on the road with an estimate of the divine possibilities in him. He believed that the most ordinary person responded quickest to sympathetic treatment. He wanted no companionship or discipleship which could not be won by gracious influences. Whenever human souls have broken through the crust of tradition or dogma or sacer-

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dotalism into this personal intimacy with Jesus, they have found joy and peace and encouragement. Whatever new dispensation of the gospel lies ahead of us in history, one thing at least is growing more certain every day: the new dispensation will be based on liberty; it will depend for its vitality upon the method of Jesus.

[*The Standard*]

A denomination is not unlike a great mountain range. There is something elemental about both of them. Titanic upheavals have usually brought both into existence. At a distance mountains seem so changeless, we think of them as the eternal hills, but that figure is modified once we know them geologically. Erosion and detrition without cease are modifying their surface, and the valleys between are being constantly filled up with the material brought down by these processes from higher up. In much the same way modifications are constantly going on in the denominational mountain ranges that diversify the surface of Protestantism. These processes are equally inevitable. Indefinitely continued, they would doubtless at some remote period bring back that general level of religious life and expression so characteristic of the ecclesiastical uniformity of the middle ages.

[*Western Christian Advocate*]

The kingdom seemed to Jesus to belong as much to this earth as its mountains and rivers and oceans; as its snow and rain, seed-time and harvest. This is the magnificent enterprise with which he challenges us. "Men and religion" means each man dedicated to the idea of Jesus and highly resolved to do the utmost to make this a wholesome, beautiful, righteous, and happy world for us all. It means that each man shall be in sympathy with him, seeing eye to eye, having the like affections and motives, led by the same Spirit, bravely striving for the same supreme goal of human desire and effort,—the kingdom of God.

[*The Advance*]

This is a season when we have good right to expect an outpouring of the Spirit of God upon our churches and their members. From every side come reports of anticipation. The tumult and the shouting over past controversies die. Brethren are in unity and in brotherly love. The world seems to be awakening from its search after vanities, and to be hungering for spiritual realities. "Now is the accepted time." The power of the Lord is present to heal.. Shall any one be healed?

[*The Christian Work and Evangelist*]

We see in the light of our faith that life is measured not by its success and its possessions, but by its love, and love is measured by its service. The hospitable mind is its own best blessing. The loving heart is its own true reward. The generous soul has unawares had an angel for a guest. We put away all malice and hard thought and unforgiving feeling, and as we show love in love's own ways we open the door to Christ. We give the Christ-babe his cradle in our hearts, and afterward he sets up his cross in our hearts, and in our hearts he plants his throne.

[*The Dayton* (Ohio) *Journal*]

There is no loss of the good, the true, the innocent, the beautiful. They are the eternal elements which, with kaleidoscopic power, make up the great scheme of being, existence. A door opens, and what was ours goes forth, not lost, but changed. Sometime, somewhere, we shall seek and find that which we mourn with tired eyes, and then all will be well. It would be a sad world if this were not true. Life is endless, hope infinite, and "God is love."

Special Announcements

From the Publisher of Mrs. Eddy's Works

THE CHRISTIAN SCIENCE TEXT-BOOK, "SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES."—For styles of bindings and prices see back cover of this periodical.

"THE FIRST CHURCH OF CHRIST, SCIENTIST, AND MISCELLANY."—A volume of the later writings of Mrs. Eddy, compiled from the files of *The Christian Science Journal* and *Sentinel*, together with historical matter pertaining thereto, as selected by her, is now on sale, and orders will be received by the publisher. Prices as follows: Cloth, single copy $2.25, six or more copies to one address $2.00 each; morocco or pocket edition, single copy $4.00, six or more copies to one address $3.75 each. Orders for six or more copies to one address may include the two styles of bindings at the quantity prices.

Orders for the books named above and the other works by Mrs. Eddy should be addressed to ALLISON V. STEWART, Falmouth and St. Paul Streets, Boston, Mass.

From the Editor

All manuscripts submitted for publication in the *Sentinel*, *Journal*, and *Herold*, whether articles, poems, or testimonies, and all correspondence relating thereto, should be addressed to the EDITOR, and not to individuals.

From the Society

Translations into Dutch, German, Norwegian, and Swedish have been made of a number of pamphlets. These are ready for distribution and are listed as follows:—

Dutch: "De Goddelijke Natuur" ("The Divine Nature"). Thirty-six pages.

German: "Die Christliche Wissenschaft: Die Wiedergeburt" ("Christian Science: The New Birth"). A lecture by Bicknell Young. Thirty-six pages.

Norwegian: "Den guddommelige natur" ("The Divine Nature"). Thirty-six pages.

Swedish: "Det Godas Försyn" ("The Providence of Good"). Seven articles, thirty-six pages.

When a change of address is desired, subscribers, instead of asking their local postmaster to notify us, should write the Publishing Society direct and at least two weeks in advance, giving name and address exactly as it appears on the wrapper of the periodical, and the new address to which it is to be sent. It is necessary that each periodical for which the change is desired should be specified.

From the Clerk of The Mother Church

CHURCH TENETS.—The tenets of The First Church of Christ, Scientist,—The Mother Church,—printed on folded sheet for use of the branch Churches of Christ, Scientist, with space for the names of the churches and their by-laws, can be had at seventy-five cents a hundred. Orders will not be taken for less than one hundred, and postage stamps should not be sent in payment.

Correspondence relative to the tenets or to membership with The Mother Church, should be sent to J. V. DITTEMORE, Clerk, 105 Falmouth Street, Boston, Mass.

From the Church Treasurer

The annual per capita tax of members of The Mother Church is due June 1, but may be paid at any time during the year. The per capita tax of members uniting in November is reckoned from the preceding June, this being the beginning of the church year. Unless otherwise directed by the sender, the full amount of each remittance will be credited for the current year.

Please remit by postal or express money order, bank draft, or check. Currency should be sent by registered letter only.

Please advise promptly of any change in name or address.

Send all per capita taxes and contributions to ADAM H. DICKEY, Treasurer, 103 Falmouth Street, Boston, Mass.

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The Christian Science Journal

Published Monthly

Founded April, 1883, by Mary Baker Eddy, Discoverer and Founder of Christian Science, and author of the Christian Science Text-book, "Science and Health with Key to the Scriptures."

This monthly magazine is the official organ of The First Church of Christ, Scientist, in Boston, Mass. In addition to articles, lectures, and testimonies not published elsewhere, it contains a complete list of Christian Science practitioners, and a directory of Christian Science Churches, Societies, and Reading Rooms.

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BOUND VOLUMES: Current and past year, cloth, $2.50; half calf or half morocco, $3. On earlier volumes write for prices.

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CHRISTIAN SCIENCE SENTINEL

"What I say unto you I say unto all-WATCH" Jesus

Vol. XVI No. 20

Boston, January 17, 1914

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Items of Interest

NATIONAL.

The Keokuk & Hamilton Water Power Company, whose gigantic dam across the Mississippi river was recently completed, together with officials of the war department, are involved in an investigation by a committee of the House of Representatives, which the conservationists will try to have ordered as soon as Congress comes together. The charges recite, in general, that the government and the public received the bad end of a sharp bargain. It is also claimed by steamboat companies that navigation has been hindered rather than helped. The conservationists further say that the power company is buying up electric light plants within the sphere of its operations in Illinois, Missouri, and Iowa, "paying therefor in many cases much more than said properties are worth, and thereafter rendering less efficient service than was formerly rendered."

Department of agriculture experts figure that an annual waste in the United States of twenty-two million dollars' worth of ammonia is due to the practise of making coke in the beehive type of oven, which does not admit the recovery of the distillation products. From this ammonia, they say, should be made ammonium sulphate, a valuable fertilizing material. About four million dollars' worth of the ammonia is obtained annually as a by-product of coke-making, while more than five times that much is allowed to go to waste. This country imports annually from Chile about seventy thousand tons of sodium nitrate for fertilizer, which contains 15 per cent less nitrogen than does ammonium sulphate.

The last great sale of Indian lands in Oklahoma under the direction of the United States government began last week. More than a million acres of timber, agricultural, and grazing land are to be sold in five county-seat towns of the Choctaw nation during January, the sale in McCurtain county being the first to begin. Months have been spent by the department of the interior in preparation for the sale. Hundreds of land buyers and home seekers have flocked there to bid on the tracts, which will be sold at auction. There is no lottery in connection with the sale. Every buyer is required to make prompt payment.

Almost two million dollars more money was coined in the United States mint in Philadelphia during 1913 than during 1912. It is shown that during 1913 there were 160,067,676 pieces coined from all metals, amounting to $20,182,841. No money was coined for foreign countries at the mint during last year, although in 1912 a large number of dimes were struck for Costa Rica and more than five hundred thousand dollars in silver were coined for San Salvador.

During the first week following the enactment of the currency law, the treasury department announced that seven hundred and sixty-seven banking institutions in forty-five states, having an aggregate capital, exclusive of surplus, of about three hundred million dollars, informed the federal authorities of their intention to enter the system. About one fourth of the national banks are included among the applicants.

Loss of one hundred and twenty-nine million dollars in two years by the unsuspecting public through swindling operations carried on by use of the United States mails has stirred the postal authorities to a drastic campaign against these schemers. The government's right to deny the mailing privilege to persons or firms whose operations may be tainted, is the weapon to be employed.

Pueblo, Col., the first city in the United States to adopt the single tax, began government under that system on Jan. 1, when a charter amendment adopted at a recent election went into effect. After a certain period, according to this new method, real estate improvements or personal property will not be subjected to taxation.

Hearings with a view to drafting rural credits legislation at this session of Congress will be urged by the House banking and currency sub-committee. Representative Weaver of Oklahoma, member of the sub-committee, says that a large number of farmers, rural bankers, and political economists will testify.

During the past year seven new national bird reservations were established, making a total of sixty-three. It is reported that all, new as well as old, are in first-class condition, with the birds increasing rapidly in numbers from season to season, proving that the object of the government in establishing these reservations is being fully met.

Secretary Lane announced the designation recently of nearly one million seven hundred and fifty thousand acres of lands in western public land states for entry as double homesteads of three hundred and twenty acres each. States affected by these orders are Montana, North Dakota, Arizona, and New Mexico.

During the last thirteen years the announced gifts in the United States to educational, religious, and charitable purposes have aggregated nearly two billion dollars.

The total foreign missionary contributions of American Protestant churches for the last year was $16,898,000.

The Pennsylvania railroad in 1913 carried one hundred and ten million passengers without a single fatality.

INTERNATIONAL.

A public demonstration of protest against the campaign in Morocco was held in Madrid recently. It was attended by large crowds of Republicans and Socialists, and from the character of the meeting it was evident that the policy of the government in the Spanish zone does not gain in popularity. It is stated that the operations are costing nine hundred thousand pesetas daily, and that the treasury is finding it increasingly difficult to meet the demands that are being made upon it. Quite recently the government published a statement which declared that it was anxious to pursue a policy of conciliation in the zone. It is believed that an attempt will be made to reduce future military operations to a minimum, and to secure the pacification of the country by political means.

It is announced by a member of the executive committee of the American Statistical Association that representatives of nations of the world will meet in Brussels, Belgium, in October, to plan an international census and agree on a standard system of national bookkeeping. The purpose is to establish an equitable and national representation at the Hague peace congress. Eventual disarmament and world peace is also distinctly in the minds of the American committee.

Arrangements have finally been made for completing the purchase of the Crystal Palace in London, England, and handing it over to the public, with its grounds.

INDUSTRIAL AND COMMERCIAL.

In connection with the proposed electrification of a part of the Chicago, Milwaukee & St. Paul Railway Company's lines, it is said that the management has decided to adopt the direct-current system in preference to the alternating-current system, which is now in use by the New Haven road. The company has already started work on one hundred and thirteen miles on the Puget Sound line over the Bitter Root mountains. The total cost of electrifying the Puget Sound line over the mountain grades for a distance of about four hundred and fifty miles will be between six and eight million dollars.

"Very few people are aware of the large future for and great value of North Dakota's vast deposit of lignite, which is destined to become our cheap source of power in the state," says Dr. Herbert A. Hard of the North Dakota Agricultural College.

The total foreign trade for the first time in the history of Canada passed the billion dollar mark, the figures for the fiscal year ending March 31, 1913, being $1,068,749,102. The total duty collected was $115,063,687.93.

Sixty carloads of paper wrappers weighing one million eight hundred thousand pounds, are on their way to southern California to be used in wrapping oranges.

The value of coal passing out of continental United States in the present calendar year will approximate one hundred million dollars, against less than half that sum a decade ago.

There is, it is claimed, between three and four hundred million dollars invested by different companies and corporations in motion pictures in the United States.

Canada cuts about two million cords of pulp wood annually, about half of which is exported for manufacture in the United States.

A growing scarcity of willow, generally used for wooden shoes in Europe, is leading to the adoption of poplar.

Squirrels collect much of the seed used for planting by the forest service.

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Christian Science Sentinel

"What I say unto you, I say unto all—WATCH" Jesus

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Infinite Resources

M. G. KAINS, M.S.

MRS. EDDY tells us that "Soul has infinite resources with which to bless mankind" (Science and Health, p. 60), and this great truth is surely no less applicable to what may be termed the financial problems of our churches than to those of individual Christian Scientists. Christ Jesus certainly furnished several definite illustrations of the fact that God is really the source of all true supply; and that the early Christians understood in large measure the spiritual law of supply and demand is proved by the statement in the fourth chapter of Acts: "Neither was there any among them that lacked."

It is so customary for organizations in the business and the political world to present budgets of expense for work to be done that it is perhaps no more than natural that churches should adopt the same practise when outlining the work and expenses for any subsequent year. In the great majority of cases scarcely any other course would seem sensible, much less feasible, to a board of trustees, composed as it usually is of men of experience and proved good judgment in the business world. Not one of them would think of embarking in any enterprise without knowing that he had a sure source of supply to enable him to carry his project through to a successful issue. From a purely business standpoint he would consider himself foolish to attempt this without adequate financial backing, and some might say, Why treat a religious enterprise in any less businesslike way?

Doubtless this attitude is a wise one where an enterprise, be it in commercial or church affairs, is projected on a business basis. But the question arises, Should religious enterprises remain permanently subject to these methods? Does not absorption in and dependence upon such methods inevitably lead to the relegation to the background of the vital, fundamental fact that God is the source of our supply? Startling as this question may be to church-members, is it not true that it searches more deeply for the basic truth in the case than is pleasant to mortal sense? Is it not too often the case that more dependence is placed upon business ways and means than upon the Giver of all good? If so, should it be surprising that certain church-members rich in this world's goods feel called upon to give, and often do give more liberally than they perhaps should, or at the close of the church year make up deficits which should not have appeared? Does not this condition of affairs indicate a lack of trust that God will provide means for the manifestation of His own work?

The Bible is full of cases of individuals who proved that God supplied their every need. The barrel of meal and the cruse of oil did not fail to supply the necessities of life to the widow, her son, and Elijah, who trusted implicitly in God. The psalmist was so imbued with the thought of God's resourcefulness that he declared he had never "seen the righteous forsaken, nor his seed begging bread." In a still more striking way Christ Jesus did not find it necessary to consider material ways and means, to be influenced by the thought that it was essential for him to have in hand any specific sum of money or any estimated number of loaves and fishes before he could prove God to be the certain and limitless supply of every good and perfect gift. Today the individual Christian Scientist knows that these and countless other instances mentioned in the Bible are true, because either he or his friends have proved that God is here, now, supplying every need as it arises.

If we accept the premises that God is omniscient, omnipresent, omnipotent, and omniactive,—in a word, infinite,—we must know that He is unlimited in any and every way that knowledge, presence, power, and activity can be truly expressed. He is not humanly circumscribed. There is no possibility of lack, want, poverty, or restriction to His constant, inexhaustible abundance. He has done His part in placing infinite resources at our disposal; it is our function to utilize them. But unless the recognition precedes the demand, the supply will not be forthcoming; for, as we read in the epistle to the Hebrews, "He that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." We do well to keep the fact constantly before thought that increase of understanding is not in proportion to increase of supply, but increase of supply is proportional to increase of understanding. There is an almost antipodal difference between these two statements, a difference that decides the flow or the check of the supply; for when one knows that man does not live "by bread alone, but by every word of God," there is no hesitancy in calling for the supply to meet immediate needs, and it is only present needs for which we have occasion to ask at any given time.

Countless individuals who have adopted Christian Science methods of thinking and praying have proved little by little that everything favors the manifestation of God to those who really trust Him, and that the very channels which previous disbelief, mental blindness, or erroneous thinking declared to be empty, are really running bank full. Furthermore, they have proved that the utilization of their individual supplies does not lessen the flow either to themselves or to others; on the contrary, it really increases the blessings that become manifest to all. Their increase in capacity to secure and to utilize their supply, grows in direct ratio to their correct use of that supply and to their recognition of and thankfulness to God as the source of all blessings, even those which come in disguise.

Christian Science churches are just as individual as Christian Science students. To be sure, they are made up of individuals whose real aims are identical, but they stand for the highest thoughts or ideals of all those individuals. In no sense must they be considered as representing the average ideas of the congregation, because this would imply a mixture of superior and inferior qualities; whereas none but the superior qualities can be spiritual, and thus be entitled to place in the real church, "that institution, which affords proof of its utility and is found elevating the race, rousing the dormant understanding from material beliefs to the apprehension of spiritual ideas and the demonstration of divine Science" (Science and Health, p. 583).

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For these reasons trustees, as representing the best and noblest ideals of the congregation, should ever maintain and seek to lift the thought of all to the spiritual ideal and bring it into practical relation with this problem of supply. They should ever seek to lead their brethren away from dependence upon material means and methods. Their aims should be to prove that no need can exist in the actual and infinite presence of supply, that supply is ever available, because God is ever present, and is the sure rewarder of those who diligently seek Him. They should have and should frequently express unqualified confidence in God, so that both they and their brethren may look to God alone with calmness, expectancy, and confidence to supply every need, and that abundantly; for we are assured that out of Love's bounty a table is prepared for us even in the presence of our enemies.

Discouragement

LOUISE KNIGHT WHEATLEY

We read that there was once a time when Moses was discouraged. In spite of the innumerable proofs which he had had of God's power to save, even in the face of what seemed like overwhelming disaster, he had become so utterly heart weary that he longed to die. For the children of Israel were again complaining; they were tired, it appears, of eating manna. Recollections of "the leeks, and the onions, and the garlick" of Egypt filled them with discontent, and they cried: "Our soul is dried away: there is nothing at all, beside this manna, before our eyes. . . . Then Moses heard the people weep throughout their families, every man in the door of his tent."

It was not the first time that they had rebelled. Again and again had they bitterly reproached their faithful leader for taking them from their Egyptian taskmasters only to let them die in the wilderness; and again and again their reproaches had been turned to songs of gladness as the emergency of the moment was met and overcome. But this time the voice of their lamentations seemed to enter into Moses' consciousness and so fill him with discouragement that he could only cry out in his misery, "Whence should I have flesh to give unto all this people? . . . kill me, I pray thee, out of hand, . . . and let me not see my wretchedness."

One of the Christian Science lecturers has aptly termed discouragement "the devil's most useful tool," for this little implement can often effect an entrance where everything else would fail. A man who is discouraged is mentally unfitted for clear thinking; while he is standing still, in a state of helpless apathy, a horde of wrong thoughts, unseen by him, rush through the door in his consciousness which the mortal sense of discontent has opened. So it was with Moses, so it may be with some of us. If one who seems to be struggling against a similar sense of mental depression will study this incident as recorded in the eleventh chapter of Numbers, he will perhaps gain some light on his own problem; for the phases of thought through which he is passing are quite likely to be those which assailed Moses, so little has mortal mind changed its methods since the day when it listened to the wailing suggestions of something which was lacking to make its happiness complete.

In the first place, if we analyze the situation a little, we shall see that Moses was laboring under a most exaggerated sense of his own personal responsibility. This is usually the case with the man who is discouraged. He has forgotten that the battle is not his, but God's. He thinks he is doing something, and doing it alone. "Whence should I have flesh to give unto all this people?" inquired Moses, "for they weep unto me, saying, Give us flesh, that we may eat." No wonder he was discouraged. He was looking to Moses, not to God. His next words, consequently, need not surprise us. "I am not able to bear all this people alone, because it is too heavy for me."

Many a mortal is today toiling along life's road under the same impression. He thinks he is bearing a burden with his own limited human strength, and is crying out because of it; but after a while he will remember that the government belongs to the Christ-idea, not to human sense. The burden is not ours at all, but God's, and we need not carry it a moment longer than it takes us to realize this simple but stupendous fact. Had Moses delivered the children of Israel from the hand of Pharaoh by his own wisdom? Was it because of him that the Red sea had parted, that water had gushed from the rock, that the bitterness of Marah had been made sweet for the thirsting multitude? Had Moses furnished the manna, or instructed the pillar of cloud by day and of fire by night when and where to rest? In short, was it Moses who was leading the Israelites into the promised land, or was it God?

There is, of course, a responsibility which is ours, but it is just to keep so near to God that we will always know what to do. When this is done, we will find beyond a shadow of doubt that "Love inspires, illumines, designates, and leads the way" (Science and Health, p. 454). When we live close to God and learn to distinguish clearly between the voice of Truth and the intimations of error, then we shall make no mistakes. God is continually speaking, and His wisdom is sufficient for every emergency. Our one responsibility is to listen, and to obey.

Through the door opened by discouragement there sometimes slips in yet another foe to peace and happiness, and it is called self-condemnation. Indeed, so closely is this allied to discouragement that they practically enter hand in hand. The discouraged man is frequently found spending much good, valuable time in comparing himself with some one else to his own disadvantage, in dwelling on past failures, in magnifying past mistakes. He bitterly condemns himself because he has not accomplished all that he has set out to do, and looks with feelings not unmixed with envy at the man across the street who seems to have done more. Wise indeed was Shakespeare when he wrote, "Comparisons are odorous." Why indeed should we compare ourselves with any one, when our real need is to strive each day to attain more nearly to that pattern of perfection which was set us, once for all, by Christ Jesus?

And even Jesus did not condemn any one; he only said to the woman who had sinned, "Go, and sin no more." Self-condemnation never takes anybody anywhere. It simply keeps him standing still, seemingly rooted to the spot where his crop of past mistakes is rearing ugly little heads like insistent weeds. These live only so long as we look at them, and he is therefore wise who ceases his gloomy contemplations and, after having made all amends for his mistakes that he can, resolves, in the strength of Christ, Truth, never to repeat the offense, and moves on. There is always today in which to do better; let us thank God for that!

Thanking God, we soon find, is one of the most effectual ways in which to overcome discouragement; for there is no state of mind so utterly destructive to it as that of gratitude. When a man who longs to do better is thankful to God for benefits already received, discouragement will not even take the trouble to ascend the steps of his mental home and look in at the window. And how much we all have for which to be grateful! In the United States a special day is set aside, once a year, on which the people meet in their churches and

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give thanks to the Giver of all goodness. Although to the Christian Scientist every day in the year is a day of thanksgiving, yet he loves to join with his fellows in audible expressions of rejoicing, to tell of the pillar of cloud by day and of fire by night which is still guiding him out of the darkness of material beliefs into the land of light and freedom. Moses would not have prayed to die if he had remembered the forty days and nights upon Mount Sinai, when the glory of God's presence so encompassed him that upon returning again to the people he had to cover his face with a veil. He was not thinking of Moses then. We are told that he wist not that his face shone.

Like Moses, there are those who today have had their forty days and nights upon the mount. They, too, have seen something of the divine glory as it came to them in demonstration, and for a long time afterward the wonder of it lingered in their faces, bringing to them a radiance that was not of earth, and it did not then seem to them that they could ever forget. Let every doubting heart, therefore, take courage. Let each of us begin to think about our blessings, the greatest of which is this larger thought of God, and His tender, all-embracing love. Let us be glad that we have something to give, even this simple, saving truth of divine Science, which has so enriched our own lives; let us be glad that there are always opportunities to speak of it, and so many hearts waiting and longing to receive it. Let us be glad that we can join in the great harvest song of thanksgiving, even though we may not yet have seen the entire solution of all our own little problems.

And as we "think on these things," these things which are true, and just, and pure, and lovely, and of good report, as the apostle describes them, we will lift our eyes as joyously and as spontaneously as a flower lifts its head to the sun; for on the wings of gratitude there has come even to us that vision on the mount. God has indeed been good to us, and can we not trust Him evermore? As our faces glow again with the sweetness of the memory of the divine goodness, every burden of discouragement slips silently from our shoulders, and we are glad and free.

A True Mental Attitude

FORREST P. WEAVER

"Mark the perfect man, and behold the upright," sang the psalmist; and James tells us that "whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed." It is apparent that action is contingent on thinking, or the result of it, and it necessarily follows that if the thought prompting an act is a divine idea, the act itself must be good. Christian Science maintains that this is the philosophy of true living, and proves it in the only logical way possible by demonstration.

Christian Science points out to men a simple, practical way of right thinking which all who will may follow. A sincere Christian Scientist tries to emulate the example of the Master, "who went about doing good," and only good. His work was always healing, encouraging, uplifting. His teaching seemed transcendental to materialistic thought, but it was a practical transcendentalism; and this constitutes the difference between theory and practise. In this progressive age we apply the pragmatic test to every idea and ask, Will it work? Christian Science invites such a test, and is proving under severe trials that it is demonstrable; and this is the best argument in justification of its existence. When Christian Science comes into one's life, it means a complete mental right-about, and this change of view-point is effected by gaining a true concept of God, a God who is all-embracing goodness, and of man created in His likeness.

When the student sees that the man God made is not a sick person or a sinner, but must, as "image," correspond with or reflect his Maker, and hence be spiritual and perfect, his attitude toward himself and his environment is completely changed. He begins to get a glimpse of the new heaven and the new earth, that glorious vision of St. John where the former things are indeed passed away, and all things are made new. As he grows in the understanding of the truth, the simplicity and practical utility of it all seem so natural that he wonders why he did not realize it before. Did not Jesus say, "The kingdom of God is within you"? and John, "Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God"?

Jesus so perfectly realized man's oneness with the Father, and the all-pervading goodness of God, that no matter what discordant condition seemed to present itself, he met it with the healing word. To the storm it was, "Peace, be still"; to the sick man, "Arise, and walk." His sense of peace and harmony was so clear that it was of necessity externalized in his environment. Christian Scientists are reverently and sincerely trying to follow the example of the great Master himself, and this by his authority. The marvelous success of the Christian Science movement in its works of healing and regeneration is proving that Mrs. Eddy did in truth discover the "lost chord," which is permeating "the harsh noises of our day" and which will ultimately transform them into the harmony of the spheres. When the world-weary heart cries out for rest and comfort, and asks as of old, "Can there any good thing come out of Nazareth?" Christian Science replies, "Come and see."

Tarrying in Jerusalem

EVA S. W. WILLIAMS

It is probable that at some time or other most Christian Scientists pass through a period when they imagine that some material step is demanded of them, some coming out from the midst of their customary surroundings, in order that they may be the more "endued with power from on high." They have not yet fully learned that the kingdom is within; that it is the preparation of the heart which is most needed; and that every betterment of their environment will be brought about through the working of divine Principle, when self-will has been rigidly excluded from activity. Most likely they have not given attention to Mrs. Eddy's injunction to students that they should not attempt to "make their moves before God makes His" (Miscellaneous Writings, p. 117).

To one Christian Scientist the lesson which must be learned by all came home in the following way. When she began the study of Christian Science she was trying to meet, as satisfactorily as might be, two sets of duties, namely, home and business. It seemed right for a time to continue this; but then the idea came that a burnt offering should be laid upon the altar, in the form of a decision to abandon one sphere of work and devote herself entirely to the other, the one which seemed to need her most. The attempt to carry this determination into effect resulted in a veritable storm of protests, objections, and remonstrances, showing clearly that the time had not come for any such step. Neither did it come for a number of years, during which the Scientist was honestly desirous of doing what was right in this particular matter, and she had no choice but to meet as adequately as she could her part in the requirements of two separate establishments situated more than a mile apart.

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There were many struggles, many dark hours when it seemed beyond the moral strength of the Scientist to "obey" and to "wait," to go on meeting the spoken or unspoken criticism of work done under what were, humanly speaking, very real difficulties; but it was only when she had learned to say with sincerity and with conviction, "Thy will be done," that the way opened into an entirely altered career. Results come slowly or quickly according to the mental receptivity of the student; but honest effort is never failure, since always and all the way it is leading up to a higher spiritual standpoint. "Love is not hasty to deliver us from temptation, for Love means that we shall be tried and purified" (Science and Health, p. 22). For those whose progress seems slow there is encouragement also in Mrs. Eddy's lines, "To the Big Children" (Poems, p. 69), which end with the words,—

In the way Thou hast,—
Be it slow or fast,
Up to Thee.

When Christ Jesus required of his disciples that they should tarry "in the city of Jerusalem," stand through misjudgment and persecution, amidst oppression and tyranny, making no personal effort to escape from these, we are told that they obeyed "with great joy." And it is open to each one of us to learn from individual experience how true it is that our home and our heaven are where God is; and He is everywhere.

A Lesson from the Palm

DAISY CYNTHIA WOOD

Mrs. Eddy has written that "the floral apostles are hieroglyphs of Deity" (Science and Health, p. 240), and the significance of this statement was recently brought to the writer by a friend's story about a plant. A palm, long loved and cherished, began to turn brown, wither, and lose all semblance of life. Careful nursing seemed of no avail, and finally, the leaves having become dry and sear, the owner regretfully decided to dispense with it the next day, when, behold, a light from the chandelier chanced to fall upon the top of the withered palm, and disclosed a pure white bud ready to burst forth into a beautiful flower. Cutting the plant to the earth, and stripping the stalk of its withered husks, she placed it in a jar of water, whereupon the flower unfolded in radiant beauty and tender fragrance, to the delight of all who saw it. Moreover, out from the earth where the plant had been cut away sprang two tiny green shoots, revealing an inherent life which gave promise of future growth and fruitage. Through mute symbolism this floral apostle had brought its lesson of the ever-presence of Life.

Within each human consciousness there lies a seed of Truth which, when touched by the light of divine Love and nourished by the ministry of human kindness, will bud and blossom into a manifestation in us of the redemptive Christ-idea; and this because "Love giveth to the least spiritual idea might, immortality, and goodness, which shine through all as the blossom shines through the bud" (Science and Health, p. 518). This budding and blossoming into spiritual beauty and efficiency is realized in human experience in proportion to our right thought, our realization of the at-one-ment with good of every spiritual idea. This gradually outgrows all the husks of past wrong thinking, malice, hatred, selfishness, fear, the false beliefs which claim that man is separate from God, good, and, behold, the full-blown flowers of spiritual consciousness, veritable apostles of Deity.

In every phase of human experience, as we truly seek we shall find the seed of Truth which, nurtured and developed in pure thought, results in the flowering of a budded promise as the Mind that was in Christ is brought into manifestation. Neither the withered husks of past experiences nor the consuming heat of hatred can cover or blast the bud of Love's spiritual reflection. Even though the shadow of death may seem momentarily to cut to the earth of material sense a human blossom, with the passing of the shadow there will be revealed a new growth which gives promise of eternal life. As the empty husks of all material seeming gradually wither away, nothing remains but the living, vital flower of Truth's perfect idea.

Acquaintance with God

FLORENCE STRATTON WEAVER

In all our study of Bible history we find that the great insistence throughout the ages has been for men to be acquainted with God, and the promise of all life and blessedness has been named as the reward for so doing. In Deuteronomy an exhortation goes forth for the people to know God, in the words, "that thou mayest love the Lord thy God, and that thou mayest obey his voice, and that thou mayest cleave unto him: for he is thy life, and the length of thy days." In the book of Job we are counseled: "Acquaint now thyself with him, and be at peace: thereby good shall come unto thee." Christ Jesus declared, "This is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent:" while John said, "We know that the Son of God is come, and hath given us an understanding, that we may know him that is true, and we are in him that is true, even in his Son Jesus Christ. This is the true God, and eternal life."

In harmony with this Scripture teaching, Mrs. Eddy gives us a single sentence which shows humanity in this age how to get acquainted with God, namely, "through the transparency of Science" (Miscellaneous Writings, p. 183). The blessedness of this close acquaintance with God was once brought to the attention of the writer in the case of a young woman whom she knew. This lady had a sense of deafness, together with a consuming fear that she would lose her hearing altogether. She was as one in a prison-house, with the lights all turned out and the doors locked; but when Christian Science was presented to her, she responded to it as the "hart panteth after the water brooks." The truth seemed to fall on her as showers that water a thirsty land, and the budding and blossoming began at once.

About a month afterward, a relative who had left her housewoman when she was in the awful vortex of fear, returned to the city, and naturally the first question was, "Well, how is your hearing?" Our young woman joyfully replied: "Oh, I never think of it; I am too busy getting acquainted with God. I scarcely lose a moment; it is so wonderful to know God! That is what Christian Science does for one, and I am just about the happiest person in the world." This young woman is now a Christian Science practitioner in an adjoining city. The writer met her a short time since, and she seemed to have no difficulty at all in hearing.

Such an experience is helpful. Whenever the way seems especially up-hill and the problems particularly knotty, a closer acquaintance with God, "with whom is no variableness, neither shadow of turning" will surely meet the situation. Mrs. Eddy expresses this in her "Psalm of Praise" (The First Church of Christ, Scientist, and Miscellany, p. 355): "When will the world waken to the privilege of knowing God, the liberty and glory of His presence,—where

He plants His footsteps in the sea
And rides upon the storm."

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Selected Articles

[Frederick Dixon in *Weston-super-Mare* (England) *Gazette*]

In a recent issue of the *Gazette*, Mr. Russell, in an attack upon theosophy and some other phases of teaching, describes Christian Science as "heathenish." I am sure, therefore, you will permit me to show how utterly mistaken such a description is. The worst of religious controversialists is that they often find it necessary to support their own case by an attack on their neighbors. In a way this is understandable; it is so much easier to abuse somebody else than to demonstrate the truth of what you believe yourself. In the present instance, the critic finds it very easy to describe Christian Science as "heathenish." He forgets, however, that it is necessary to do something more than to proclaim yourself a Christian in order to be one. The Founder of the Christian religion took care of that. He understood all about profession and the ease with which profession may be made. He spoke of it quite clearly and without any hesitation as making "clean the outside of the cup and of the platter," and he went on to insist that men must give some better proof of their Christianity than a mere assertion of it. His command to his followers was not merely to "preach the gospel," but to "heal the sick," and he defined Christianity in a phrase the meaning of which it is impossible to whittle away, when he said that those who believed on him would be able to do the works he did. The offense of Christian Science to the critic is founded on this very command. Mrs. Eddy perceived quite clearly the meaning of the words in the epistle of James, that "faith without works is dead," and she insisted that those works should be the works demanded by Jesus himself, that is to say, works of healing.

The healing of Christian Science is no mere attempt to get a man's body well; it is based on another great saying of Jesus, "Whether is easier, to say, Thy sins be forgiven thee; or to say, Arise, and walk?" The ordinary philosophic thinker has long admitted the interdependence of mind and body, but it was reserved for Mrs. Eddy to insist on the full meaning of the gospel, that all sickness is the result of wrong thinking, and that all wrong thinking is sin. The physical condition of the body is nothing but a reflection of the human mind, and exactly as the human mind is permeated by a belief in matter or an understanding of Spirit, it reflects sickness or health, sin or holiness. The way to cure sickness, therefore, is the way to cure sin, and it is done in Christian Science by permitting that Mind to be in you which was also in Christ Jesus, even though our critic chooses to call it "heathenish."

The world has got into the habit of regarding sin as a sort of local belief; that is to say, that what is a legitimate expression of materiality in Constantinople may be a criminal offense in London. It is quite true that polygamy is a sin, but it is equally true that a monogamist may be as much of a sinner as a polygamist. In plain English, this is what Jesus obviously pointed out when he explained that sin is thought before it is enacted; in other words, that sin is mental. The sin of omission is not necessarily less a sin than the sin of commission. The man who becomes sick as a result of obvious vice has committed a sin of commission, but a man may equally well become sick by omitting to believe that there is no power but God, and consequently no absolute reality in evil. Sin, then, speaking absolutely, is the surrender to a belief that there is any real power but God. If this were recognized by the human race, then the effort to let that Mind be in you "which was also in Christ Jesus," would produce an understanding of spiritual life which would banish the material beliefs of sorrow and sickness and sin so completely from the human consciousness that men would be able to begin to appreciate the depth of that tremendous saying, "Be ye therefore perfect, even as your Father which is in heaven is perfect."

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[H. Cornell Wilson in *The Herald*, Syracuse, N. Y.]

Christian Science, according to the report in a recent issue of *The Herald*, is not to the liking of Dr. George P. Eckman, editor of *The Christian Advocate* of New York. I read that this gentleman even went so far as to express the astonishing opinion that Christian Science "robs Christ of his cross, as well as his crown, and . . . puts a fool's cap on the noble brow of science." Entertaining a concept of Christian Science which is without foundation and lacking in truth, it is small wonder that he inveighs against it. Were our critic to study the subject, however, and so gain an understanding of Christian Science, it is more than likely that he too, like others of his ministerial profession, would completely revise this estimate. Mrs. Eddy writes in the text-book of Christian Science, "Science and Health with Key to the Scriptures," that "the sects which endured the lash of their predecessors, in their turn lay it upon those who are in advance of creeds" (p. 239). We may also read that "the cross is the central emblem of history. It is the lodestar in the demonstration of Christian healing,—the demonstration by which sin and sickness are destroyed." "Whoever reaches the understanding of Christian Science in its proper signification will perform the sudden cures of which it is capable; but this can be done only by taking up the cross and following Christ in the daily life" (pp. 238, 178). Our critic has not, I venture to say, read these passages.

"Anciently," as Mrs. Eddy points out, "the followers of Christ, or Truth, measured Christianity by its power over sickness, sin, and death; but modern religions generally omit all but one of these powers,—the power over sin." Then is added, "We must seek the undivided garment, the whole Christ, as our first proof of Christianity, for Christ, Truth, alone can furnish us with absolute evidence" (Science and Health, p. 142). Does not this determination, stated in the words of Mrs. Eddy, furnish the very meaning of Christianity, as well as the correct interpretation of Science? All over the world there are Christians who aver that it does, and that through Christian Science they have found revealed the full meaning of the mission of Jesus the Christ, including also the true significance of "his cross, as well as his crown."

Not long ago a prominent clergyman, in a city near Syracuse, had reason to change his views of Christian Science. In a published statement he said, "Without any acquaintance with Mrs. Eddy or understanding of her teaching, I repeatedly in public, as well as in private, assailed both. Now, knowing more of that Mind which was in Christ Jesus, I am writing with ardent desire that perhaps some one who without knowledge harshly judges Christian Science, may be guided into the way of that charity which 'thinketh no evil.' . . . To me Mrs. Eddy's message is the renaissance of Christianity, a return to the simplicity of Jesus' teaching and work, and through this rebirth I have gained an understanding of God which has illumined the teaching of Scripture and interpreted the vital truth of primitive Christianity." Others belonging to different church denominations might be quoted almost without end, if such evidence were needed, to show that our critic is out of agreement regarding Christian Science with many even of his own school of theology.

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[Algernon Hervey-Bathurst in *South Wales Daily Post*, Swansea, Wales]

In your issue of the 18th of November is a reference to the speech made recently by Lord Sandwich. In the course of the article referred to, Christian Science is mentioned, and as its main point is to show the working of "suggestion," I trust you will allow me to say a word in explanation of the fact that Christian Science and "suggestion" have not the faintest resemblance to each other, being, indeed, antithetical in every respect.

Spiritual or Christian healing was practised successfully during the first few centuries of the Christian era, and was looked upon as an integral part of the practise of Christianity. The healing accomplished by Christ Jesus and his disciples is the same as that effected by Christian Science today. It is, I am sure, unnecessary to say that the healing taught by the Founder of Christianity is in no way associated with what is recognized today as "suggestion." Indeed, Jesus the Christ pointed out, in language admitting of no misconception whatever, the difference between Christian healing and other methods. The "carnal" mind, to which the apostle Paul refers and which Mrs. Eddy has described as "mortal" mind, "is enmity against God," and cannot, therefore, accomplish the results achieved through a correct or scientific understanding of that Mind "which was also in Christ Jesus."

Christian Science stands alone today as the only system of healing the sick and reforming the sinner in absolute accordance with the teaching of Christ Jesus. These results are accomplished, not by control of one mind over another, not by mental suggestion, but by the understanding of that statement with which all Christians agree, namely, that God, or good, is infinite, omnipotent, and omnipresent. Now it is quite usual for those who say they accept the teaching of the Bible, and especially of the New Testament, to admit the infinity, omnipresence, and omnipotence of God, or good, but at the same time to argue in behalf of the reality, power, and presence of evil. Such an argument is without either reason or logic, for it is obvious that there is nothing outside of infinity, no power greater or other than omnipotence. The sick were healed, the sinner was reformed, and the dead were raised nineteen hundred years ago by a correct understanding of God and man.

To Jesus and his disciples, sickness did not present the reality which it assumed in the eyes of those who rejected his teaching, and the results achieved proved conclusively that the belief in the reality of sin and sickness as being part of the creation of God was false, as the healing through the practise of Christian Science proves it to be today. "Ye shall know the truth," Jesus declared, "and the truth shall make you free:" and it is this truth, taught by Jesus, which has been revealed to this age by Mrs. Eddy in the Christian Science text-book, "Science and Health with Key to the Scriptures," the truth, that is, about God and man. On page 476 of Science and Health, referring to the healing work of Jesus, Mrs. Eddy writes: "Jesus beheld in Science the perfect man, who appeared to him where sinning mortal man appears to mortals. In this perfect man the Saviour saw God's own likeness, and this correct view of man healed the sick."

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[John W. Harwood in *Gazette-News*, Blackpool, England]

It would seem that those in authority at St. John's parish church are greatly concerned about Christian Science. First the vicar, then his curate, according to the reports in your paper, utters an emphatic condemnation of it. The incentive to do this is evidently produced by great fear. The vicar's inference that Christian Scientists do not value, but despise the body, only reveals his ignorance of the subject. Christian Science shows that sick thoughts make sick bodies, and that right thoughts make healthy bodies. Right thinking is prayer; "The . . . prayer of a righteous man [right-thinking man] availeth much." The implication of the critic that Christian Science teaches that bodily diseases are imaginary, is not warranted, as will be seen from the following quotation from Science and Health: "Sickness is neither imaginary nor unreal,—that is, to the frightened, false sense of the patient. Sickness is more than fancy; it is solid conviction. It is therefore to be dealt with through right apprehension of the truth of being" (p. 460).

The statement of the Rev. A. B. Harris that no knowledge of any kind could come except through the senses, is a very surprising one for a minister of the gospel to make. Does any knowledge of God, Spirit, come through the physical senses? Can we see, hear, smell, taste, or touch Spirit or spiritual things? Jesus showed clearly that this could not be done. He said to those who could not understand his teaching, "Having eyes, see ye not? and having ears, hear ye not?" Paul says, "We look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal: but the things which are not seen are eternal." The false evidence of the physical senses did not deceive Jesus into believing that one born blind, deaf, and dumb was helpless. Of one born blind he said, "Neither hath this man sinned, nor his parents: but that the works of God should be made manifest in him." This showed that Jesus knew something more than his physical senses testified to, for his knowledge gave sight to what to all appearance was a blind man. He knew that man was made in the image and likeness of God, Spirit, and that he must therefore be spiritual. His senses must also be spiritual, hence indestructible, eternal. Mrs. Eddy says in Science and Health: "Jesus beheld in Science the perfect man, who appeared to him where sinning mortal man appears to mortals. In this perfect man the Saviour saw God's own likeness, and this correct view of man healed the sick. Thus Jesus taught that the kingdom of God is intact, universal, and that man is pure and holy" (p. 476).

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[Willis D. McKinstry in *Independence* (Kan.) *Reporter*]

In a recent issue there appeared a sermon delivered by Dr. Lowry in which he refers to Christian Science as a false doctrine. The one and only way to determine whether or not anything is true or false is by demonstration. A truth can be proved, as it always offers demonstrable evidence of its verity, whereas a falsity is incapable of supplying true or reliable evidence. He who came and established Christianity on earth gave many proofs of the truth of his doctrine, and he said to those who doubted him or the truth of his teaching, "Believe me for the very works' sake," and then he gave that rule whereby mankind may prove whether or not they believe, spiritually understand, the true doctrine, or whether they are following a false Christ: "And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover."

Is our critic able to prove the truth of his work according to the injunction of our Lord and Master,—to "preach the gospel" and "heal the sick"? Christian Science is the life and teaching of Jesus demonstrated. For some forty years its teachings have proven that the Christ is here now, and those who accept him are delivered from the bondage of ma-

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terialism. Today throughout the world there are unnumbered thousands of living witnesses testifying to the healing and regenerating power of Christ, as taught in Christian Science, to elevate and redeem mankind from sin, disease, and death. Christian Science offers mankind a Principle and rule of life which is demonstrable, and this understanding of scientific being proves that God does answer prayer, and that true prayer, a spiritual knowledge of God, man, and the universe, alike reclaims the sinner and heals the sick. For which of these works does our critic stone us?

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[Frank Bell in *Public Ledger*, Philadelphia, Pa.]

If it be true, as stated by the editor of the *New York Christian Advocate*, in remarks quoted in a recent issue, that "vague ideas" taught in some of the churches have turned thousands of persons to Christian Science, is it logical or reasonable to assume that this is discreditable to Christian Science? Does it not, on the contrary, imply that this new teaching has been found by these thousands of persons to offer something tangible in place of the "vague ideas" referred to? There are, of course, numerous reasons for the drift from so-called orthodoxy to Christian Science. One which doubtless has appealed to many earnest persons is the quiet emphasis it places on the fact that an individual who accepts the opportunities its teachings reveal for self-improvement will find no time for criticizing the beliefs of others, which may not be fully understood. Christian Science and "New Thought" could not be associated in an intelligent discussion of either, as they are utterly unlike.

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[John W. Doorly in *Huddersfield* (England) *Examiner*]

In a recent issue your correspondent, the Rev. A. J. Waldron, in commenting on the latest move of the medical profession to introduce hypnotism or suggestion as a curative method in place of the now thoroughly defunct belief in drugs, couples Christian Science with "New Thought" and what he describes as the "power of faith." Will you permit me to state that Christian Science has little or nothing in common with what is popularly known as faith-healing, nor has it anything in common with suggestion of any kind. These systems are one and all based on the action of material sense, and are simply a fresh attempt of this sense to make mankind believe in the presence and power of something besides the divine Mind. *Materia medica* knows that the days of drugs are numbered, and suggestion is its latest departure from its old methods; but both the belief in drugs and the belief in suggestion are simply different phases of the same carnal mind, and cannot save mankind either from sickness or from sin.

Christian Science teaches clearly the omnipresence and omnipotence of that one Mind which is infinite good, and utilizes the understanding of that Mind to destroy the suppositional effects of the carnal mind, called sin, disease, and death. All other systems hope to destroy these effects through a mental process of the carnal mind, which is, of course, a house divided against itself. The Christian Scientist no more uses his own mind in healing his patient than the mathematician uses his mind when he declares that two plus two equals four to destroy the belief that two plus two equals five. He simply states the truth, and this truth, and not the action of his mind, or what he thinks, corrects this error. Just so the Christian Scientist knows the truth about God and man's relationship to Him, and this truth is God's law, and is, therefore, with power to heal and to save.

Mankind are demanding a practical religion and a practical therapeutic system, and no other ought to be offered to them but the religion and therapeutics of Jesus Christ, who came declaring, "Ye shall know the truth, and the truth shall make you free." In this knowing there is no action of the human mind, and no suggestion, but just the actual scientific realization of God's immutable law, before which the false human laws of sin and disease disappear as naturally as the darkness disappears before the light.

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[Editorial note in *Manchester* (England) *City News*]

The crowded meeting in the Town Hall on Tuesday night to hear Professor Hering's address on Christian Science is a proof of the great public interest in that subject, and amply justifies our fully reporting his address in the current issue of the *City News*. We commit ourselves to no opinion on the subject, as it lies outside the range of matters discussed in these columns. But as a local event it possesses some importance, more particularly as the proceedings were presided over by an eminent professor of natural science, whose attitude toward the religion expounded by Professor Hering is decidedly significant.

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[Charles E. Jarvis in *Glendale* (Cal.) *News*]

If one will stop for a moment to consider the meaning of the term Christian Science, the justification for so designating the movement, by its Founder, Mrs. Eddy, will readily be apparent. Webster defines a Christian as "one who believes, or professes or is assumed to believe, in Jesus Christ, and the truth as taught by him." The same authority gives several definitions of science, among which we find, "accumulated and accepted knowledge which has been systematized and formulated with reference to the discovery of general truths or the operation of general laws." Now in order to establish any truth, proof must be forthcoming, and the Christian Scientists measure up to the test applied by Jesus to his followers, "He that believeth on me, the works that I do shall he do also," by healing the sick, reforming the sinner, and binding up the broken-hearted, thereby proving that the divine law or Principle understood and demonstrated by Jesus is likewise applicable in this day to the solution of every human problem.

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[Written for the *Sentinel*]

Healing

BENJAMIN KEECH

Thou dost not need to spend thy life in woe,—
No will but mortals' ever willed it so.
Thou dost not need to suffer and repine,—
A healing grace surrounds thee, all benign.
God is the name of this sustaining power,
Mighty, compassionate, ready every hour;
For God is Love and Life, and only good,
All loving in His tender parenthood.
As darkness disappears when comes the light,
So error is destroyed by pure Mind's might.
In good there is no evil, small or great,
In Life no death, in Truth no lie, in Love no hate.
God ne'er created pain, and He is All,
Therefore He made no plan for man to fall.
Attune thy thought in harmony with God,
And thou shalt wake to wisdom deep and broad.
Thus is all healing done, all good attained,
All error banished, and true riches gained.
Look up, dear child, up to thy Father's throne,—
All good is thine! Arise, and claim thine own.

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Editorial

Seeking Wisdom Aright

In some of the branch churches, especially at the time at which changes in officers are to be made, there often seems to be a great perplexity in regard to the eligibility of certain persons for certain offices. Quite often this uncertainty as to the right course to pursue results in a seeking for the opinion of others, whether these persons are members of the local church or not, and despite the provision of the Church Manual (Art. XXIII, Sect. 10) that "each branch church shall be distinctly democratic in its government, and no individual, and no other church shall interfere with its affairs." Clearly, then, this question of eligibility is a problem to be dealt with by the church or society directly concerned. Instead, however, of giving heed to that sage counsel of the apostle James, "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not," some consult friends in other branch churches, others consult their teachers, and still others instinctively form cliques and endeavor to confirm themselves in the opinions which they originally held.

While it is possible that through these various processes some one may arrive at the right solution of the problem, it is obviously patent that every Christian Scientist should know a better way, in fact the only sure way, to determine upon any course of action, and that a great deal of valuable time and energy is wasted in futile efforts to reconcile the various human opinions thus obtained. The right way is, of course, to seek divine guidance, to give our earnest endeavor to the end that we may have in us that Mind "which was also in Christ Jesus." Of this Mind, this fount of infinite wisdom and loving-kindness, Mrs. Eddy writes on page 492 of Science and Health, "*God is Mind, and God is infinite; hence all is Mind.*" She further writes, on page 275, "No wisdom is wise but His wisdom," and this being true, why not, on all occasions and under all circumstances, seek this Mind for that wisdom which must guide all right action?

When a patient goes to a practitioner of Christian Science, he takes this step because he wishes to have the rule of Christian Science applied to his case, in order that the false beliefs from which he seems to suffer may be destroyed and the truth about God and man made manifest. He would not be able, as a rule, to state his case in just this way at the beginning, but later on, as he gradually through study and demonstration gains an understanding of what Christian Science is and what it has done and is doing for the children of men, this would be approximately what he would say. It is probable, too, that not until he had become well grounded in the teachings of Science and Health, and taken this view of what Christian Science accomplishes in human experience, would he feel himself ready to become a member of a Christian Science church.

In acquiring this fundamental understanding of the truth of being, the seeker after infinite wisdom has learned, among other things, that "all is infinite Mind and its infinite manifestation" (Science and Health, p. 468), and it naturally would be supposed that he would apply this fundamental postulate of Christian Science to every problem with which he might be confronted, whether it be in or out of the church of which he has become a member. He has found that prayer as used in Christian Science is answered, that when he prays aright his prayer is answered just as certainly as day follows night. He has also found that it is best to trust God "with our desires, that they may be molded and exalted before they take form in words and in deeds" (Science and Health, p. 1). In every way, therefore, he is pointed to God, infinite Mind, as his only guide and helper. Why, then, should he trust to the opinion of another mortal and therefore fallible mind to guide him in carrying out the responsibilities with which his church-membership has clothed him? Is it because he thinks that God is unable or unwilling to guide him that he seeks human opinion rather than divine wisdom?

We may learn another valuable lesson from the counsel of St. James. With unsparing plainness he points out the reason for discords and differences of opinion, and then says, "Ye ask, and receive not, because ye ask amiss." If the prayer we offer in our search for guidance conforms to that which Mrs. Eddy has outlined in the opening sentence of Science and Health, we cannot ask amiss. If we have gained that sense of "unselfed love" whereby we have cleared our thought of all personality or the indulgence of personal love or dislike, then we are in a position to be guided to decide both wisely and well in all matters. If we truly turn to God for wisdom, we may be sure that what will best serve the interests of the cause will be the basis of our decision in every instance, and there can then be no mistakes to retrieve and no occasion for regret.

ARCHIBALD MCLELLAN.

Redemption

THE word redemption, as understood in Christian Science, gains new significance and value as the spiritual process indicated by it becomes better understood. The word and its derivatives may be found from Genesis to Revelation, and a study of these in the light of Christian Science lifts thought above material sense, with its pains and penalties, up to the freedom which belongs to all of God's children. According to Webster, to redeem is "to ransom, liberate, or rescue from captivity or bondage, or from any obligation or liability to suffer or to be forfeited, by paying a price or ransom." The first Bible reference on this subject is found in Genesis, where we read that Jacob in blessing the two sons of Joseph said: "The Angel which redeemed me from all evil, bless the lads." This, taken in the light of Mrs. Eddy's interpretation of angels, presents a far-reaching truth; it signifies "God's thoughts passing to man; spiritual intuitions, pure and perfect; the inspiration of goodness, purity, and immortality, counteracting all evil, sensuality, and mortality" (Science and Health, p. 581).

In following this thought throughout the Scriptures we find many statements which declare that God redeems men from death and the grave, as well as from sin and sickness, from "the power of the sword" and from "the scourge of the tongue." It is significant that at the very time when redemption is most needed,—when error is at its worst, when defeat seems inevitable,—the divine aid is at hand. Christ Jesus prepared his disciples for times of perplexity, "men's hearts failing them for fear;" but he also said, "When these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh."

In pondering this subject, Paul's statements regarding the redemption of the body, as given in the eighth chapter of Romans, are of deep import to students of Christian Science. He reminds us that "the whole creation groaneth and travaileth in pain together until now," and he adds that even those who "have the firstfruits of the Spirit" are waiting for something, and that it is "the redemption of our body." He also says that in this struggle we are helped in the only way

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and by the only means which can redeem,—not by drugs or surgery, but by the power of Spirit, God, teaching us "what we should pray for as we ought." This surely brings us very close to Christian Science!

Some unfortunately suppose that Christian Science leads us to ignore the body, but this is a mistaken view of its teaching and practise. The redemption of the human mind and body begins the moment that truth is accepted by one as a remedy for the ills which afflict mankind, and the work of the Christian Science practitioner is to lift thought above mortal sense, up to the true consciousness of man's being as the likeness of God. It should not be forgotten that this lifts one above bodily consciousness into mental freedom and spiritual power, and the price paid for freedom is the surrender of material and sensual belief respecting man for the Christ-ideal of being and doing. Mrs. Eddy says, "Rightly understood, instead of possessing a sentient material form, man has a sensationless body" (Science and Health, p. 280). Sensation in the body implies a diseased tendency. Even on the human plane we are not conscious of heart, lungs, eye, or ear, unless mortal mind is offering a report of some discordant condition, and the remedy for this is to lift the discordant thought from the body, or, as the Master has bidden us, "Look up, and lift up your heads."

One thing is sure, namely, that full redemption is promised and provided! Is it being realized? Christian Scientists are ready to answer this affirmatively in the ratio of their faithfulness to this truth taught them, and with inexpressible gratitude to God for the truth that makes free from fear, disease, and sin, they echo Job's triumphant outburst, "I know that my redeemer liveth"!

ANNIE M. KNOTT.

"Think on these things"

THE vigor and commercial progressiveness of the western world, the abandon with which great business enterprises are entered into, and the ever-increasing habits of luxurious living with their multiplying demands for sense excitation,—all these certainly tend to relegate the cultivation of the meditative mood to the background. While the energy, the go-aheadativeness of our times is accomplishing much that is good and praiseworthy, nevertheless, if permitted to rule, it would banish the calm and quiet of that nobler living whose products have a value above rubies, though unnamed in trade catalogues and unlisted at the bourse. In its golden age Athens was no less famed for its "retreats of the thoughtful" than for its temple-crowned Acropolis, and when these groves were abandoned, the fluted columns of her greatest achievements began to crumble. The Master's habit of going out upon the hills alone, evidenced his recognition of the fact that every true life must pay unfailing tribute to meditation, and only they can follow him to the heights who have learned to love the moments when they are alone with God.

The steadiness and purity of the spring's outflow always tell us of a hidden sea, and no less surely does every large-giving life tell of an unbroken communion with the deeps of Truth, its comradeship with thoughts too great for utterance. Through the vision of the son of Amos it was written, "Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee;" and Christ Jesus but rephrased this thought when he said, "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you." The heart of faith is communion, and the strength of a man is his daily consciousness of and reliance upon the divine presence.

It has been well said, that "without great spaces of silence there can be no deep thought," and the end and achievement of the Christ-teaching as interpreted in Christian Science is to silence material sense, to institute and promote the contemplative spirit, to realize, as Mrs. Eddy has written, that "God unites understanding to eternal harmony;" that "the calm and exalted thought or spiritual apprehension is at peace" (Science and Health, p. 506). The student of this Science immediately enters upon a more thoughtful and mentally self-governed life by virtue of his recognition that the world-problem is his problem, and that it can be solved only as he comes to understand for himself the Principle and rule of Science, and applies his knowledge with patient persistence to the elimination of every error of belief. Moreover, as the light of Truth dawns upon consciousness and the ills attendant upon one's own passing false sense fade away, he begins to speak with assurance and authority, and the way is speedily opened for that ministry to others which is the duty and joy of every Christlike man. He is thus stimulated to increased thoughtfulness, that standing for Truth's presence and power which is effective prayer.

In many other ways the study of Christian Science conduces to the thinking habit, especially in that it puts things in their right perspective and answers and encourages honest inquiry; thus furnishing a key to experience, and becoming the interpreter of all things. The fundamental truth of being is now brought into healing touch with every object of attention, and especially every object of need, until the impulsion to turn from the seeming of sense to the substance of Spirit becomes instant and effective in every event and situation. To live a spiritually thoughtful life is to escape from the enslavement of material sense and dwell "in the secret place of the most High;" it is to sustain an illuminating and corrective relation to the whole range of human experience; it is to grow in grace day by day, and prove true the word of Scripture which says, "In quietness and confidence shall be your strength."

JOHN B. WILLIS.

Among the Churches

Current Notes

MINNEAPOLIS, MINN.—Fifth Church, which is located immediately across from the university campus, has let its contract for the superstructure. The church has been worshiping in the vestry, which was fully equipped with reading-rooms, and this now marks the next step forward to the completion of the entire structure.

Sixth Church has just consummated the purchase of additional property to furnish a suitable approach to the church. This purchase gives a commanding location in one of the most important residential sections of the city, as well as on the principal street railway thoroughfare. The superstructure of the church is now completed, and plans are being made for the letting of the contract to finish the interior. Services are being held in the vestry auditorium, which is already finished, and which accommodates in the neighborhood of five hundred people.—*Correspondence.*

OAKLAND, CAL.—A new Christian Science church is to be built at Twenty-third and Valley streets, to take care of the overflow congregation from First Church of Christ, Scientist. A lot 100 by 115 feet has been purchased for ten thousand five hundred dollars, and plans are being prepared for the building. The First Church building at Franklin and Seventeenth streets seats but seven hundred, and the average attendance at services there now is more than eight hundred.

San Francisco Evening Post.

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The Lectures

Boston, Mass.

Prof. Hermann S. Hering delivered a lecture on Christian Science Monday evening, Dec. 29, under the auspices of The Mother Church, The First Church of Christ, Scientist, in Boston, Mass., in the church edifice at Falmouth, Norway, and St. Paul streets. John C. Lathrop, the first reader, introduced Professor Hering. Mr. Lathrop said in part:—

A lecture to be delivered on Christian Science is of universal interest to many persons. And the prospect of being shown the way to obtain true happiness, to maintain good health, and to gain spiritual understanding, is the sum total of honest human endeavor, and is the day-star which attracts to Christian Science all classes of people.

The large and bright audience gathered here this evening is evidence of a spontaneous and universal desire to know the truth and the way to present salvation, and the means to know God and His divine laws aright. Many thousands of people have found that Christian Science reveals this way, and our lecturer of this evening is strongly qualified by teaching and by practise to elucidate to us this subject.—*The Christian Science Monitor.*

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Santa Cruz, Cal.

Knight's Opera House was filled by an appreciative audience to listen to a lecture on Christian Science by Frances J. Flinn, M.D., who was introduced by Miss Ada Niche, first reader, as follows:—

Many ages ago Job, yearning for God, said, "Oh that I knew where I might find him that I might come even to his seat." This longing cry has echoed and re-echoed down the centuries, and in every age there have been many earnest seekers after God. The quest of the human heart has ever been to find the origin of man, to solve the purpose of its existence, and to know its destiny. Consecrated Christian men and women have made the solution of this problem the grand aim of life, but still the cry goes up, "Oh that I knew where I might find him," and the weary search goes on. Deep in the human heart is the conviction that to find God would be to find Life, Truth, Love, and that finding Him would be the remedy for the woes and fears that beset mankind, and something of heaven would be realized. But where shall He be found?

About forty years ago the truth was revealed to one who had sought long and earnestly for God, the truth of which Jesus said, "Ye shall know the truth, and the truth shall make you free." This truth was given to the world through the Science of Christianity, and was named Christian Science. The students of this Science, following the teachings of their Leader, know that they have found God, and something of His omnipotence and omnipresence has been realized by them through answered prayer, that has brought to them better health, more happiness and spiritual peace. Those who have experienced these blessings earnestly desire others to know this truth that makes free, and it is to help us to understand it better that the services of the evening will talk to us about Christian Science.—*Santa Cruz Sun.*

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Sabinal, Cal.

The services of Judge H. A. Peters in introducing Judge [illegible] Smith at a lecture on Christian Science given at Sabinal, Texas, were as follows:—

In introducing the speaker of the evening, I would state that I am not a Christian Scientist. About twenty-six years ago, when Christian Science was called to my attention, I smiled; years later, when friends again discussed it with me, I was still intolerant; today, I am a student of the subject, and know, from contact with many friends and members of my own family who are deeply interested in this teaching, of the great results accomplished. All mankind is seeking something better, and deep down in the hearts of men and women there is a desire to know the truth, that they may be set free from their own beliefs and conditions. Anything that elevates or tends to uplift mankind is of interest to us. We are prone to use every effort for our financial advancement and in the performance of our daily duties. If we should give a proportionate amount of time to the study of those things which vitally affect our lives here and hereafter, we would become profound students of all subjects pertaining to our religious welfare.

It gives me great pleasure to introduce to this audience the whose words and whose efforts and whose teachings are intended to be for the benefit of every citizen of Bakersfield, and all those with whom any of them may come in contact hereafter.—*Correspondence.*

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Portland, Ore.

Richard Young delivered two lectures on Christian Science. He was introduced at the first lecture by Frank W. Wiers, who said in part:—

It is the aim of this lecture to set forth the truth of Christian Science, and you are invited to investigate and see for yourselves. We know that Christian Science is true because it does heal, and we have abundant proof bearing this point. There is no other agency in the world that is so successfully relieving and healing sick and suffering humanity.

The introduction by Thomas R. Reed at the second lecture was in part as follows:—

The test of efficiency is being applied to religion, and it is meeting tests. Religion, which has generally been considered a Sunday institution, is beginning to take its place as a practical, common-sense part of our everyday business and home affairs. The trend of thought is away from evil and toward good, and man, who has always believed himself subject to sin, sickness, and death, the object of circumstance and chance, is coming to learn through the activity of right living how to live a life of good deeds. And what is bringing about this wonderful and spiritual awakening? It is the same healing truth which Jesus taught and practised. Ancient scriptures say that is bringing about this change.—The truth that has neither end nor beginning and never will have an ending. The truth that was not for a few centuries, but was discovered, or uncovered, by Mrs. Eddy, who named her discovery Christian Science, meaning a knowledge or knowledge of Christ.—*Correspondence.*

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Cleveland, Ohio.

In introducing Virgil O. Strickler to an audience which filled the seating capacity of the Denniston Theater, E. C. Simpson, first reader of the local Christian Science church, said:—

I know that a large proportion of this splendid gathering are those who are not known as Christian Scientists, therefore your presence is particularly appreciated, as it indicates a willingness on your part to learn of the Christ message of Truth from the view-point of Christian Science. Your presence also symbolizes that world-wide yearning for something better than has ever before come into your experience.

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The quest of the world is for some quality of health which will supplant sickness; for some degree of harmony which will dethrone discord; for the element of ease which will break the unrest of disease; in a word, the world's longing is for that "peace of God, which passeth all [human] understanding." Christian Scientists believe they have found the way; those of them who have been healed of sin and sickness, know they have.—*Correspondence.*

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Butte, Mont.

A lecture on Christian Science under the auspices of First Church of Christ, Scientist, was given at the Auditorium. The lecturer, Prof. Hermann S. Hering, was introduced by Eugene Hill, who said:—

Your presence here is an indication of your desire to learn more about Christian Science, the most valuable and beneficial discovery ever revealed to humanity. Those who listen with a receptive thought to the spiritually spoken word, receive benefits not only of spiritual enlightenment, but in no small degree experience healing of physical and mental discords. Those who, toiling and struggling, have come to the fork in the road, not knowing which way to turn in life's battle, need hesitate no longer, for this is an hour of awakening. They need stand no longer in doubt and fear, for the right way will be made plain by the message which the speaker brings.—*Correspondence.*

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Kalamazoo, Mich.

Willis F. Gross lectured on Christian Science in the Academy of Music. He was introduced by J. Charles Ross, who said in part,—

Christian Science as taught and practised by Mrs. Eddy stands before the world today an undisputed truth. I do not believe there is a man or woman who has honestly, earnestly, and without prejudice investigated and studied Christian Science without receiving great benefit and uplift. I do not believe there is one who has so studied that would condemn or criticize it. There are those, however, who criticize what they think Christian Science is; indeed, it is with some embarrassment that I look back upon the past, when I too criticized what I thought Christian Science was.—*Correspondence.*

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Christchurch, New Zealand

In the King's Theater, under the auspices of First Church of Christ, Scientist, a lecture on Christian Science was given by William R. Rathvon. The lecturer was introduced by the mayor, Mr. Holland, who said that personally he had no knowledge of Christian Science, but he felt sure that before the evening was over he would have some idea of the purport of the teaching. For his part, he was always ready to help forward any work which had for its object the uplifting of humanity, and he felt certain that Christian Scientists had that end in view. A proof of their faith was the fact of their having brought a lecturer from so far, which must have been a large expense to so small a community.—*Correspondence.*

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St. Paul, Minn.

Henry Deutsch, in introducing Bicknell Young, who lectured in the Auditorium on Christian Science, said in part:—

The message of Christian Science that we will receive this evening is the message of freedom. It is that message, that promise, that gift which was given to us and to the whole world by the Master when in answer to the great cry of human need he said, "Ye shall know the truth, and the truth shall make you free." Now many of those who have questioned Christian Science have said: "Why Christian Science? The Master's message is that which is being delivered by all of the churches in Christendom." In the Christian Science text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, we find on page 174 the answer to this question, which is a key-note to Christian Science: "Truth is revealed. It needs only to be practised." It is the method of practising truth, and the results and demonstrations thereof, as proven by thousands upon thousands of cases of healing and redemption through the ministrations of Christian Science, that constitute the peculiar message of Christian Science to this age and to those which shall succeed it.

Correspondence.

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Lectures to be Delivered

Astoria, Ore.—William R. Rathvon, Astoria Theater, 8 p.m., Jan. 29.

Bath, N. Y.—Willis F. Gross, Court-house, 8 p.m., Jan. 26.

Bellevue, Ohio.—Clarence W. Chadwick, High School Auditorium, 8 p.m., Jan. 29.

Bradentown, Fla.—Bliss Knapp, Warren Opera House, 8 p.m., Jan. 27.

Chicago, Ill. (Eleventh Church).—Clarence C. Eaton, Logan Square Auditorium, Logan and Kedzie boulevards, 3 p.m., Jan. 25, and 8 p.m., Jan. 27.

Cleveland, Ohio (Second Church).—Clarence W. Chadwick, Grays Armory, 3 p.m., Jan. 25.

Dover, N. J.—Bicknell Young, Playhouse Theater, 8:15 p.m., Jan. 25.

El Paso, Texas.—Virgil O. Strickler, Church Edifice, Montana and Stanton streets, 3 p.m. and 8 p.m., Jan. 25.

Gloucester, Mass.—Rev. William P. McKenzie, City Hall, 8 p.m., Jan. 27.

Key West, Fla.—Bliss Knapp, Church Edifice, Division and Georgia streets, 8 p.m., Jan. 29.

Mason City, Iowa.—Bicknell Young, Cecil Theater, 3:30 p.m., Jan. 18.

Newark, N. J. (Second Church).—Bicknell Young, Shubert Theater, 3:30 p.m., Jan. 25.

Pasadena, Cal.—Virgil O. Strickler, Church Edifice, Oakland avenue, 8 p.m., Jan. 29.

Phœnix, Ariz.—Virgil O. Strickler, 8:30 p.m., Jan. 27.

Portland, Maine.—Rev. William P. McKenzie, City Hall Auditorium, 8 p.m., Jan. 29.

Portland, Ore. (Second Church).—William R. Rathvon, edifice First Church, Everett street between 18th and 19th streets, Jan. 26 and 27.

Richmond, Va.—Bicknell Young, Academy of Music, 8:30 p.m., Jan. 30.

Ridgewood, N. J.—Bicknell Young, Church Edifice, corner Washington place and Franklin avenue, 8:30 p.m., Jan. 26.

Riverside, Cal. (First Church).—Virgil O. Strickler, Loring Theater, 8 p.m., Jan. 30.

Saginaw, Mich.—Clarence W. Chadwick, Academy of Music, 8:15 p.m., Jan. 27.

Scranton, Pa.—Willis F. Gross, Masonic Temple, 326 Adams avenue, 3 p.m., Jan. 25.

Seattle, Wash. (First Church).—William R. Rathvon, Moore Theater, 2:30 p.m., Jan. 25.

St. Petersburg, Fla.—Bliss Knapp, Auditorium, 8 p.m., Jan. 26.

Tampa, Fla.—Bliss Knapp, Tampa Bay Casino, 3 p.m., Jan. 25.

Tucson, Ariz.—Virgil O. Strickler, Church Edifice, 8 p.m., Jan. 26.

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Testimonies of Healing

It is with a heart overflowing with gratitude for all that Christian Science has done for me, and for what it is still doing, that I give this testimony. About sixteen years prior to coming into Christian Science, I was suffering from a stomach disorder and headaches. I was troubled so greatly that for a period of about twelve years I was unable to eat anything during the morning, and later in the day I could eat only certain kinds of food; furthermore, the very least occurrence would upset my nerves to such an extent that I lost control over myself. I consulted various physicians, among them noted specialists, and even took a trip to Europe with the hope of being cured. About two years ago, one of the most noted specialists said that the only thing left for me was to undergo an operation, and that with the hope of living only a few months afterward.

The day before I was to be operated upon, Christian Science was brought to me. Although I had no faith in this teaching, the proposal was made to postpone the operation for at least one week; but I made it two weeks, for I had suffered so many years that I was willing to do that. I was given absent treatments, and after a few days I was able to eat my first hearty breakfast. I certainly enjoyed it. My healing was not, as in many cases, instantaneous; on the contrary, it was very slow. As the friend who gave me the absent treatments lived so far from us, in another city, I went to a practitioner in New York; and I was so much improved in about five visits that I decided to have the treatments continued through my daughter, who had advanced far enough in Christian Science to help me. I can now say that I am fully healed of all my ailments, and that I have never felt better in my life.

Not alone for the physical healing in Christian Science am I thankful, but for the spiritual uplift, for the understanding of this wonderful truth, and for the harmony and love it has brought into my home. I am thankful to the friend who first mentioned Christian Science to me, also to every one that has helped, but above all to God, the giver of all good; and I am deeply grateful to Mrs. Eddy, who has led us to Truth.

Robert W. Goldman, Astoria, Long Island, N. Y.

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I am glad to testify to the healing power of Christian Science. When I was fourteen years old, I was very ill. My physician was puzzled as to the proper treatment, for it was a condition then new to *materia medica*. A few cases among women had been known, but never a case of a child so young. I was many months recovering, and although my general health was good thereafter, I was left with an organic disturbance from which I suffered much. Just ten years later I had the same condition to meet again. By this time the method of removing the organs affected was well established, since it was no longer an unusual thing to hear of a woman afflicted as I was. I refused to be operated upon, and again was many months in recovering, for there was added to this trouble a partial paralysis of the lower digestive organs, and my general health was not so good.

Some time later, while living in the Southwest, I had a complete nervous collapse. Then followed stomach and heart trouble, and many other serious disturbances. Feeling that the high altitude affected me, we removed to a lower one, going to a small town in Ohio. Although I was under a physician's care much of the time while living there, I was in a very wretched state when we came to Chicago some four years later. After being under the care of five physicians within the next three years, two of whom were specialists, I was told by the last specialist, that as I would not consent to an operation he could do nothing more for me; that even if I should consent, he could not say that I would ever be well again, and he admitted that I might not survive the operation.

At this point I turned to Christian Science. I was healed of the paralysis with the second treatment, but the other conditions yielded more slowly. As I see now, these conditions were met in proportion as my understanding grew. I had worn glasses most of the time for seven years, but have had no need of them since the first few months of the study of Christian Science. I was also healed of a diseased condition of the gums. Never having been much interested in religion, although I was for a short time a church-member, and coming to Christian Science purely for the healing, I was much surprised when I found I had not only regained my health, but I had found a believable, lovable religion as well. While I am grateful for this physical healing, my real gratitude to God, and my thankfulness to our Leader, is for the spiritual awakening, which is the real healing, for the uplifted and regenerated thought of which this physical healing is but one of the "signs following," or the proof of the truth of it all.—Mrs. Minnie Baker, Chicago, Ill.

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[Translated from the German]

I gladly join other grateful ones in witnessing to the benefits which it has been my privilege to enjoy in Christian Science, with the hope that my experience may prove a blessing to some of my fellow beings. Six or seven years ago I was informed by several physicians that I had no prospect of ever regaining my health. Our family physician, a medical man of high repute, told me after a long period of treatment that investigations and researches extending over years had failed to reveal a remedy for the disease from which I was suffering. Christian Science found me in this condition, and I was healed in a short time. Naturally I took great interest in what had healed me, the deep value of which I realized. I read *Der Herold der Christian Science* and other German Christian Science literature assiduously, in connection with the Bible, and through the study of the Lesson-Sermons the Bible appeared to me in a new light. I learned to love it, instead of laying it aside as formerly, when I failed to experience healing according to the glorious promises contained therein.

Not long after my healing, conditions presented themselves which were so subtle and insidious that I believed them harmless at first, and having no suspicions whatever, I continued with my reading. Gradually the error became apparent to me, and I saw that I must resist it; but the measure of understanding which I had gained was not sufficient to defend myself, and this led me to attend the Christian Science services in Zurich once a week, as none are held in our canton of Aargau. But the more I tried to shield myself, the more persistent the error seemed to be, and the distressing conditions which ensued caused me to become alarmed. Work in Christian Science was taken up for me in a loving way, but it all seemed to be of no avail. There was no evidence of healing, yet I received a measure of consolation which was very much needed, as I might otherwise have fallen into despair.

My journey in the wilderness lasted over a year, and my patience was sorely tried; but at a time when I least expected it, healing came, and in such a wonderful way that I could never have imagined anything like it. I knew that I was standing on holy ground, and a higher sense of peace came over me. In this moment I believed every error to be overcome, but erelong the inharmony manifested itself again, and it meant many struggles, though at times it seemed impos-

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sible for the error to touch me, till finally I experienced the joy of seeing the powerlessness of evil, as taught in Christian Science.

I can now say that I would not have missed these experiences even if I could, for they led me out of my false beliefs and useless health theories into a better understanding of God, whom I have learned to love and to trust. I am deeply grateful for the benefits bestowed upon me by our heavenly Father in transforming my life and bringing happiness into it, and I also think of Mrs. Eddy lovingly and gratefully for the exalted work which she achieved for humanity.

FRAU SCHATZMANN-DAMBACH, Brugg, Ct. Aargau, Switzerland.

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I have had abundant proof that the power of God as taught in Christian Science heals the sick. I had been more or less of an invalid for twenty years, and in September, 1911, having been unable to sleep for a fortnight, my friends as a last resort asked for help in Christian Science, which was kindly and lovingly given me. The practitioner put me in the right way, and I have been kept in good health for over a year.

My case has created much interest in Christian Science among my friends and acquaintances, and I have also been enabled to help many. I have a heart full of love to Mrs. Eddy and to all Christian Scientists.

MARY M. COOPER, Harrogate, England.

✧

In May, 1892, so wonderful and beautiful was the revelation of Christian Science to me that I could never find words adequate to express it. For ten years I had studied the Bible prayerfully, with deeply earnest longing for an understanding of the Scriptures, and often wondered why the loving Father did not hear or answer my prayers. I was a professing Christian, but not at all satisfied, because I could not say that I knew I was a Christian, as I often heard others say they knew they were. It was while traveling in California with my husband, who was seeking health, every other means for relief having failed, that Christian Science found us. In conversation with a Christian Scientist, the first one we had ever met, among other statements which she made was this: "Do you not think we have today the same Christ-principle that Jesus had?" Immediately our thought was illumined with the light of Truth, my husband's face beaming with brightness, while only a moment before it was dark with despair. Then I could say with joy that I knew myself to be a child of God, because of the peace, rest, and calm that came to me, all of which nothing but Christ, Truth, can give.

While reading Science and Health, my husband was healed of severe illness supposed to have been caused by overwork. He was also afflicted with a stomach trouble, and mental depression bordering on despair. After dieting a long time, he was finally reduced to the verge of starvation; but with the help of a Christian Science practitioner for about six weeks, he was healed, and began to eat anything he wished, and has remained well ever since. He is now in better health than ever before, weighs more, and does better work as an accountant than he ever did.

I have witnessed the healing of many physical diseases said to be malignant and contagious, as well as seen the appetite for alcohol and tobacco destroyed. I myself have been healed of severe headaches. While my experience is beautiful, the path has not been one of flowers. I have learned in a measure the meaning of these lines of our Leader (Message for 1902, p. 19): "Are earth's pleasures, its ties and its treasures, taken away from you? It is divine Love that doeth it, and sayeth, 'Ye have need of all these things.' A danger besets thy path?—a spiritual behest, in reversion, awaits you."

We are surely grateful for physical healing, and above all for the spiritual illumination that Christian Science gives us, showing us how to solve all our problems of life. For the good received from the *Sentinel*, the *Journal*, and the *Monitor*, I desire to say I owe a debt of love to the faithful editors who are so efficiently serving the cause of Christian Science. I send this with a heart full of gratitude and praise to God for blessings that have come to me through Christian Science, and to our Leader I owe a debt of unspeakable love.

MRS. NORA M. CASE, Los Angeles, Cal.

It is with a heart full of thankfulness to God, and gratitude to our dear Leader, that I confirm the above testimony sent by my wife. I gladly witness to the perfect health, peace, and joy that have been mine since I accepted Christian Science.

GEORGE A. CASE, Los Angeles, Cal.

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I was healed through Christian Science treatment of kidney disease over five years ago, and there has been no recurrence of the trouble. I had suffered about two years, and had given up medical treatment, when a Christian Scientist friend, on hearing of my illness, gave me an idea of what Christian Science is and directed me to a practitioner. Inside of two weeks I was in perfect health. This was so wonderful to me that I continued with the practitioner another week, to find out, if I could, how I had been healed, when to my surprise all desire for liquor and tobacco left me without my even having had a glimpse of the fact that Christian Science is so far reaching. I had used tobacco a great deal for about eight years, and began with the occasional use of liquor when about twenty years of age, continuing this course until, at the age of twenty-seven, I wished I had never tasted it.

Christian Science has enabled me to meet and master many problems which I never before dared to face, and I am very thankful for the protection and help it affords.

DAVID J. MACAULAY, Dorchester, Mass.

✧

For about two months in the spring of 1912 I struggled with a very painful and annoying ailment, a form of rheumatism. I applied my understanding of Christian Science to the best of my ability and had at least two weeks of treatment by a faithful practitioner, but the trouble did not yield. Most of the time it seemed almost impossible to perform my necessary duties, and I could get but little rest at night. A student of Christian Science and I spent a night together at the home of a mutual friend, and I was led to mention my trouble to her, not, however, asking for or receiving treatment. She talked to me for a while, voicing the truth clearly and firmly, and I knew that it helped me, for my thought was so uplifted that I was able to realize clearly the power of divine Love and the powerlessness of evil. A few hours later I knew that I was completely healed. The disease had simply vanished into its native nothingness. I was so glad and grateful that I returned the next day to give thanks.

HATTIE SCOTT, Bad Axe, Mich.

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Thinking that my experience may help some one else, I wish to write about the healing of my baby girl. She was of premature birth, weighing only three pounds, and was constantly under a doctor's care; but at the age of three years she could not walk. The physicians were unable to help her, though they said she might outgrow these conditions. When a kind friend advised me to try Christian Science, I con-

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...ended, and the child was healed, for she walked across the room while the practitioner was at our home. We have overcome many other ills through Christian Science, and are indeed thankful to God for the many blessings we have received. My daughter is now five years old, and she is growing stronger all the time. — Mrs. Mooney, Denver, Col.

✦

I wish to express through the Sentinel my gratitude in part at least for what Christian Science has done for me. I had suffered ever since childhood with headaches, for which I had taken so much medicine that my stomach became too weak to bear anything. When I had a severe attack the doctor would give me a hypodermic injection, and I would hardly be over one of these before I had another. For a number of years I suffered in this way, and quite often. [illegible] and I had a very severe attack, and the doctor kept me [illegible] I was in bed. [illegible] I was [illegible] I was [illegible] I was

pronounced my case hopeless, and somehow all our friends and the village people were under the impression that I was not likely to live long.

About this time a friend from a near-by town came to see me, and advised me to go to a man who, he felt sure, would do me good. I inquired what kind of treatment I should receive, and he said it would be what Christian Science gives; but I was no wiser than before, as I did not know what this meant. He left a copy of the *Journal*, and its perusal brought me hope and joy. I decided in a day or two to see a practitioner, but I suffered much on the journey there. However, both my wife and myself had a mountain of trouble destroyed at that first visit, and we left the office quite happy. I may say that I was healed of the stomach trouble right then, for I began to eat anything that was put before me without any ill effect whatever. I also gained strength, and in a few months I weighed more than I ever had in my life. The sense of nervousness was not destroyed so quickly, but I resumed my work after seven or eight weeks' treatment, though I continued with the practitioner for two weeks longer. I have taken no medicine since that time, and I have not missed a day from work on account of the old complaints; then, too, I can do more work with less fatigue. I do not have colds as I did formerly. All this, with many other benefits, means to me more than words can tell, as it does to my wife and four children.

I derive much pleasure and help from the *Sentinel*. I also feel that I could not afford to be without *The Christian Science Monitor*, it is such an instructive, interesting, and constructive daily newspaper. I am truly grateful to the Discoverer and Founder of Christian Science.

M. N. WATMUFF, Linwood, Pa.

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With a thankful heart to our heavenly Father, I give this testimony. Some years ago I hurt my back, supposedly by heavy lifting, and in consequence endured much pain. At times I could not even walk, and I suffered from rheumatism and nervousness as well; but I am deeply grateful for having been healed through Mrs. Eddy's teachings as demonstrated in Christian Science.—MRS. JOHN TURNOW, Detroit, Mich.

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[Written for the *Sentinel*]

Love "thinketh no evil"

ISLA PASCHAL RICHARDSON

LOVE knows no fear, no anxious dread.
In conscious courage, Love, each hour,
Is proved omnipotent, supreme.
Love knows no fear, for Love is power!

No hate can Love's idea know.
Before its light all hate must fall,
Since light no place for darkness hath.
Love knows no hate, for Love is All!

Love knows no death,—activity
Of good doth never cease, and strife
Harms not th' eternal sons of God.
Love knows no death, for Love is Life!

Love knows no ill, for harmony
Is Love's behest. Our Master trod
The path of Love and conquered all.
Love knows no ill, for Love is God!

From Our Exchanges

[Rev. C. S. Mills, D.D., in *Hartford Seminary Record*]

Now no intelligent student of the gospel can fail to see that the mind of the Master beheld a vision, the most glorious of which man has ever conceived. He called it the "kingdom of God," meaning sometimes the rule of God in the individual soul, but often that ideal social order where God in love and light shall rule in every heart, and men, reflecting the divine light and filled with the spirit of divine love, shall give themselves with abounding joy to serve one another. This divine plan for mankind, devised by his matchless wisdom, set forth preeminently in his teaching, illuminated with the splendor of his optimism, empowered by the gift of the Spirit, abides as the summary of his commands. However remote it may seem from the present-day attainment, it can never be classed as a Utopian dream, for Christ's seal is upon it. It is no momentary picture, to fade away in the heavens like the stars before the sun when a greater day of culture comes on, for it shines with the divine glory which can never be eclipsed; it cannot be swallowed up like the setting sun in the darkness of some night of human need, for God cannot be defeated. It abides, it compels, and it inspires. Beholding that glorious vision, the efficient minister will be obedient to it. He will lay out his course according to its light. Whenever he prays, "Thy kingdom come," he will remember the quality and dimensions of the kingdom for which he prays, and that no prayer is sincere which the suppliant does not himself seek to answer.

[*The Christian World*]

Every week brings its new sport, its new fashion. There is an unparalleled cult of luxury. Our hotels, our steamships, our railway carriages, are full of new inventions in comfort. The world was never so well off. Would any one say that with all this there has been a commensurate increase in joyousness? Never since man began has the croak of the pessimist, the wail of the discontented, been so insistent. And the reason is not far to seek, for all this is simply to begin at the wrong end. The something added, that is of real consequence here, is a something added to ourselves, a something that comes not from without, but from within; or where it is from without, is from above us, and not in the things around us. It is in the development of character, in an increasing clarity of vision, in an insight that goes through the apparent down to life's bottom, fundamental values, that we reach the genuine satisfactions; that we learn to say, How good life is! To have cultivated in yourself the faculties of faith, of hope, and of charity; to have discovered the enduring joy of ordered industry; to have found the beauty of things simple and common; to have struck on the magnificent ideas that lurk behind the every-day facts,—all this may have made no great difference to your banking account; it will have made all the difference to your appreciation of life.

[*The Christian Work and Evangelist*]

Jesus believed that man had divine capacity, but was little until the divine could be poured in. The task of Jesus was to pour this divine fulness into the littleness of men's lives. The gospels are partly the story of this divine achievement. Dr. Bruce has called Christ's ministry "the training of the twelve." The training largely consisted in teaching them how to open their hearts to be filled with the divine plenitude. The transformation of the twelve under this infilling process is the miracle of the gospel; for little men became big, selfish men became impassioned of humanity, a timid Peter became

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the fearless preacher to a hostile world, the boy John became the seer of eternity. He hath put eternity into their hearts, any man might have said of the work of Jesus with his disciples.

[*Pacific Christian Advocate*]

The needs of our time are not so much intellectual as spiritual; not so much theological as religious; not so much theoretical as experimental. Great things have been done in the field of the philosophy of religion. Admirable things have been accomplished by sheer intellectual effort. Attempts have been made to construe God in terms of philosophy; to probe the relationships of Christ with the Father; to circumscribe the atonement within the compass of logic and rhetoric. There has been minute dissection of the spiritual experiences of ourselves and others. We have sought the philosophy of prayers and attempted to construe it as a higher order of telepathy. The religion of adolescence, of maturity, and the varieties of religious experience have had their apostles. We have had scientific demonstrations of an after life. But—have these speculations concerning God driven men to seek closer fellowship with Him? Has our analysis of the person of Christ drawn the whole world's heart out to love him? Has our theory of sin resulted in making men loathe it the more, and cry out to be delivered from the body of its death? Has our philosophizing about prayer led men to erect midnight altars of prayer for the dying souls of the people? Have our elaborate analyses of the atonement added beauty and winsomeness to the cross? Has our dissection of our brother's soul altogether cured our indifference to Jesus' distress?

Theories on these things, whether conservative or radical, are of course inevitable; but there are matters at present more important. Far better, whatever our theory of God, that we know Him by personal fellowship. Better than any theory of prayer is practical experience of its efficacy. Better than any philosophy of the atonement is the sense of sins forgiven. Better than any description of Christ in the terms of theology is the consciousness that he is formed within us the hope of glory and the Lord of life. We need to remind ourselves, as followers of Christ, that spiritual life is begotten only of spiritual life.

[*The Christian Intelligencer*]

Despite the coming of the Prince of Peace to our world centuries ago, what absence of peace and consequent unrest still abound! The spirit of discontent is everywhere. People seem dissatisfied with themselves, with what they are and with what they have; dissatisfied with their surroundings, occupations, and holdings. The great evil of discontent is entirely too prevalent among men. The trouble is, they do not seek for peace and contentment in the right direction and at the supreme and only source. These possessions and blessings can be theirs only when they bring themselves into harmony with the Prince of Peace. He will show them the face of the Father. Only through him can they have peace with God, peace with themselves and their fellow men, that peace which "passeth all understanding."

[*The Advance*]

No one of us can pretend to be satisfied with the past; and no one of us who is honest and sincere can desire not to do better in the future. One thing is perfectly certain,—we shall not do better without effort; and we shall not do better without the help of God. Let us be thankful that the past has been so good, and then, not as though it had been good enough, or we had been worthy of its goodness, let us press forward. Yesterday is past; a new day has dawned. Let us wake and greet it.

Special Announcements

From the Publisher of Mrs. Eddy's Works

THE CHRISTIAN SCIENCE TEXT-BOOK, "SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES."—For styles of bindings and prices see back cover of this periodical.

"THE FIRST CHURCH OF CHRIST, SCIENTIST, AND MISCELLANY."—A volume of the later writings of Mrs. Eddy, compiled from the files of *The Christian Science Journal* and *Sentinel*, together with historical matter pertaining thereto, as selected by her, is now on sale, and orders will be received by the publisher. Prices as follows: Cloth, single copy $2.25, six or more copies to one address $2.00 each; morocco or pocket edition, single copy $4.00, six or more copies to one address $3.75 each. Orders for six or more copies to one address may include the two styles of bindings at the quantity prices.

Orders for the books named above and the other works by Mrs. Eddy should be addressed to ALLISON V. STEWART, Falmouth and St. Paul Streets, Boston, Mass.

From the Editor

All manuscripts submitted for publication in the *Sentinel*, *Journal*, and *Herold*, whether articles, poems, or testimonies, and all correspondence relating thereto, should be addressed to the EDITOR, and not to individuals.

From the Society

Translations into Dutch, German, Norwegian, and Swedish have been made of a number of pamphlets. These are ready for distribution and are listed as follows:—

Dutch: "De Goddelijke Natuur" ("The Divine Nature"). Thirty-six pages.

German: "Die Christliche Wissenschaft: Die Wiedergeburt" ("Christian Science: The New Birth"). A lecture by Bicknell Young. Thirty-six pages.

Norwegian: "Den guddommelige natur" ("The Divine Nature"). Thirty-six pages.

Swedish: "Det Godas Försyn" ("The Providence of Good"). Seven articles, thirty-six pages.

When a change of address is desired, subscribers, instead of asking their local postmaster to notify us, should write the Publishing Society direct and at least two weeks in advance, giving name and address exactly as it appears on the wrapper of the periodical, and the new address to which it is to be sent. It is necessary that each periodical for which the change is desired should be specified.

From the Clerk of The Mother Church

CHURCH TENETS.—The tenets of The First Church of Christ, Scientist,—The Mother Church,—printed on folded sheet for use of the branch Churches of Christ, Scientist, with space for the names of the churches and their by-laws, can be had at seventy-five cents a hundred. Orders will not be taken for less than one hundred, and postage stamps should not be sent in payment.

Correspondence relative to the tenets or to membership with The Mother Church, should be sent to J. V. DITTEMORE, Clerk, 105 Falmouth Street, Boston, Mass.

From the Church Treasurer

The annual per capita tax of members of The Mother Church is due June 1, but may be paid at any time during the year. The per capita tax of members uniting in November is reckoned from the preceding June, this being the beginning of the church year. Unless otherwise directed by the sender, the full amount of each remittance will be credited for the current year.

Please remit by postal or express money order, bank draft, or check. Currency should be sent by registered letter only.

Please advise promptly of any change in name or address.

Send all per capita taxes and contributions to ADAM H. DICKEY, Treasurer, 103 Falmouth Street, Boston, Mass.

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The Christian Science Journal

Published Monthly

Founded April, 1883, by Mary Baker Eddy, Discoverer and Founder of Christian Science, and author of the Christian Science Text-book, "Science and Health with Key to the Scriptures."

This monthly magazine is the official organ of The First Church of Christ, Scientist, in Boston, Mass. In addition to articles, lectures, and testimonies not published elsewhere, it contains a complete list of Christian Science practitioners, and a directory of Christian Science Churches, Societies, and Reading Rooms.

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CHRISTIAN SCIENCE SENTINEL

"What I say unto you I say unto all-WATCH" Jesus

Vol. XVI No. 21

Boston, January 24, 1914

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Items of Interest

NATIONAL.

Mayor Mitchel of New York city formally completed the borings of the Catskill tunnel at noon on Jan. 10. Workmen previously prepared for the ceremony by a series of blasts, which broke down nine feet of barrier rock four hundred and forty-one feet underground, at One Hundred and Fifty-first street and St. Nicholas place. The mayor pushed the button setting off the final blast. The work of opening the aqueduct will take more than a year.

The great tube extends from Ashokan dam, in the Catskills, to Schermerhorn street and Flatbush avenue, Brooklyn. Eventually, it will extend to Staten Island. The entire distance is about one hundred and ten miles. The tunnel, which throughout its length runs many hundred feet underneath the surface of the earth, has already cost more than one hundred and twenty-nine million dollars. When completed, it will have cost one hundred and sixty-two million dollars or more. The work in building it has taken the greater part of nine years, with from seventeen to twenty-five thousand men laboring at it daily. Engineers point out that the Panama canal, except for the Culebra cut, did not furnish so many and diverse engineering problems as has the aqueduct. To make way for the new water system that, beginning in 1915, will give New York two hundred and fifty million gallons of water daily, and ultimately a supply of five hundred million gallons, eight villages, with a total population of three thousand persons, were razed.

In its final report to the Massachusetts Legislature the Merrimac valley waterway board has reached the conclusion that the Merrimac river should be improved and opened to navigation by providing an eighteen-foot channel from the sea to Ward Hill, about one mile above Haverhill, and from thence by canal, locks, and channel to Hunts Falls at Lowell; that the federal government carry into effect the project of building the channel from the sea to Haverhill; that the commonwealth of Massachusetts build the canal from Haverhill to Lowell; that the commonwealth and the federal government cooperate as much as possible in the construction of the waterways; and finally, that an appropriation of one million dollars be made by the Legislature for this purpose, but the expenditure of the appropriation to be conditioned upon the passage by Congress of appropriations for the same purpose. It is estimated that in order to make Lowell accessible to vessels of seventeen-foot draft, it will be necessary to expend a little over seven million dollars, and the cost for a dredge channel for seventeen-foot draft with Haverhill as the upper limit, would be approximately one million six hundred thousand dollars.

Thirty-five miles of new trail have been built in Yosemite park during the last year. There are now in the park five hundred and seventy-eight miles of trail and one hundred and forty-seven miles of wagon road. In order to protect the big trees from fire, approximately eighty acres of the upper grove of the Mariposa big trees have been cleared of débris, fallen timber, and jungle growth of shrubs and young yellow pines and firs. Sixty acres of this tract were cleared some years ago, while the grove was under the control of the state of California.

To dispose of the government suit against them on the charge that they are unlawful combinations, the National Wholesale Jewelers Association and the National Association of Manufacturing Jewelers, and their members, mostly New England firms, have agreed to the entry of a decree in the federal courts forbidding them from engaging in certain practises deemed violations of the Sherman law, and with this technicality finished the government will give them a clean bill.

The Senate has passed Senator Weeks' bill fixing standard sizes for cranberry barrels and barrels containing fruits, vegetables, and other dry commodities. A fine of one dollar per barrel for violation of the size is provided. The bill now goes to the House for action.

Harvard University and the Massachusetts Institute of Technology have adopted a plan, combining the educational forces of the two institutions, in which each one will supplement the work of the other in the applied sciences.

INTERNATIONAL.

The French cabinet's project to meet the immense additions to the military expenses of the country by an annual tax upon capital, has been laid before the Chamber of Deputies. This action has been anxiously awaited by the propertied classes of France. It has been estimated that this will produce thirty-eight million dollars in the first year, and more in the years following. The new tax begins with fortunes amounting to six thousand dollars. After deducting one thousand dollars for each child, an assessment of twelve cents is to be made on each two hundred dollars. The assessment then rises gradually to fifty cents per two hundred dollars upon fortunes of over two million dollars. This tax is to be supplemented by an income tax.

A draft of the London Mall approach (improvement) bill, received by the law and parliamentary committee of the Westminster City Council from his Majesty's Office of Works, has been approved. The bill empowers the London County Council to execute the following improvements: A widening of Spring Gardens on the northern side between the center line of the existing Mall approach and a point one and a half chains or thereabouts westward thereof; a widening of the Mall approach on the northwestern side between Spring Gardens and Charing Cross; and a widening of Charing Cross on the southern side between the center line of the existing Mall approach and a point one and one half chains westward thereof.

It is expected that the new Kaiser Wilhelm canal will be opened in April next. It connects the war ports of the North sea and the Baltic, and is provided with the most commodious works of their kind in the world. Many thousands of men have been engaged for the past six years in widening and deepening this canal, and during the greater part of that time the work has been carried on day and night. Its width will henceforth be 148 feet, and the channel has been deepened to 46 feet, while the locks have been enlarged to a length of 1,080 feet.

At a recent meeting of the Mersey docks and harbor board, Liverpool, England, the chairman stated that for the year ending July 1 nearly eighteen million five hundred thousand tons of shipping entered the Mersey, of which over fourteen million five hundred thousand tons made use of the board's docks. For 1912 the value of the trade of Liverpool was £391,452,372, of which exports accounted for £202,910,073,—record figures.

Martial law has been proclaimed throughout the Union of South Africa in response to the declaration of a general strike by the Federation of Trades. This makes a clear issue between the state and syndicalism, or the system of organized sympathetic strikes. The dispute originated with the railroad employees protesting against the policy of retrenchment introduced by their employers.

The dam which it is proposed to build in the Vaal river in connection with the Rand water board's scheme for increasing the water supply of Johannesburg, South Africa, is estimated to cost two hundred and fifty thousand pounds and will take three and one half years to construct.

INDUSTRIAL AND COMMERCIAL.

The final crop estimates for 1913 show that Canada's principal field crops covered 85,375,000 acres, and their value at local market prices was $552,771,500. The principal crops were: wheat, 231,717,000 bushels; oats, 404,669,000 bushels; flaxseed, 17,539,000 bushels. These have a total value of $302,489,000.

The boll-weevil has caused a loss in the production of cotton in the United States in excess of ten million bales, which at a value of only fifty dollars a bale, represents a financial loss of five hundred million dollars.

It is claimed that some of the eucalypts of Australia are taller than the California redwoods, hitherto considered the highest trees in the world.

Makers of hickory handles for hammers, chisels, and other small tools, are now trying to use the waste from mills which make hickory spokes and pick and axe handles.

During the week ending Nov. 18, 34,892 boxes of butter, weighing 888¼ tons, were inspected in Victoria for ports beyond the commonwealth of Australia.

A twenty-acre farm in Minnesota produced this season six hundred thousand pounds of onions and gave a return of nine thousand dollars.

Two million trees will be planted in the national forests in Utah, Nevada, and southern Idaho during 1914.

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Christian Science Sentinel

"What I say unto you, I say unto all--WATCH" Jesus

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Mental Unity

GEORGE H. MOORE

ALL learning, every school, every propaganda, every honest attempt to convince others, is directed, whether consciously or not, to this end,—that men may agree in their thought of what is true, may think alike about the fundamentals of life, and thereby act in accord. This is the ultimate goal of education. The misdirection of much of this effort is apparent from its failure. Increase of education often results, not in unity and simplicity, but in greater antagonism, multiplicity, and confusion of schools and of creeds. Human opinion is fairly kaleidoscopic in its constant shifting and regrouping, and yet the vision of a unified race, working in concord toward a common hope, continues to beckon human thought into ever new fields of faith and adventure.

Many high ideals promulgated in the past have failed of acceptance because they were conceived on a basis of compromise or mere conjecture, because they were restricted by the too narrow vision of their promoters, never reached beyond the merely provincial or parochial in their designs, and had no demonstrable relation whatever to the clamorous needs of the present. The teachings of Christian Science have injected an entirely new spirit into our search for reality, in that they declare divine Mind to be the most insistent fact of creation, demonstrable by the individual here and now, quite regardless of the contracted vision or purpose of his fellows. To this end, Christian Science discards as irrelevant and deceptive the long unfolding of speculative opinion, which has so busied the race in weighing and judging thought values without any fixed standard by which to test their validity, and which affords only glimpses of reality, but in no degree enters into or gages its scope and power. Christian Science impels men directly and unequivocally toward realization of the one Mind, not by a process of trimming and pruning, evolution or compromise, but by an absolute change of mental base, putting off the counterfeit man of material sense with all his history, as in no degree handicapping the present or robbing the future. It directs thought wholly to a disclosure of the real man of spiritual image and estate.

The task which the Christian Scientist sets himself is identical with that about which the world has busied itself so long and fruitlessly. His great advantage rests in his cognizance of the fact that Mrs. Eddy's spiritual researches enabled her to unify and define humanity's problem and to exemplify a direct method of solution. Like the leaven "hid in three measures of meal," the teachings of Christian Science are permeating the thoughts and purposes of men, bringing science, theology, medicine, and every other avenue of human research, to one definite task,—mentally to dissociate mankind from false heredity, environment, and hope, and to restore their thought and destiny to its original divine estate.

In Christian Science practise, all experience converges toward this one goal. Every point gained in any phase of activity contributes to the end desired, because it substantiates the rule of Principle, applicable alike to every phase of human need. Christian Science clarifies and certifies human judgment by giving it a fixed and certain leverage; it gives right impulse and direction to desire; it helps the student to make the most of his so-called natural equipment and to increase that endowment immeasurably. The schools have been building on the theory that intelligence may be developed in the individual from some inner mental core or spiritual deposit. Christian Science builds on the understanding that intelligence may be realized as of infinite abundance and scope, never localized or monopolized, but manifesting itself in every item of creation responsive to its control.

The schools take no account of the fact that intelligence may be acquired by one who seems to lack it as a gift, and therein they frankly acknowledge and excuse their failures. "Brains we cannot furnish; we teach only how to use them," they declare. Christian Science, on the other hand, teaches that the only excuse for man's existence is that he may illustrate the activity of divine Mind; that ignorance, stupidity, mental inertia, are abnormal, unreal, untrue; and that the unfolding of true intelligence is not at all a matter of brain power, material heredity, or environment, but depends rather on the presence of those relatively simple moral qualities and spiritual desires which bring the individual into true relation with divine Mind. This fact has been proved again and again in Christian Science practise, by the promotion of the mentally defective or degenerate to sanity and usefulness.

The schools are true to their self-imposed restrictions. Intelligence cannot originate in brain or in any other form of matter. But divorce mentality from such false residence and identify it with the ever-present bounty and cogency of divine Mind reflecting itself in its active ideas, and the problem of education is no longer physical, but moral and spiritual. For centuries the curricula of our schools have aimed at intellectual mastery as their goal. Enthusiasts of today would swing the pendulum toward physical competency as the measure of their task; yet no human quality is so utterly frigid and barren as mere intellect, no endowment so ties a man to earth as mere physical power. Unless these qualities be informed and controlled by higher spiritual instinct and culture, they may and do turn themselves to every form of mischief and degeneracy.

Men of rare spiritual attainments have always dominated their times, and like qualities may again master the present. Fidelity, persistence, honesty, eagerness to learn, self-abnegation, devotion,—such qualities prevail wherever they are applied; the mere locus of their operation is relative and secondary. The seat of these and all like qualities is the divine Mind. Christian Science has proved that such characteristics may be most directly developed by resort to Mind as origin and sustenance. Herein is the secret of the Mind of Christ, manifested by Jesus, the mental process and quality of thought strictly enjoined on his followers as the chief object of their search.

One has only to review one's list of friends to see that

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special aptitudes and endowments, that mental dexterity, sound judgment, power, often appear as native equipment or gift. By inference, it is no violation of good sense to assert that many such gifts may be a common and natural possession among men when they shall resume right relations with the Mind whence these qualities proceed. The teachings of Mrs. Eddy disclose the possibility of attaining such relations with infinite Principle, God, that the divine characteristics will appear and perpetuate themselves in efficient, well-balanced manhood and womanhood.

The schools betray their inability to meet the most urgent need of the race, in that they fail to equip men against the great crises of human experience, wherein human wit and will stand aghast at their own impotence, and men fall suppliant at the feet of a power recognized to be infinitely competent, but whose ways are so little known. The supreme educational gift of Christian Science is, that Mrs. Eddy has taught her students how to attain intelligent correlation with the divine source of wisdom and power; she has, in short, discovered the secret of scientific prayer. This is the key which unlocks the kingdom of heaven on earth and opens up to man unmeasured reaches of mental and spiritual growth.

Christian Scientists would not in any degree decry the high purpose of present-day education. They pay full deference to intellectual power; they honor great learning as they do every other form of excellence, if it be devoted to the service of good; yet they recognize that human intellect is not of itself originative, is not an end in itself, for it may be made to serve any one of a thousand motives, good or bad. Christian Science aims to subordinate human intellect and all like gifts to that higher spiritual power which alone is capable of unifying and directing life to its best uses.

This is but in part the educational endowment of Christian Science. In time the schools will find that it will speed their progress amazingly to mold their theory and practise in accord with its basic law, and to enforce its standards of excellence as the real test of their success. "The entire purpose of true education is to make one not only know the truth but live it—to make one enjoy doing right, make one not work in the sunshine and run away in the storm, but work midst clouds of wrong, injustice, envy, hate; and wait on God, the strong deliverer, who will reward righteousness and punish iniquity" (The First Church of Christ, Scientist, and Miscellany, p. 252).

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Trusting One Another

LUCY HAYS EASTMAN

THE word suspicion is derived from the Latin word *suspicere*, meaning to esteem, to look up to, to mistrust. It may seem strange, perhaps, that the same word is used to designate two such opposite attitudes. Nevertheless, when we consider how long the world has looked up to personality, which has always proved untrustworthy, we understand why suspicion follows so frequently upon the footsteps of esteem. Although mortals are not perfect, yet we have placed faith in them as though they were, and that is why we so often make the piteous mistake of trusting the unworthy or mistrusting the worthy, until the heart becomes confused and embittered, perchance, with suspicious distrust toward all. It is this belief in personal good and evil which arouses suspicion; and it is suspicion which robs us of that confidence in one another's sincerity so necessary to establish the brotherhood of man.

"A pure faith in humanity," Mrs. Eddy writes, "will subject one to deception" (Miscellaneous Writings, p. 338). How, then, is the sweet confidence in one another to be gained? Christian Science answers this question by turning thought away from person to Principle. Here, in the spiritual understanding of God's allness, we are able to detach evil from our thought of a brother and to see him as our Father's image. Then it is that we begin to perceive the attributes of Soul, reflected in justice, wisdom, goodness, etc., in which there is nothing to fear or mistrust. To behold the real man is to see him as the child of God, and in this way we shall come to trust one another more.

Because like responds to like, we must ourselves be true and faithful if we would trust and be trusted. What indeed is so sweet and strengthening as confidence in our fellows, and why should we not continuously enjoy it? It is the natural, normal relationship between man and man. Only vain imaginings, or the listening to the subtle insinuations of falsity, can deprive us of the joy of trusting one another. To have faith in man because he is God's likeness, is to prove the power of good over evil; it is to wipe away the tears of "man's inhumanity to man," to restore self-respect, to lift the weights of condemnation, to gain the willing acknowledgment of wrong-doing that is its destruction, and to heal that pernicious habit of looking for evil in our neighbor instead of for good. As we learn how thus scientifically to trust our fellow man, the belief in evil finds no ear to listen, no eye to see, no heart to fear it, and God alone is exalted before men.

This trustful attitude impels us to expect the good in every one, and thus unconsciously bring into recognition many rare jewels of character which are known of God, but which, through diffidence or fear of ridicule and scorn, are too often hidden from the world. To trust as well as to be trustworthy, makes for that very cooperation and unity which error would disrupt through suspicion and mistrust. When faith in man is made scientific, it never blinds us to the pretensions of evil; for to see through the eyes of spiritual sense is to see the truth about everything, and to see the truth about everything is to expose evil as easily as the coming of light exposes whatever is concealed in darkness. Never do we mistrust that which we know to be good and true, but only that of which we are uncertain or ignorant. Spiritual discernment so distinguishes the false from the true that, when we trust others through knowing the truth, we become alert in impersonalizing and destroying the evil. Many a time it has been proven, even in such places as prisons, that the more a man is put on his honor the more he is found worthy of the confidence reposed in him.

Because a man did wrong yesterday, is no reason why he is going to do wrong tomorrow. The law of association that would bind an evil past upon a man, may often cruelly perpetuate suspicion regarding him long after he has become worthy of trust. The pernicious effect of distrust upon character is all too often seen in multiplying and perpetuating errors which might otherwise easily fade into their native nothingness. Suspicion, jealousy, doubt, and kindred qualities of the carnal mind, fan evil suggestions into flames of gossip, until noble desire and sympathetic understanding are stifled with their smoke, and cynicism flourishes.

Thus we may see how much each needs the other's trust and confidence, and it is our great privilege to show the world how to meet this need in a Christian and scientific way. From a metaphysical standpoint, faith in man is a result of faith in God, since man is the expression of God's being; hence the declaration of Christian Science, "I am determined not to know anything among you, save Jesus Christ, and him glorified" (Science and Health, p. 200). The analytical ability, however, awakened in the Christian Scientist as he studies mental anatomy, so uncovers latent error that at first it may seem more than ever difficult to trust his fellow man; but as

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he loses the belief in man as mortal and material, he learns to know him as the child of God, and his faith becomes more intelligent and more abiding. Many a time the Christian Scientist, following spiritual intuition, is called upon to take a pathway which seems wrong to the blindfold eyes of human judgment or worldly wisdom. Under such conditions, faith is needed as at no other time, and we should silence human opinions, surrender personal conviction, and declare the allness of Love until fear and suspicion pale before the presence of Him whose thoughts are not our thoughts, and whose ways are not our ways.

Let us pray for a higher, holier understanding of God and man, that we may go to the brother in need and, slipping our hand in his, tenderly, loyally whisper words of confidence and good cheer. Then indeed will this admonition of the loving disciple be joyfully understood and obeyed: "My little children, let us not love in word, neither in tongue; but in deed and in truth."

Working for Humanity

CAPT. GEOFFREY WILKINSON

PERHAPS few aspects of Christian Science are more inspiring than the manner in which it enables those who have some understanding of its teachings to cease to be helpless spectators of the troubles of humanity, and instead, to take an active part in their removal, through the spiritual realization of the truth of being and in contributing as we may to the advancement of any improved belief for which others are working in their way. Christian Science has come to show men how to pray aright, and how to obtain an answer to their prayers, and this whether their prayers are for themselves, for individuals who may seek their help, or for humanity at large.

It may be assumed that the average Christian Scientist makes frequent use of the two former aspects of prayer, but it is open to question whether the generality of Christian Scientists realize sufficiently their duty and privilege in seeking to overcome the troubles of mankind as a whole. The fact is, that we are all apt to become engrossed in our own personal problems, and many of us either fail to realize, or while realizing fail to comply with, the demands which humanity is constantly making upon us.

We are all acquainted with the prayers we used to hear, in which the divine assistance was implored in matters of public import; but the prayer of supplication, the prayer which maintains the reality of evil and discord, and then asks a personal God for their removal, is not the kind of prayer needed to solve the problems of humanity. If, however, God's kingdom is to come on earth as in heaven, is to manifest itself in human experience as it exists in the spiritual universe of God's creating, then these human problems must be solved, and nothing but the truth of being, understood and demonstrated, will ever solve them.

Christian Scientists have more or less knowledge of the truth which is to redeem humanity, and it is for them to see that mental apathy or laziness does not prevent them from applying it, however apparently stupendous the problems involved may seem. Even if these problems should claim to be agitating many nations, let us realize that "one on God's side is a majority," and declare the truth that will destroy the claim of error, whatever it may be. If the likelihood of war should arise, it is ours to know that there is in reality but one Mind, expressed everywhere; that this Mind is Love, and that all God's children, reflecting this divine Mind, are one harmonious family in Science. Should a strike be pending, let us remember that God is omnipotent, and that God is the very source of justice; therefore justice governs and justice must be done. These hints are of course not offered as formulas to be adopted in cases such as the above, since formulas have no place in the practise of Christian Science, but merely as indications of the way in which we can go to work to destroy the insinuations of the carnal mind.

"Let us, then, be up and doing," remembering, as Mrs. Eddy has pointed out on page 367 of Science and Health, that "because Truth is infinite, error should be known as nothing. Because Truth is omnipotent in goodness, error, Truth's opposite, has no might;" and this holds good whether the error seems to be entertained by an individual or by every nation in the world. On page 340 she has outlined with a marvelously illumined insight the beneficent effects which her teachings must have on the larger problems of humanity, and it is for Christian Scientists to see that all the claims of error which present themselves to society are destroyed by the realization of the one Mind, of the omnipresence and omnipotence of good. It is true that every realization of Truth, to whatever problem applied, is helping to destroy the foundations of mortal belief, and is therefore lightening the bondage of humanity as a whole; but those who are alert will seek to know the truth concerning such aggressive demands of error as may present themselves in the community, and in so doing they are taking an active part in their destruction, for no false belief, no lie, is destroyed until the truth concerning it is realized. "Truth," Mrs. Eddy writes, "is affirmative, and confers harmony" (Science and Health, p. 418). Let us therefore realize the truth; let us act as channels for its dissemination.

Trust in God

F. MILDRED RICKMAN

AN incident which occurred while visiting some friends a short time ago, has proved helpful to me in overcoming a sense of timidity and a want of confidence which was apt to assert itself when occasion demanded that I should apply what understanding I had gained of Christian Science toward helping others. We had been listening to a young violinist, whose fine touch and technical skill, as well as the sense of harmony with which she played, had greatly pleased us all. The pleasure we had in listening was increased by the fact that she played entirely from memory. I could not refrain from mentioning this to her, and asking how she had been able to commit so much music to memory, so that she could play with absolute confidence. She replied: "Of course one has to learn thoroughly and practise perseveringly; and then—one has to trust."

How often since then I have thought of her reply, from which I learned a lesson. Our Leader says, "You should practise well what you know, and you will then advance in proportion to your honesty and fidelity" (Science and Health, p. 449). This was just what the young violinist had done in her musical studies, so that, having studied thoroughly and practised perseveringly, for the rest she could trust. And so, when the occasion offers itself in which we may speak a helpful word to one in need, let us not hesitate, doubting whether our understanding is sufficient, wondering if we shall voice the right thought. Did not the Master say: "It shall be given you in that same hour what ye shall speak. For it is not ye that speak, but the Spirit of your Father which speaketh in you."

So spake Jesus the Christ when sending forth his disciples to bind up the broken-hearted, to heal those that were sick. We may be altogether sure that if we have confidence, and

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trust in the ever-presence of divine Love to guide our words and actions, we shall be enabled to offer the help we are so eager to give to those in need. But the preparation must have been made beforehand; there must have been the thorough application of the rules, with earnest practise. We must have learned to apply our understanding of the Principle of Christian Science, otherwise when the time of need comes, trust alone will not make up for work poorly done, or perhaps left undone, in times past. But if we have made good use of our opportunities and have learned by past experiences, then we can speak and act with absolute confidence, relying upon divine Love, which will never fail us, and which casts out all fear. Our Leader says, "Step by step will those who trust Him find that 'God is our refuge and strength, a very present help in trouble'" (Science and Health, p. 444).

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Giving

FREDERICK M. O'MEARA

IN Science and Health we read, "Giving does not impoverish us in the service of our Maker, neither does withholding enrich us" (p. 79). In this terse and concise sentence Mrs. Eddy has given us a statement of truth which is a safe and sure guide on the question of giving. Many are inclined to be constantly limiting themselves in thought as to their ability to give, since giving has been for so long associated with dollars and cents; but let any one consider this question, even from an entirely human basis, and it is found to be wholly mental. The student of Christian Science knows that infinite Mind is the source of all supply.

If we examine this question more closely, we shall find that there is much which we all can give. The act of giving implies a primary sense of possession, and the understanding of divine Love is our greatest possession. What is more, it is eternal and inexhaustible. On the other hand, the greatest desire of all mankind, whether they are yet aware of it or not, is for love. Can we not, then, do something to help to supply that need? When finite sense would make us believe that we are poor and not able to give, as are some others of whom we think, let us silence this falsity with the truth that we are able to give, and give abundantly, by reflecting God, good, and manifesting the nature of our inexhaustible source of supply. The ever-operative law of divine Love is a law of annihilation to the asserted law of limitation believed in by mortal mind.

Reasoning from the human basis, of what avail is money to a brother or sister struggling under a load of sorrow or seemingly held in the bondage of disease? Will not a loving and scientific thought, silently held or wisely expressed, be of far greater benefit to such a one than all the wealth of the Indies? Are we not then giving them of our richest treasures? Our Leader reminds us in Science and Health that "millions of unprejudiced minds—simple seekers for Truth, weary wanderers, athirst in the desert—are waiting and watching for rest and drink;" and she further shows us plainly the course to follow when such a condition of thought is presented to us, as she continues, "Give them a cup of cold water in Christ's name, and never fear the consequences" (p. 570).

An opportunity to give may be presented to us many times each day, and we need constantly to remember that we can always respond to these demands. If we are invited to join in the condemnation or criticism of some one, right there and then we can give that one a kind and loving thought. Sometimes we feel quite justified in expressing ourselves in a critical manner about a brother or sister, but do we always remember that we are not seeing things from the same viewpoint as they are? Perhaps if the circumstances were reversed we might do the same thing, that is, until a fuller understanding of Truth is gained. Our wisest course, then, is to replace the critical thought with the simple truth that "man is the expression of God's being" (Science and Health, p. 470). As God is Love, then man is the expression of divine Love, the perfect Principle of being. In giving our brothers and sisters this thought, we not only help them, but ourselves also.

If the real and highest sense of giving had not been uppermost in the thought of Peter and John as they went into the temple at the hour of prayer, and if money had been given the lame man instead of the words of healing, could he have been found "walking, and leaping, and praising God"? Our ability to give is really to be measured by our ability to reflect divine Truth and Love. An earnest and prayerful study of the Bible and our text-book, "Science and Health with Key to the Scriptures," will show us how to acquire this ability, and we shall then be able to prove in ever-increasing measure that "it is more blessed to give than to receive."

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Reflection

GRACE ADA BOUGHTON-LEIGH

IT was a dull gray morning as I stood at my terraced window, gazing over the bay toward Naples. I could just see the dark line of land across the water, so heavy seemed the clouds, when suddenly, as I looked, the pink-white houses stood out in bold relief from the gloom, each separated from the things surrounding it. Here and there, one was touched by the hidden sun behind me in the east. I could not see the sun, and all around me lay in shadow; but as the light pierced through the clouds, the houses in the western bay caught and threw back a bright reflection of the light that was hidden to me.

As I gazed on this scene, I thought of man, God's image and likeness; how as "the Sun of righteousness" touches the consciousness of mortals, one awakened thought here, another there, rises out of the gloom of material sense. Having caught the true understanding of being, these thoughts reflect back into earth's darkness the light of Love and stand out separate from the world and its ways.

Through Christian Science the unseen Principle around and above us is governing and transforming the thought and character of mankind, and as the clouds of material sense are pierced, the sunshine and glory of spiritual understanding will surely grow into the full effulgence of perfect day.

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[Written for the *Sentinel*]

"As the waters cover the sea"

FRANCIS E. FALKENBURY

THE other night, while swimming in the sea
Amid a flame of phosphorescent light,
I turned face upward, through the lovely night,
To that great symbol of infinity,—

The sky's wide mead, a-flower with all the stars,
That threw to me their golden gleaming bars.
All about me was a soft and stealing sound,
The voices of the sea that lapped me round;
All across my sense there softly blew
A gentle wind that stirred the waters too.
A mild mysterious harp that seemed to be
Playing the chant sung on the crystal sea.
And in the wondrous calm and holy space
I seemed to see my Father face to face.
The finite for a moment ceased to be,
And God and His idea, all to me.

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Selected Articles

[George Shaw Cook in *The Beacon-News*, Aurora, Ill.]

Some time ago, you were kind enough to publish a short letter correcting a misrepresentation of Christian Science made by an evangelist who was then in your city. In this letter I made the general observation that evangelists are not always noted for the accuracy of their statements concerning Christian Science, and this remark seems to have been taken very much to heart by Hugh T. Smith, judging by a letter from him in a recent issue. He even goes out of his way to recall that a certain medical doctor failed to reach the north pole, but I am sure that he does not intend to hold Christian Science responsible for that failure.

To return to the question of inaccuracy, our critic seems determined to demonstrate that the "shoe fits" by proceeding again to misquote Mrs. Eddy. He says that on page 118 of the 1910 edition of Science and Health Mrs. Eddy says, "Christian Science is the second coming of Jesus." I have consulted the 1910 edition as well as other editions, only to find that these words do not appear on page 118 or on any other page, so far as it is possible to discover. In fact it may be safely assumed that the quotation is incorrect, for Mrs. Eddy did not teach anything of this kind; but if our critic had really been desirous of knowing what Mrs. Eddy did teach, instead of reading the text-book for the purpose of finding fault with her teachings, he would probably have discovered that what she said was quite different, for it was the reappearing of the Christ, Truth, or "Spirit of truth," to which she referred.

Then, while insisting that we be accurate, our critic once more misquotes Mrs. Eddy by making her say, "Jesus was not the Christ." What she really said was, "The spiritual Christ was infallible; Jesus, as material manhood, was not Christ" (Miscellaneous Writings, p. 84). It seems to be a way with some critics of Christian Science to quote part of a sentence, and sometimes to leave out or put in a word which makes a vast difference in the author's meaning. Perhaps in the present instance the mistake should be charged to the critic's haste or to the compositor's carelessness, but the effect is the same in any event, and our critic insists upon accuracy.

Frequently critics of Christian Science fail to understand what they read in the Christian Science text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, on the particular subject under discussion, because they do not make the proper distinction between the terms Christ and Jesus. They often treat these two words as being synonymous, whereas they cannot, as Mrs. Eddy points out, be properly so used. Christ refers to the spiritual, eternal, changeless, universal truth of God, which has been discerned to a greater or less extent in all ages, but which appeared in its perfection, as an individual ideal, in Christ Jesus. As the one who best understood and most perfectly demonstrated the power of Truth in healing sickness and sin, Jesus was the Wayshower and Exemplar for mankind, and was so regarded by Mrs. Eddy.

In reply to a direct question asked by our critic, Christian Science most certainly does not teach that Jesus was God. If we are to believe that Jesus was God and are to accept the gospel record of the life of Jesus, then we must also believe that God was born of Mary, that God was "tempted of the devil," that God suffered in Gethsemane, that God was dead, and that He was resurrected. Yet this cannot logically be affirmed concerning God, if we accept the Scriptural proposition that He is eternal life, that He "cannot be tempted with evil," and that He is infinite, immutable Spirit, Truth, Love, as most Christians profess to believe. Furthermore, Jesus said: "Our Father which art in heaven, Hallowed be thy name." Was he referring to himself? Again he said at the tomb of Lazarus, "Father, I thank thee that thou hast heard me." Was he giving thanks to himself? And when he was told that Lazarus was sick, he said, "This sickness is not unto death, but for the glory of God, that the Son of God might be glorified thereby." Is it not plain that Jesus did not regard himself as God, but knew that in his true spiritual nature he was the Son of God, and that his demonstration of the powerlessness of sin, disease, and death was for the glory of God, his Father?

Our critic invites us to show one place where Christian Science values the cross or the human sacrifice made by Jesus. In Science and Health Mrs. Eddy says: "Was it just for Jesus to suffer? No; but it was inevitable, for not otherwise could he show us the way and the power of Truth." She continues: "The burden of that hour was terrible beyond human conception. The distrust of mortal minds, disbelieving the purpose of his mission, was a million times sharper than the thorns which pierced his flesh. The real cross, which Jesus bore up the hill of grief, was the world's hatred of Truth and Love" (Science and Health, pp. 40, 50).

And so it may be remarked in passing, that all great teachers and reformers, Mrs. Eddy included, have borne the cross of misrepresentation and have suffered mental, if not bodily crucifixion, by those who have misunderstood them. It is not surprising, therefore, if our present critic, through his misunderstanding of Mrs. Eddy's teachings, and his failure to appreciate her great service to mankind, has been led to say harsh things about her. She did not resent such attacks, and neither do her followers in the demonstration of the Science which she taught. They do not seek controversies with those who differ from them, and seldom if ever begin to argue about Christian Science. Therefore, in seeking to correct for the benefit of your readers some mistakes which the critic has made, I trust it will be understood that this duty has been fulfilled without the least animosity.

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[Algernon Hervey-Bathurst in *Birkenhead* (England) *News*]

I have read the letter signed George S. Hazlehurst, on the subject of Christian Science, in a recent issue. The critic's method of reasoning may appear logical enough to those who accept the premise from which he obviously starts. The fact, however, should not be overlooked that Christ Jesus came, as he said, not "to destroy, but to fulfil" the law of God. This he did by healing sickness, destroying sin and discord, and raising the dead. Would the Founder of Christianity, who had come to reveal the law of God, or absolute Truth, have done these works if in so doing he was destroying or even interfering with what God had created, with what was true or real? We are then forced to the conclusion that the discordant conditions which were healed through the understanding and application of the teaching of Christ Jesus were at that time, and consequently are now, unreal. We are equally compelled to admit that the best, and indeed the only, way these same conditions can be healed today, is through the application of those same teachings. Have Christians any more right to believe in the necessity or reality of evil today than Jesus did? Sickness, sin, and all evil do not now constitute God's creation, the only creation, any more than they did nineteen hundred years ago. It is for this reason that Mrs. Eddy writes, in Science and Health, "We acknowledge God's forgiveness of sin in the destruction of sin and the spiritual understanding that casts out evil as unreal" (p. 497).

It is unnecessary, I think, to refer to the impossibility of

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believing in the reality or power of evil without being subject to the effects of that belief, and surely the belief in two powers, good and evil, is none other than a "house divided against itself," which Jesus declared so emphatically could not stand. Reasoning with the irrefutable logic which permeated the teaching of the Founder of Christianity, and which was confirmed by the magnificent results accomplished, Christian Science is today healing the sick and destroying sin by identically the same method. Indeed, there is no other way whereby Christianity can be practised.

As to how the scientific practise of Christianity can be referred to as "making a new schism," is more than I can understand. There is one standard, and one alone, whereby Christians can be judged, namely, by their works, for, as Jesus declared, those who understand his teaching will do the works he did. That certain results are accomplished by other means, I do not deny, but I do know that Christian Science is the only system which is healing the sick and reforming the sinner in strict accordance with and in demonstration of the teaching of Christ Jesus. If history repeats itself, it has certainly done so with respect to Christian Science; for just as there were, during the first few years of the Christian era, those who preferred to endorse certain mental methods which were utterly at variance with the teaching of Christ Jesus, and which they denounced in terms it is unnecessary to repeat here, so today, the strict demands of Christian Science to cut off the right hand, and if necessary to pluck out the right eye, call forth the same accusations. Nevertheless, Christian Science continues to spread, for the sole reason that, as Mrs. Eddy writes, on page xi of the Preface of Science and Health: "Now, as then, these mighty works are not supernatural, but supremely natural. They are the sign of Immanuel, or 'God with us,'—a divine influence ever present in human consciousness and repeating itself, coming now as was promised aforetime,

> To preach deliverance to the captives [of sense],
> And recovering of sight to the blind,
> To set at liberty them that are bruised."

[Charles K. Skinner in *The Northwestern Weekly Review*, Detroit, Mich.]

The Northwestern Weekly Review seems to have become a clearing-house for exchange of opinions, and its courtesy should be thoroughly appreciated. If each writer is sincere from his own point of view, and willing to concede the same position to his neighbor, much good may result. The articles by A. K. Sweet and J. H. Dempster are kindly in their reference to Christian Science and its followers, and had the writers pursued their quest to an understanding of the Principle and practise involved, instead of being satisfied with a superficial examination of the teaching, I am quite sure neither would have made the statements he did.

The first of these gentlemen tells us that Christian Science is far from being "philosophic or scientific," and this is where we differ. It would not be considered fair to judge the rules of mathematics by the badly worked out problem of a student, or the science of electricity by the work of one who had not sufficient understanding of the laws involved to gain the success which would have crowned close adherence to established rules. The same test should govern the critic or investigator of Christian Science. The fact that one may have followed out experiments along a material method of healing to the point of even calling it a science, gives him no right to claim that a mental or spiritual system is not a science.

Science, according to the best dictionary authorities, is defined as "knowledge gained and verified by exact observation and right thinking." The subject is divided into several classes, one of which is "absolute science," defined as "definite knowledge of things as they actually exist," and another is "active science," or "systematic knowledge put to practical use." To both of these classes Christian Science claims close relations. It starts with the assumption that God is the only real intelligence or source of knowledge, and whatever intelligence is expressed through humanity is from that divine source. The works of Christ Jesus were founded on this fact. Every one of his healing works was based on the fundamental truth that man was created in the image and likeness of God. He understood that if God is the omnipotent, perfect One, then His spiritual child or reflection, man, is always perfect, and can never be otherwise than perfect.

Jesus saw still farther, that the birthright of dominion given man at the creation, included environment of every nature. It was through this understanding that he was able to destroy the false material sense which held in bondage those who came to him for help. The Master never claimed to do any of his great works of his own power. He said, "I can of mine own self do nothing;" "the Father that dwelleth in me, he doeth the works." He also said, "He that believeth on me, the works that I do shall he do also." It is this work that Christian Scientists are taking up in obedience to Jesus' command. If from lack of full understanding or sufficient spirituality they do not always bring out the best results desired, it by no means proves that Christian Science of itself is not scientific or philosophical, but rather that its student must gain still higher understanding. To refuse to do even the little one knows because the ultimate has not been attained, would not only be unscientific and contrary to the law of progression, but would be absolute disobedience to the commands of Jesus, "Go ye into all the world, and preach the gospel," "Heal the sick."

In noting Dr. Dempster's remarks concerning Christian Science, I wish to take up the strictures which he places upon it. If Christian Science is a discovery of spiritual law, and if it is carrying out the works of the Master in so far as it is possible in this hour of spiritual development,—and this is the claim made for it,—it is well to note particularly the exemptions, if any, that Jesus made to healing any type of disease. History does not record that he made any distinction between the paralytic and the leper, between the impotent and the blind man, between the woman bowed with rheumatism and the nobleman's son healed of fever by absent treatment. To him the abnormal conditions were all destroyed by the power of God.

That every known ailment to which mortals are subject has been healed at one time or another by Christian Science, cannot be successfully gainsaid; that all persons are not so healed is no fault of the system, but has to do with the receptivity of the patient, the fear to be overcome, and the understanding of the practitioner. If the argument is advanced that none but those who are perfect should attempt the healing work of Christian Science, the same rule applies to those of the "regulars" to whom our friend belongs. Christian Scientists are willing to compare case by case with their medical brethren as to results obtained. They have nothing but the most kindly feeling for the honest physician of whatever school, for they know from experience of the unselfish lives of many of these men and women, who sacrifice personal comfort for the sake of humanity; and they do not force their teaching or services upon any person, for they fully understand the uselessness of offering their treatment to those whose faith is in material means, and they respect their convictions.

The contention of this critic that the citizens of the state tax themselves to support medical schools, and that therefore

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Christian Scientists and others who do not rely on poisonous drugs or the reckless use of the knife, should be compelled to become familiar with these methods, is not well taken. Christian Scientists are not practising medicine, and such compulsion could not be enforced from its very unconstitutionality. Eminent physicians of both the regular and other schools have made the statement repeatedly, that the teaching of physiology and anatomy in our public schools is a strong promoter of disease, by keeping the thought of the impressionable child upon certain parts of the body. A well-known "regular" physician of this city said in his protest, "I know, and every doctor knows, that keeping the thought upon any particular part of the body is bound to create disease there."

Christian Science prevents disease; it also stands for purity of thought, speech, life, air, food, and water, and bids us live in peace with all men, barring out every thought of hate, malice, envy, jealousy, deceit, and dishonesty.

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[Marie Hartman in *Het Vaderland*, The Hague, Holland. (Translation)]

In 1866 an American woman, Mrs. Eddy, was suffering from the serious results of an accident which *materia medica* was unable to relieve. In the hour of her great need she, as was her custom, resorted to the Bible, and her prayerful appeal to God brought her an overwhelming sense of God's allness, the consciousness of His omnipotence, and of the one indestructible Life which is not touched by evil or by any appearance of sin, sickness, or death. This consciousness of the protection of God's omnipotent, saving, and sustaining love healed her instantaneously from her severe illness. Mrs. Eddy devoted the next three years to searching the Bible for the scientific rule for what had happened to her, and she thus gained a spiritual understanding of the Scriptures, the fact of man's spiritual existence as the reflection of God, who is Spirit and Mind, being thus revealed to her. She also saw clearly that there are no destructive, malevolent elements in the eternal Spirit, and that the Almighty needs no cooperation with lower powers in order to establish His kingdom in man. The kingdom of God, which according to Jesus is within man, is Life, Truth, and Love governing him, and delivering him from all that is opposed to God,—from the "carnal mind," which through sin and sickness brings death.

Mrs. Eddy learned that her understanding of God helped others to become more conscious of their unity with Him, whereby these also found healing of mind and body. In turn these others found that through the understanding which Christian Science, as Mrs. Eddy named her teaching, brought them, their prayers had the power to lead others to God, the divine Principle, "who forgiveth all thine iniquities; who healeth all thy diseases; who redeemeth thy life from destruction; who crowneth thee with lovingkindness and tender mercies." Christian Science teaches that prayer is not telling the omniscient the experiences and desires of man, but is listening to God. Such prayer teaches one to know what God does, and to say, "Not my will, but thine, be done."

The mission of Christian Science is to teach mankind to know God better and to serve only Him who said in the first commandment, "Thou shalt have no other gods before me." This is emancipation in the fullest sense of the word, for liberty is nothing but absolute conformity to that which is, to reality; therefore liberty is only possible through a scientific knowledge of the "great First Cause" which we call God. The healing of sickness is a necessary consequence of the understanding which Christian Science brings, of the giving up of false beliefs about God, about life, and about man. The principal purpose of Christian Science is not to flood the world with a host of practitioners, but to teach every man to be true and good, and therefore healthy.

On page 150 of "Science and Health with Key to the Scriptures," Mrs. Eddy writes: "Today the healing power of Truth is widely demonstrated as an immanent, eternal Science, instead of a phenomenal exhibition. Its appearing is the coming anew of the gospel of 'on earth peace, good will toward men.' This coming, as was promised by the Master, is for its establishment as a permanent dispensation among men; but the mission of Christian Science now, as in the time of its earlier demonstration, is not primarily one of physical healing. Now, as then, signs and wonders are wrought in the metaphysical healing of physical disease; but these signs are only to demonstrate its divine origin, to attest the reality of the higher mission of the Christ-power to take away the sins of the world."

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[Willis D. McKinstry in *Salina* (Kan.) *Journal*]

Dr. Hale, while conducting a series of meetings in your city, departed from the admonition of the Nazarene to "judge not," when he attacked a Christian organization whose followers are proving the truth of its teachings by their lives and works. The following quotations from the Christian Science text-book show quite clearly that his statements are without foundation in fact. Mrs. Eddy writes on page 497 of "Science and Health with Key to the Scriptures": "As adherents of Truth, we take the inspired Word of the Bible as our sufficient guide to eternal Life. We acknowledge and adore one supreme and infinite God. We acknowledge His Son, one Christ; the Holy Ghost or divine Comforter; and man in God's image and likeness." Also on page 275 we read: "All substance, intelligence, wisdom, being, immortality, cause, and effect belong to God. These are His attributes, the eternal manifestations of the infinite divine Principle, Love."

The universe and man being creations of God, must necessarily partake of the nature and essence of His being, and it requires no argument to show the honest reader that Christian Science does not deny the divinity of God or His Word; but on the contrary, is a Science which treats of God's law and government, showing His divine nature and the way of salvation. The teachings of Christian Science give to sincere seekers after truth a spiritual understanding of the Scriptures and their application to daily life as demonstrated by him who prayed, "Thy kingdom come. Thy will be done in earth, as it is in heaven." This spiritual awakening of the human consciousness dispels any belief in infidelity.

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[Charles I. Ohrenstein in *The Post-Standard*, Syracuse, N. Y.]

Christian Science has very much in common with all Christian denominations, going only one step farther in obedience to Jesus' command,—that of healing the sick as well as reforming the sinner through radical reliance upon God. To charge, therefore, as does a letter published in your paper, any arrogance or pride to this denomination, is not warranted. Christian Scientists are duly mindful that all that has been achieved for them is wholly due to God.

There is something that is due to the public, however. This something is to let no confusion arise as to what Christian Science is and what it is not. It is for this reason that corrections are made when Christian Science is classed with beliefs contrary to it. It should be understood that this is always done without any bitterness and without any feeling of being holier than others. It may be well to point out that Christian Scientists rest content with defining their own doctrine, and that without attacking others. This method seems to them a proper one for all to pursue. Those who have anything of real worth to offer will find this method a successful one, without doubt.

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Editorial

Not Words, but Deeds

MRS. EDDY, on page 495 of Science and Health, in answer to the question, "How can I progress most rapidly in the understanding of Christian Science?" counsels in part: "Study thoroughly the letter and imbibe the spirit. Adhere to the divine Principle of Christian Science and follow the behests of God, abiding steadfastly in wisdom, Truth, and Love." This saying might also be applied to the question which soon or late presents itself to every earnest Christian Scientist; namely, how he can best bring this wonderful healing truth to the attention of those with whom he regularly or casually comes into contact.

In itself such a desire is right and laudable, but the mistake is sometimes made by the overzealous worker of thinking that in order to accomplish his purpose it is necessary to do what might be styled active missionary work. He is impressed that he must talk Christian Science to every one, and labor to convert them to the religion which has done so much for him. He forgets, perchance, that he himself was not converted through words, but through the opportunity to see that those calling themselves Christian Scientists were quietly and unostentatiously living a religion which had made them better and healthier men and women than they had been before, and that these same people were healing all manner of diseases for those who came to them for help.

Paul's counsel to Timothy was, "Preach the word; be instant in season, out of season;" but this does not mean that we are to thrust Christian Science as a topic of conversation upon every one we meet, irrespective of whether these persons are ready to receive this teaching or whether the time and place are appropriate. Some go so far as to urge upon their friends, and even upon those whom they casually meet, offers of treatment. Sometimes these persons, through politeness, feel unable to decline such offers, yet this action so arrays them mentally against Christian Science, that they smart under a feeling that they have been taken advantage of while in a position which would have rendered a refusal both rude and embarrassing. It seems almost needless to say that under such circumstances healing very rarely results, and the unwilling patient usually lapses into a condition of positive antipathy to Christian Science. The good intentions of those who have not yet learned to temper their zeal with discretion, is not questioned; nevertheless their lack of perception of the fitness of things is likely to lead them into a course of action which may be positively harmful to those whom they ignorantly try to bless.

The same may be said of those who attempt to argue their friends into an acceptance of Christian Science. Most Christian Scientists of experience have found that Christian Science is something to which no one is converted by argument, for argument rarely results in anything except the confirming of both sides in their original opinions. Mrs. Eddy tersely says that "action expresses more gratitude than speech" (Science and Health, p. 3), and it is our deeds rather than our words that will most effectually prove to others what Christian Science is and what it is doing for mankind. The better way, then, for us to reach those whom we desire to help, is to let the manner in which we pursue the daily round of duty speak for us; in other words, show forth in our daily living that Christian Science has brought us blessings of health and morality which we had not before enjoyed, blessings which it will bring to all who desire the benefit of its loving ministry.

"Live Christian Science, not talk it," is not only a safe motto for every Christian Scientist, be he young or old in the truth, but put into practise it will convert the world. "Ye are my witnesses, saith the Lord, . . . that ye may know and believe me, and understand that I am he;" and as we continue to "study thoroughly the letter and imbibe the spirit" of Christian Science, our daily walk will be so ordered that unconsciously we shall evidence to those we meet that we have a treasure which no one can afford to be without, even that understanding of God and of Christ Jesus and his teachings which is eternal life to him that hath it.

ARCHIBALD MCLELLAN.

Why Trouble Ye Me?

"OH, well, what's the use! What difference does it make whether you call something matter or the projection of a false belief? Won't you experience just the same results if you run into it in the dark?" The inquirer was a very earnest Christian man, but for the moment he had assumed an attitude of thought which, strange to say, is soberly maintained by many who would class themselves as "plain common-sense people." They taboo what they call "metaphysical nonsense," and in so doing practically shut the door on that active desire to know the truth which is the harbinger and necessary antecedent of spiritual freedom.

"What's the use!" has assaulted the ears of all progressives and non-conformists. As our good-natured railer would concede, it expresses the thought of that tremendous social factor which includes "highly respectable conservatism," the lovers of undisturbed content, as well as the victims of prejudice, ignorance, and mental listlessness. Indeed, relatively few people are really glad to be prodded into a livelier pace, and this fact explains just how our best friends often make us exceedingly uncomfortable, and, too, why the appeal of Christian Science ofttimes becomes an offense. The average man finds it easier to follow the round of his modest orbit without exertion. Life thus becomes largely automatic, and mental struggle is quite unknown. He commits all determinations to habit or to unconscious bias, and so, instead of having to make his way through the brush of prevailing belief, he simply accepts the customary or the conventional and follows the curves of the common path.

This is the mental biography of the many, and this because of their love of mental ease. Christian Science awakens thought, stimulates its nobler assertiveness, and thus begets the growth of a sense of individual freedom and capacity in Christ. This is one of its greatest benefits. It discloses the "infinite capacities of Truth, in which God gives man dominion over all the earth" (Science and Health, p. 202). It places no limit upon the verities we are privileged to know and utilize, and it is proving conclusively that the Christian world has suffered an unspeakable loss as the result of its willingness to leave unmastered that spiritual truth which, as Christ Jesus explicitly taught, his every disciple should understand.

How strangely incongruous it would seem for a Kelvin or a Ramsay to say "What's the use!" in disparagement of the inquiring spirit. Every benefit which scientific investigation has conferred is directly traceable to somebody's truth-loving alertness, and so too are all the richer blessings of which Christian Scientists are wont to speak. To such an attitude Mrs. Eddy gives no place or consent, and for this the world has occasion to be profoundly grateful. As one wakes up to the significance of the Scripture teaching that to know God is eternal life, and to the fact that both the possibility and the need of individual acquaintance and communion with the Father of all was constantly emphasized by the Master, the

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seriousness of the sin of indifference begins to dawn upon consciousness. Christ Jesus discussed no subject and solved no problem that he did not directly link to the ultimate truths of spiritual being. He was always simple and straightforward, but he was also always metaphysical, and to prove that the knowledge of absolute truth is practical, may be said to have been the purpose and consummated end of his life-work.

Being and basic law lie back of the common concept, and if we are to reach and profit by them, we must mine for them. We must penetrate the apparent if we would hope to reach the actual. The bed-rock of every truly spiritual structure can be reached in no other way. The "deep things of God" can be made intelligible even to a child, but they who will not seek for them "as for hid treasures," are sure to illustrate the fact that no pauperism is quite so pitiful as that which is self-made.

JOHN B. WILLIS.

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Perfection

IT is simply astonishing how the demand for perfection is resisted by mortals. They are willing to grant that human conditions should be improved, especially if this does not require too great an effort on their own part; but how many are there who would accept the proposition that nothing less than perfection, in all they think and do, should be the constant aim of every human being? Here it may be said that the possibility of even striving rightly to reach this high goal is dependent upon the recognition and unfoldment of our spiritual capacity to grasp the idea of perfection, and Christ Jesus undoubtedly had this in view when he said, "Be ye therefore perfect, even as your Father which is in heaven is perfect." This demand was voiced by him after he had made a complete separation between the material sense of obedience to God's law and its spiritual sense, which never stops short of perfection.

In Science and Health (p. 353) we find this remarkable statement by Mrs. Eddy: "Perfection underlies reality. Without perfection, nothing is wholly real. All things will continue to disappear, until perfection appears and reality is reached." The trouble with mankind in general is that they deny the possibility of attaining perfection in anything, and so they are content with low aims and achievements, and yet not satisfied, for as the psalmist said, long ago, "I shall be satisfied, when I awake, with thy likeness," and this likeness can never be less than perfect. Mrs. Eddy's words, above quoted, bespeak a great fundamental truth, and if they were better understood and heeded, the failures of mortal experience would be rendered impossible. If our thoughts and efforts were each day characterized by a pure purpose to attain perfection in all things, from the most ordinary duties up to our highest spiritual aspirations, and if we constantly realized that God expects this and no less of us, because He has spiritually endowed man to this end, there would be not weariness, but joy in every effort, and new strength as a result of it.

The honest and intelligent workman who strives to do his best, makes steady gain along his own lines, but the outlook of the Christian Scientist is a far wider one. He knows that his entire nature must be responsive to the demand for perfection, that it is his high privilege to reflect divine intelligence in all things, and to express Truth and Love as his very life. He also learns from Christian Science how to remove, one by one, all stumbling-blocks from the path of human progress, and to "break every yoke" (to quote Isaiah), not by the blind struggles of human will, but by the power of spiritual law, understandingly applied.

St. Paul tells us that we have the privilege of being "workers together" with God, and the psalmist tells us that God's work "is honorable and glorious," which surely means perfect. Christ Jesus declared that his work was all done through his Father and ours, and as we read the thrilling record of that work, as told by himself in his message to John the Baptist, we can see what it meant to have perfection ever before him. He said: "The blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the gospel is preached."

How grateful should we be for all the great Teacher did for humanity, in showing us the way, and also to our dear Leader, who has told us how we may follow this great Exemplar, and keep his high goal of perfection ever in view. A lower standard than that of Christ Jesus can bring nothing but failure and regret, while faithful adherence to it will crown each day with true joys. It was this which inspired Paul in his tent-making, his preaching, and his healing work, until he could say that his entire aim was to "present every man perfect in Christ Jesus."

ANNIE M. KNOTT.

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Notice

ATTENTION is requested to our Leader's letter to "The Children Contributors," on page 216 of "The First Church of Christ, Scientist, and Miscellany." This letter was addressed to those children who had contributed to Mrs. Eddy's room in The Mother Church, to whom she then made a gift under the following conditions:—

"I request that from this date you disband as a society, drop the insignia of 'Busy Bees,' work in your own several localities, and no longer contribute to The Mother Church flower fund. . . .

"Further to encourage your early, generous incentive for action, and to reward your hitherto unselfish toil, I have deeded in trust to The Mother Church of Christ, Scientist, in Boston, the sum of four thousand dollars to be invested in safe municipal bonds for my dear children contributors to the room of the Pastor Emeritus. This sum is to remain on interest till it is disbursed in equal shares to each contributor. This disbursal will take place when the contributors shall have arrived at legal age, and each contributor will receive his dividend with interest thereon up to date, provided he has complied with my request as above named."

The Treasurer of The Mother Church, Adam H. Dickey, is now preparing to distribute this fund as directed by our Leader, and in order to facilitate the work, all those who, as children, contributed to the room of the Pastor Emeritus, are requested to send, as soon as possible, their present names and addresses to him at 103 Falmouth Street, Boston, Mass. On receipt of these names and addresses, application and identification blanks will be sent out, and these should be filled out and returned without delay.

The fund has increased through investment until it now amounts to approximately $6,840. This sum, divided among the 2,850 contributors, will give about $2.40 to each person interested.

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Board of Lectureship

IN the *Sentinel* of Dec. 13, 1913, announcement was made that James D. Sherwood, C.S.B., had been appointed to the board of lectureship of The Mother Church. As Mr. Sherwood now finds it impossible to undertake this work, he has tendered his resignation, which the Board of Directors has accepted with regret.

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The Lectures

Snohomish, Wash.

Over five hundred Snohomish people attended the Christian Science lecture given at Eagles' Hall by Bicknell Young. Mayor W. O. Dolsen was chairman of the meeting, and introduced the speaker of the evening as follows:—

The history of the progress of the human race is a record of small successes and many failures, proportioned according to the degree of the essential element of truth back of the problems with which mankind has had to contend. Since the dawn of civilization, humanity has instinctively realized that truth is the only foundation upon which we may safely erect our temporal and spiritual edifices, and with this idea predominant, we have searched and investigated theories and dogmas and doctrines, gleaning a grain of truth from a mass of chaff, gathering "here a little, and there a little," of that which in its full fruition will set us truly free.

It is said that an untruth cannot perfectly adjust itself to any condition in the universe. No doctrine which has not truth as its fundamental element can long successfully survive. If the doctrine of Christian Science which we are to have expounded to us tonight is based upon error, it will not long endure; but if it is based upon truth, it will weather the gales of time. Its adherents believe that it has truth for its foundation, and have so ordered their lives that we are in all reason bound to investigate the basis for that belief. Without closer investigation than that of observation of the conduct of their daily lives, I am free to say that the most exemplary citizenship characterizes the adherents of Christian Science in this vicinity. If this is due to their faith in Christian Science, and I am compelled to believe it is, I think we are in duty bound to make an effort to find out something about this faith which seems to produce such excellent results.

Snohomish County Tribune.

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Ogden, Utah

In introducing Clarence C. Eaton, who lectured on Christian Science, Judge S. T. Cone said in part:—

While not a member of the Christian Science organization, I have especially observed two things which I think commend it to the approval of the people. First, they have drawn their membership not from the ignorant and unthinking, but largely from the most intelligent and respectable classes of the community; and second, they follow Jesus' command when he sent forth his disciples, not only to preach the gospel, but to heal the sick. Other denominations of Christians have for the most part abandoned the practise of the second of these injunctions. But this new and later body deem it their duty not only to preach, but to heal; and from report and observation I have no doubt they have healed thousands of cases of disease. In view of these facts they have, in my opinion, at least earned the right to a hearing.

Correspondence.

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Pasadena, Cal.

Judge Frank C. Dunham, in introducing Clarence W. Chadwick on the occasion of the latter's lecture in the auditorium of First Church of Christ, Scientist, spoke as follows:—

The subject of Christian Science is attracting the attention of all thinking people, regardless of their position in life. The reason is, that men of all ages have continually sought for the truth, and it has been demonstrated by thousands and thousands of people throughout the entire world that in proportion to their understanding of Christian Science, truth reveals itself to them,—the great truth about God, and man made in His image and likeness. While talking with his disciples before his betrayal, Jesus said, "I will pray the Father, and he shall give you another Comforter, that he may abide with you forever; even the Spirit of truth;" then again he said, "The Comforter, . . . whom the Father will send . . . he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." Christian Scientists understand that this Comforter comes to all as they apprehend the "divine laws of Life, Truth, and Love" (Science and Health, p. 107).—*Correspondence.*

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Kennebunk, Maine

Virgil O. Strickler, lecturing on Christian Science in Mousam Opera House, was introduced as follows by James Ernest King of the *Boston Evening Transcript*:—

Twelve seasons at Kennebunk have given me the happy confidence that I know its people,—know them not by their names, perhaps, but for what they are. It is that knowledge which gives me the temerity to stand before you as one who introduces the lecturer of the evening. You see, I have won confidence in the hospitality of Kennebunk people. And what is hospitality? Surely it is not the mere food and shelter given to the stranger within one's gates. It is a finer thing than that. True hospitality is the welcome which open-minded people give to the thoughts, discoveries, and inspirations of their fellow men in Christianity. It is that sort of hospitality—the true hospitality, the welcome of the open mind—which I know a Kennebunk audience will freely give.

Not long ago a gentleman approached a United States senator and asked him how he liked Henry Smith. "Don't like him at all!" the senator replied sharply. "What! you don't like Henry Smith, the fairest man in Washington?" the senator's friend cried out. "Well, you see," the senator explained, "I don't know Mr. Smith at all." So it is, I think, with many persons who say they do not like Christian Science at all. The truth is, they do not know Christian Science at all.

It is that every one may know Christian Science, and know it as it truly is, not as it is reported to be, that The First Church of Christ, Scientist, in Boston, The Mother Church, established its board of lectureship. And it is that the people of Kennebunk may know Christian Science as it is that the local Christian Science Society has brought a member of the board of lectureship to address you tonight.

Correspondence.

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Huron, S. Dak.

Francis J. Fluno, M.D., who lectured on Christian Science in the Grand Opera House, was introduced by Mayor D. G. Medbery. His remarks were in part as follows:—

I am not a member of the Christian Science organization, neither am I a member of any other religious organization, nevertheless I am strongly in sympathy with every Christian organization. The teaching of Christian Science was given to the world only about forty years ago. At that time it was looked upon with suspicion and doubt. Today Christian Scientists are numbered by the hundreds of thousands, and I am safe in saying that more people have received aid, hope, and alleviation from pain by this new-old religion than by any other religious teaching. It was not long ago that Sir

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Oliver Lodge of England, a noted scientist there, in delivering a lecture before the scientific congress in Great Britain, made the statement that in a short time science would bridge the chasm between life and death. I want to add one word,—that if this be true, it will be Christian Science.

Huron Morning Herald.

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Ballarat, Australia

Notwithstanding many counter-attractions, including the opening of the annual South street competitions, the foremost attraction of the year, a very earnest and appreciative audience assembled in the City Hall to hear William R. Rathvon lecture on Christian Science. The lecturer was introduced by Sidney Watson, who said in part:—

Christian Science is not a new kind of religion, as some people think, but demonstrates Christianity founded on the spiritual interpretation of the Bible. There are no people on earth who study the Bible more than do Christian Scientists, and none who get so much practical help from it as they; and they want the whole world to know of this wonderful teaching which heals sickness and sin, and solves problems about God and man which have puzzled mankind for ages.—*Correspondence.*

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Aberdeen, Wash.

B. F. Cauthorn, first reader, in introducing Prof. Hermann S. Hering, who lectured on Christian Science, spoke in part as follows:—

Christian Science is not new. Jesus and his disciples demonstrated its Principle over nineteen hundred years ago by healing the sick and raising the dead; and during the past fifty years this Principle has again been explained and demonstrated by healing sickness and sin. Many thousands of adherents are beneficiaries of this healing and saving power, and they may be found in practically every city and village in the civilized world. Each one knows that he has found in Christian Science that which aids him in every daily problem. He has been shown a God at hand, and not afar off; a God who is a present help here and now. He knows that what benefits one benefits all, and that what does not benefit all is not Christian Science. He knows that every one feels the need of a higher than human power to aid him in working out his salvation; that an understanding of Christian Science does bring man in touch with this higher power, and through this unity solves his problems.

Every Christian Scientist desires that the whole world may come to know what Christian Science is and what it really means to his happiness, and that all may know God, from the least unto the greatest.—*Correspondence.*

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Fond du Lac, Wis.

Bliss Knapp delivered a lecture on Christian Science in the Henry Boyle Theater. He was introduced by Attorney Roy L. Morse, who said:—

Public speakers, authors, and writers for newspapers and magazines, are of late devoting much attention to certain details of living which they contend will help us to be happy and cheerful, and they point out the practical value of a smiling face and a cheerful disposition. But one cannot put on a smile arbitrarily, and cheerfulness must be in the heart to be reflected in the countenance. We who have not accepted the doctrines which will be expounded by the lecturer this afternoon, must indeed recognize that there is something in the philosophy of the believers in and followers of Christian Science which makes smiling countenances, and that happy disposition which the world now recognizes as so essential to our well-being. They have put away envy, hatred, and malice, and in their places there is love, helpfulness, and confidence; they are ideal friends, kind and inspiring neighbors, and a good people to live among. I have seen in their religion something broader, deeper, and grander, and if they taught no other thing, were this their ultimate purpose, the life-work of the speaker of this afternoon would be justified, and we could well understand why so many are assembled here to give him respectful attention.

Correspondence.

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Rapid City, S. Dak.

A large and interested audience assembled at the Elks Theater to listen to a lecture on Christian Science by Virgil O. Strickler. Attorney Frank Bangs introduced the speaker, saying in part:—

However much we may individually differ with Mrs. Eddy as to the soundness of her doctrines and teachings, no one who has given the subject even a cursory examination will question that she was a good, pure-minded, holy woman, whose life was spent sincerely in the cause of humanity, and measured by the standard of her great calling, her life was a preeminent success.—*The Rapid City Daily Journal.*

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Lectures to be Delivered

Bakersfield, Cal.—Virgil O. Strickler, Scribner's Opera House, 8 p.m., Feb. 3.

Beatrice, Neb.—Clarence W. Chadwick, Church Edifice, corner 8th and Ella streets, 8 p.m., Feb. 5.

Centralia, Wash.—William R. Rathvon, Church Edifice, corner Rock and Maine streets, 8 p.m., Feb. 2.

Chickasha, Okla.—Rev. William P. McKenzie, High School Auditorium, 8 p.m., Feb. 6.

Cortland, Neb. (auspices Firth Society).—Clarence W. Chadwick, M. W. A. Hall, 8:15 p.m., Feb. 6.

Daytona, Fla.—Bliss Knapp, The Palmetto Club House, 8 p.m., Feb. 6.

Everett, Wash.—William R. Rathvon, Everett Theater, 8 p.m., Feb. 3.

Forest Grove, Ore.—William R. Rathvon, Verts Hall, 8 p.m., Jan. 30.

Glendale, Cal.—Virgil O. Strickler, Knights of Pythias Hall, 302½ Brand boulevard, Jan. 31.

Hemet, Cal.—Virgil O. Strickler, Hemet Opera House, 8 p.m., Feb. 6.

Hoboken, N. J.—Bicknell Young, Gayety Theater, 1013 Washington street, 3 p.m., Feb. 1.

Hoquiam, Wash.—William R. Rathvon, Church Edifice, 3 p.m., Feb. 1.

Lexington, Ky. (Second Church).—Clarence W. Chadwick, Ben Ali Theater, 8 p.m., Feb. 2.

Miami, Fla.—Bliss Knapp, High School Auditorium, 8 p.m., Feb. 3.

Pittsburgh, Pa. (Second Church).—Clarence C. Eaton, Nixon Theater, Sixth avenue, 3 p.m., Feb. 1.

Portland, Maine.—Rev. William P. McKenzie, Keith Theater, 8 p.m., Feb. 1.

Redondo Beach, Cal.—Virgil O. Strickler, Pavilion, 8 p.m., Feb. 2.

Shelbyville, Ind.—Clarence W. Chadwick, The Alhambra, 3:15 p.m., Feb. 1.

West Palm Beach, Fla.—Bliss Knapp, Church Edifice, Hibiscus avenue and Poinsettia street, 8 p.m., Feb. 5.

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Testimonies of Healing

Having received much help and encouragement for the past three years from the reading of the testimonies of others, it is plainly my duty to voice gratitude for the many benefits that have come to me since I began the study of Christian Science. When "Science and Health with Key to the Scriptures" by Mrs. Eddy was first brought to my notice, I was in a veritable mental slough of despond, and ready to appreciate to the full the clear note of hope and courage which it sounds from every page. As I read on, pain and ailments which had always been with me, and which I had looked upon as my natural heritage, gradually disappeared. A stomach disorder vanished, and the desire to smoke left me so completely that it took me some time to convince myself I was really healed. To my awakened consciousness the habit was only an illusion, and a very absurd one at that.

About a year after I came into Science, an old enemy in the form of severe chest trouble again attacked me, and for a time the symptoms were so violent and persistent that fear often kept me in thrall; but by the help of a kind friend who took my case in hand, and spared no effort to bring me into harmony again, I was able to continue at my work all through the time the illness lasted. There were occasions when to sense I felt so ill that even while my friend spoke encouraging words to me, I seemed to be slipping out of this mortal life. In about three months of Christian Science treatment, worse symptoms were overcome than those which had previously required a two years' rest in the climate of the northern Andes. What a rich blessing has come to humanity in this teaching of our Leader that sickness is only a belief, that while "belief is changeable, . . . spiritual understanding is changeless" (Science and Health, p. 96). I have also been healed of acute attacks of rheumatism, to which I had been subject all my life. Now for over two years this disease has not troubled me in any of its forms.

All these blessings, however, are not to be compared to the joy experienced in the uplifted thought which comes as a result of the study of the Bible and Science and Health. It enables us to meet the problems of life with more love and more reliance on God, and not only supplies our own wants, but gives us confidence and understanding, so that we are able to pass on the "glad tidings" when some brother or sister comes to us in need.

CHARLES EDWARD ARCHER MARTIN, Buenos Aires, Argentine Republic.

I have received so much help and encouragement from the testimonials in the *Sentinel* and *Journal* that I send the following account of my own healing with the hope that it will help some one suffering as I was.

In 1885 I had a long sickness, which left me walking on crutches and with health undermined. After a few years, attacks of pain, at each recurrence increasing in severity, indicated a new trouble, which was finally diagnosed as abscesses in the kidney. I was sent to a hospital, that I might have the benefit of the best advice, but after seven weeks I went home, no better for the treatment received there. I suffered for two years more, at times greatly, and then seemed to be at death's door. A surgeon and a trained nurse were sent for, and an operation was performed; but it was of such a nature that for days the outcome was uncertain. I slowly recovered, but did not stand on my feet for six months and for several months more was almost helpless. In spite of this operation, the abscesses continued to form, and the wound was left open for the discharge. To medical men and their patients such a condition brings great fear, and I shared and reflected that fear. Every time an abscess formed I had all the symptoms of poisoning and was not relieved in any way. I had kind and sympathetic doctors, who expressed regret that they were powerless to help me.

I came to California, and the change benefited me for a time in some ways, but did not stop the trouble. Finally a severe attack brought me to where something had to be done, as my life "hung by a thread," to use the doctor's words. I had been aware for several months that a hard growth had been forming on the kidney, and this also disturbed and puzzled the doctor, and his verdict was that I would again have to go to the hospital and submit to another operation, this time a more serious one than before, as he would have to remove the kidney. I had been having severe chills at regular intervals, followed by such high fever that I would be stupefied for a time, and the suffering during the repetition of these chills was intense, for no medicine had the slightest effect. However, I rebelled at the thought of another operation, and asked for a week to get some of my family from the East, but was told that two days was all that could be given me, as my condition was so critical.

I knew very little of Christian Science, but had heard that Christian Scientists relied wholly on God, and there certainly seemed to be no help anywhere else for me. I had a practitioner sent for, and she came at once, gave me a treatment, and went away, saying very little to me. After she had gone I realized that the pain had stopped. As the time drew near for the chill, I wondered that it did not come on, and gradually I realized that all had vanished, and peace and comfort had taken the place of the suffering. I gained very fast, and in two days was so much better that the dreaded operation was given up. In less than a week I was up, and slowly an understanding of the power that had brought this great change came to me. After a few weeks I thought of the growth, and that, too, had gone to its native nothingness,—I knew not how or when.

Two or three times in the next year the abscesses formed, and discharged very freely, but my fear was gone and there was no pain or sickness, and thus the absolute powerlessness of this seeming poison was proven to me. Faithful, persistent study of Christian Science brought its reward in the perfect healing of the disease, and later of the wound, which had then been open nine years. The doctor had said it could no more heal than my lips could grow together. Sleeplessness, a bowel disorder, and chronic throat trouble all vanished. The crutch that I had carried for over twenty years became unnecessary and was gladly given up. Instantaneous healings of burns, sprains, and other ills, further proved the great power of this truth.

Daily and hourly the healing work goes on in my consciousness, but the possession in some measure of the peace and joy promised by Christ Jesus to his followers far outweighs physical healing. As I have earnestly studied our text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, in connection with the Bible which it illumines, I have been healed of grief and loneliness after passing through a great sorrow. Fear of disaster to property by frost was also wiped out by this same study. Class teaching, so wisely provided by our Leader to aid us in this study, has been of inestimable value.

Is it any wonder that I am thankful to God, and grateful to our revered Leader, who has again brought to humanity this truth that makes men free? I am also grateful for our literature, and for our beautiful hymns with their healing

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words, as well as for our church services, and for our Lesson-Sermons, which point us ever to God as the only power, and teach us that health and strength are our true heritage, for, as the Bible tells us, "now are we the sons of God."

MARY D. CLARK, Los Angeles, Cal.

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A few years ago Christian Science came to our family. This, as is so frequently the case, was through the wife, who was willing to lay aside creeds and dogmas and think for herself; brave enough to close her ears to the dictates of innate prejudice as well as to the criticism of public opinion. As a busy business man and a member of an orthodox church I, however, thought I had no time to devote to new ideas, or to follow, as I thought, strange gods.

About this time our boy was just entering school in a northern city, and owing to a nervous trouble we found it impossible to get him to attend. Though he was under the almost constant care of the family physician, he would remain in school only a few minutes, until the teacher would be compelled to send him home, and frequently he would return before he reached the building, crying as though his heart would break, and saying that he wanted to go but could not. This continued for several months, during which time I was bitterly opposed to Christian Science and refused to permit his being treated, though I was perfectly willing to do all I could in other ways; but one day I was pleased to be informed that he had attended school that day without a whimper. This was repeated to me several evenings, and finally one evening he climbed up on my lap and said, "Daddy, I have not missed a day at school for three weeks and I have not cried once, and if you will promise not to get angry I will tell you something." He then informed me that he had taken treatment in Christian Science and was no longer afraid.

His treatment was then continued without opposition on my part. I was an inveterate smoker at the time, and had been for some fifteen years or more, and every attempt to break off the habit left me in physical and mental anguish, until finally I would return to the habit only to smoke the more. Several weeks after the above-mentioned incident I was walking along the street with a cigar in my mouth when I became conscious of the unnaturalness of the habit and its unpleasantness to those I loved, and then came the question of its real pleasure, if any, to me. I stood there on the busy street for a moment with the half-consumed cigar in my hand, then I tossed it into the street and passed on.

That was the last cigar that ever touched my lips, and since then I have not used tobacco in any form, though for all those years I felt lost without a cigar in my mouth and never smoked less than eight or ten a day. There was, however, no struggle this time, and during the seven years following I have had no desire for tobacco. Preferring to make sure of my ground, I said nothing at home for about two weeks, but one evening, as my little girl, then five years old, climbed upon my lap, I said, "Baby, do you know daddy has stopped smoking?" She answered, "I knew you would." I asked her how she knew I would, and she said, as she threw her little arms around my neck and kissed me, that she and her brother did not like to kiss me when I smoked, so they declared the truth for me. There was no sign of fear or doubt, but just that sweet sense of confidence and love that the Master must have seen when he said, "Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven." In Isaiah we read, "A little child shall lead them," and thus it was that I was led into the light.

During the seven years that we have been interested in Christian Science, we have been greatly benefited in many ways. Glasses, which I had worn for a long time, were laid away; rheumatism, from which I had suffered for years at frequent intervals, disappeared. But of the many blessings we have received, the one for which we are the most thankful is the healing of our boy of a severe case of illness, which a Chicago physician pronounced tuberculosis of the bone, and which he said would keep him in the hospital for months, if it did not leave him a permanent cripple. He was never sent to the hospital, but for months was practically helpless, at best being able only to drag himself upon crutches around the house.

It is impossible for one not familiar with the circumstances surrounding this case fully to appreciate the wonderful cure effected through Christian Science. At the time of the healing the boy's spine was curved, his hip completely out of joint, and he was scarcely more than skin and bones. His right leg was absolutely helpless and useless. He could move it only with his hands. Almost immediately after the healing, he began to grow in height as well as in weight. When he laid aside one crutch, he could barely touch the ground with his right toes, but in a few days he had discarded his other crutch, and then one cane, and finally, in three or four weeks from the time of discarding the first crutch, he had no use for either cane or crutch. Some five or six running sores on his leg and hip healed entirely, his hip went back into shape and place, and almost in a day his spine became normal. It seemed as though his left leg grew much more rapidly than the right one at first, and when it was fully developed his right one was still short and scarcely larger at the hip or calf than at the ankle. Today one can scarcely note any difference in the two, and he walks erect. The boy is now fifteen years old, in the first year of high school, and is in perfect health.

My heart is filled with gratitude to God for these blessings, and I am thankful to Mrs. Eddy for the sacrifices she made to give us an understanding of this wonderful healing religion.

W. R. CONNER, Chicago, Ill.

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My nephew has been healed in Christian Science. It was while his mother was visiting us that we learned that he had a goiter, and later he came to us to ask for the address of a gentleman living somewhere near Beaver Falls who could give him treatment in Christian Science. As we did not know the man's address, we told him of a lady who had once helped my husband when he had a severe cold accompanied by rheumatism. My nephew then requested me to write to this lady and ask for treatment for his neck, which he said had been troubling him for some time. It was noticeably enlarged and pained him at intervals, with sharp though not continuous pains. He had consulted the best doctor in this place, a member of the board of health, who told him nothing could be done with it until the tumor had grown larger, when it could be removed by an operation. He went to another doctor, but finding no help, he turned to Christian Science. After the first week's treatment there was no more pain, and the swelling kept going down gradually, until after about three months there was no noticeable enlargement. He then asked to have the treatment stopped, as he saw no need for any more. Meanwhile, he had also been helped to find employment.—MRS. WILLIAM BEIGHLEY, West Sunbury, Pa.

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It is with an overflowing sense of gratitude that I send my testimony, with the desire to help others to realize the good of Christian Science. I want to let all know the blessing it has been to me. I see clearly that all my bringing up was in the wrong belief, for now at an advanced age my eyes are

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being opened to the truth. I am a Crimean veteran with two medals, a Crimean medal and a Turkish medal, while my age is eighty-seven.

I know that God is not the author of sickness and trouble, and I cannot express my gratitude and delight in knowing this in a practical way. It was about a year ago that a lady called on my daughter and helped her in Christian Science. She also lent me some *Sentinels*, which I enjoyed greatly, and I asked her to get me the loan of "Science and Health with Key to the Scriptures," the book that was mentioned so often in the *Sentinel*. She did so, and I enjoyed it so much that I felt I must have one of my own to keep. The lady got me one, and since then I have read very little else than the Bible and Science and Health, and everything has been most helpfully opened up. I can now read the Bible with a greater understanding and joy than ever before.

Just before Christmas, 1912, I was taken ill, and a doctor was called in. He said I had bronchitis, and that it was very serious at my age. He gave me medicine, and I took a little, but then felt that I could not take any more, that I must rely on God alone. I knew that He is the only healer. The same Christian Science friend came to see me and we had many talks. I could only say that Christian Science was lovely. My granddaughter and grandson also came and had Science talks with me. I was at first afraid to take my food, and my breath was very troublesome, but the lady told me I could eat what I liked, and I did so and enjoyed it. She asked another practitioner to come, and I then realized the help and gradually got better. The doctor called a few times and could not understand why I had improved so quickly. He said I must have a good constitution, but I knew that it was Christian Science which had helped me. I soon got quite well, in fact better than I was before the illness, as I had always suffered with short breathing; but now I have no trouble whatever, and can take my daily walk and enjoy it. My sight was getting poor and I was thinking about getting stronger glasses, but now I can see much better than before and sometimes can read without glasses.

I cannot express my thankfulness to God for all His goodness and love. I am also very grateful to Mrs. Eddy for showing us how to lay hold of this saving truth. My chief desire is to gain more understanding each day.

CHARLES PIPPETT, Bristol, England.

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Mrs. Eddy says, "To those leaning on the sustaining infinite, today is big with blessings" (Science and Health, Pref., p. vii). This statement of Christian Science is supported for me by many proofs of Truth's healing power. When I compare the past year in Science with those before it, years of sickness, sorrow, and suffering, my heart is filled with gratitude to God and thankfulness to our Leader for the "spiritual understanding that casts out evil as unreal" (p. 497).

Through disappointment, discouragement, and despondency, I was changed from a happy, care-free girl to a semi-invalid, trying every possible material remedy for healing. Having exhausted the skill of medical men, I took other treatments, and as my condition would not permit much exertion, I had to board near the office where these were given. For a short time I gained rapidly, but a reaction set in which left my condition worse than at first. I was on the verge of deep despair; but the lady with whom I boarded had been healed in Christian Science and I had become interested in it through literature which she had given me, so I sent for a practitioner and experienced almost immediate relief.

The spiritual uplift was, however, the most wonderful of all, and it has brought many other blessings. It is my daily source of joy, and even in my sleeping hours beautiful messages of divine Truth are received. While my progress has seemingly been slow, I know all error will yield, and with Paul I can say that these light afflictions, which are but for a moment, work out for me "a far more exceeding and eternal weight of glory." Through the clearer understanding of Truth attained by my own efforts and those of a loving practitioner, often, in working out my own salvation, there comes that blessed realization, "I will fear no evil: for thou art with me," and harmony is restored.

A few months ago, when my dear mother passed on, I was comforted by the sustaining power of divine Love. The thought of God as the only Life destroyed the sense of separation, which otherwise would have been unbearable. At times when grief would seem to control, the words, "He that loveth father or mother more than me is not worthy of me," again enabled me to prove the worth of divine Science. It has not yet been my privilege to attend any Christian Science service, but I have the *Quarterly* and study the Lesson-Sermon each day, which I find very helpful, also the many publications which our Leader has so lovingly provided,—the *Sentinel*, the *Journal*, and the *Monitor*,—all of which constantly hold before us the things that are lovely and true. Our "Shepherd Song" covers every step of the way, and all of these I count as precious treasures of Truth.

I am so thankful to know this blessed way in my youth, that I may make it my guiding chart, for I have found that God is Life, and God is Love, therefore no foe can harm me.

NORA BROWNE, Yale, Mich.

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It is over five years since I began to study Christian Science. At that time I was very unhappy. I did not take up the study for physical ills, although I needed this help. I thought I would first read the book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, to see what it taught, and have treatment later. I wanted peace of mind and harmony at once. I got the book and started to read: but as I had very bad eyes I could not see without my glasses. I tried to get along without them, but in vain. One day, however, after I had read Science and Health for about three weeks, I took the glasses off, and have never used them since.

I had a very bad stomach disorder, and was troubled with neuralgia and sore throat in the winters. I was always taking some kind of medicine, had it constantly on hand, and the last doctor said I would have to undergo an operation sooner or later. All these difficulties were surmounted in six weeks by reading Science and Health. I have witnessed the demonstration of the power of Love in my home in overcoming discordant conditions, and I find that I can forgive those who have wronged me. I have experienced quick physical and mental healing for myself and others, and since this experience I have had the benefit of class instruction. I am thankful to God, and grateful to our dear Leader for this wonderful truth which makes us free. I am also grateful to all who have helped me to know more of Truth's healing power.

HATTIE C. GAY, Terre Haute, Ind.

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I wish to tell briefly of my healing through Christian Science, and of the many benefits I have received through the study of Science and Health in connection with the Bible. In 1901 I was bitten by a polecat, and poisoning soon set in. Sixteen days later I was taken to Oklahoma City to a Christian Science practitioner. When treatment began I could not stand on my feet, but within a week I was able to walk, and in a few weeks I was healed. Since that time I have

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studied the Christian Science text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, almost daily, and many are the ills which I have thereby met and overcome for myself and family. Occasionally I have helped others too. One case in particular was that of a little boy who was badly affected with a skin disease. His mother asked me to treat him, and I did so. I gave him treatments for two weeks, and he was perfectly healed.

For all of these healings I am deeply grateful, and I am sincerely thankful for the free and generous gifts of divine Truth. I am also grateful to Mrs. Eddy for showing us in her works the way to health and holiness.

ROSA BUFORD, Arapaho, Okla.

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[Translated from the German]

About three years ago I was in an extremely nervous condition, with attacks of dizziness and asthma, the latter in a very severe form, and not one of the various physicians whom I consulted was able to afford me relief. The trouble was growing worse, when my attention was called to Christian Science by a dear friend. I was given several copies of *Der Herold der Christian Science*, which I read diligently; but not being able to see my way, I asked for Christian Science treatment, which was taken up immediately. After a few treatments I experienced relief in a measure, but the main trouble did not yield. The chief reason for this was, that I seemed unable at first to grasp the teachings of Christian Science, although I used every effort in this direction,—it all seemed so intangible and the error so real. My friend explained to me that I must have patience, for with God's help every error would be overcome. Her words proved true in my case.

The healing process was slow though sure, for six months elapsed before the troubles began to yield. Then the headaches and the dizziness gradually disappeared and my appetite improved, but the asthma seemed difficult to overcome. I never had a good night's rest, for I went through torment, as it were, and was weighed down by fetters out of which no one could deliver me save God, on whom I called. He brought me out of a vale of woe into a valley of delight, for the asthma yielded little by little, and now I can say with a grateful heart that I am freed of it. For this wonderful healing which I have experienced through Christian Science I wish to express my deep-felt gratitude to God, as well as my thankfulness to our dear Leader, Mrs. Eddy, who has made known to us the way to Truth.

HEINRICH STRADTMANN, Celle, Germany.

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[Written for the *Sentinel*]

True Success

EDITH C. CARTER

MAN cannot fail!
Success in every effort is assured
To him whose steadfast trust is in the Lord.
Who casts his burden on omnipotence,
Is freed from deadening weight of mortal sense,
And grasps with humble joy the living fact
That of himself alone no smallest act
Is done. Thus turning to the perfect Mind,
As flowers in sunlight all their color find,
From Life he draws eternal, tireless might;
From Truth, unchanging certainty of right;
From boundless Love, unfailing tenderness.
And so, with God-filled thought that can but bless,
He rises to the joyous consciousness
That those who strive God's goodness to express
Can never fail; theirs is divine success.

From Our Exchanges

[Rev. W. E. Orchard, D.D., in *The Christian Commonwealth*]

Happiness is our right; happiness is the natural desire of every heart. It is the one thing which in all his strife man is seeking, even when he does not know it. Nor can he ever cease from the search, even though he never finds it, for the heart will have no rest save this. Sages may tell him that it is an ambition unworthy of man, moralists prove that the search is vain, history show that few have ever found it; yet nothing will dissuade him: he is made that way, and cannot alter now.

Strange, though, that the race should be molded all down history by something that does not exist, and man all his life by something he has never seen; that we should all be haunted by a desire which we cannot define, save by negation of all that we are or know. We dream of some condition, we imagine some achievement, we labor after some ambition, believing that there for us happiness lies hid, but when we have attained we find that anticipation gave the prospect a coloring which fades as we approach: the blue is still on distant hills, the rainbow just as far away. Then is this one ideal that touches all, nature's trick to keep us moving on, a trick that still succeeds when its deception is discovered? Or is it love's game to lure us to reality? There is no other alternative, and this leads out to sunny faith and that to dark despair. Our thirst for happiness is either man's plague or God's purpose, and the mind will tell us which. It cannot be a trick of nature, for to play tricks needs a mind able to see the end from the beginning; a trick is, after all, a design, and we are borrowing the language of purpose. And life shows, too, that the quest for happiness is not a plague, for sometimes we get very near to it. It is because we know this much of it that we long for more, long for it to last forever. Indeed, it is because we know it so well by mystic knowledge that we are never content with what we are or have. Either we have fallen from it or God has sown the seed within our soil.

[*Western Christian Advocate*]

We of this modern age have unnumbered reasons for gratitude in the possession of wealth, privilege, opportunity, and power that our fathers never knew, and could not, by the wildest flight of fancy, anticipate. These marvelous inventions, equipments, luxuries, are occasion for profound and ceaseless gratitude, provided they inspire us to nobler service and to a more unselfish and holy living. Otherwise we have to bemoan our prosperities, and to wish that we might get back to the simplicities of our earlier national life, when men lived in homespun and fed upon the bounties of nature, and thanked God "for his goodness, and for his wonderful works to the children of men."

[*The Christian World*]

We are full of prophecy today, and of the best kind. There lies in the hearts of men everywhere the portent of a mighty change,—the change from national enmity and suspicion to a new feeling of mutual amity and trust. The war-makers, the war-mongers, realize it, and are ill at ease. Their craft is in danger. The trade in which they have enriched themselves; the trade in hatred, suspicion, and fear, in the brutal instincts of men, in the false glories hitherto attached to conquest and slaughter,—all this is today shaking and trembling as though an earthquake moved beneath it. A new thought has entered men's minds. This colossal

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weight of armaments which is crushing down our civilization.

What, men are asking, has created it all? It is a thought that has created it; just a thought, and a bad one. Put a good thought in its place and the incubus will disappear. That good thought is now in process of incubation. By and by it will emerge in its full strength, and we shall see wonders. The world is trying the power of faith, and already it is moving mountains. One nation trusts another with its money, trusts all races and color of peoples with it, and finds the trust just and. Now men are saying: Why not trust a little farther; credit these peoples with the common sense, with the good feeling which settles difficulties by reason instead of by daggers, and which pronounces definitely and once for all against the cut-throat, robber cult of the barbarous ages? This faith, too, will justify itself. The great prophecy will be realized, because it is founded on a sure thing, on the everlastingly-true nature of the good in its all-sufficiency over all that opposes.

The Personal Issue

What religion has touched the spiritual life of the humblest of men, it is not to stop there, but is to extend and spread from every experience in which it is done to a new motive, and governed by new expectation and corrected with the whole creation. What religion touches the spiritual life of the greatest, it is not to stop there, but is to put the touch of the hand to that by the training of the mind and to that by the consecration of the heart. So, great or small, the mastery of the whole life. It means that we are to be no longer not alone in the church, but in our business, in all our social relations, in the political affairs of the nation, in the art, and even in the study of the universe. So, great or small, we are good and bad, good to make machines or to do the work of machines, or to govern and to teach nations, to teach the laws of the universe or to [illegible] the laws of the whole life and relationship of all men.

The Personal Response

[illegible] has been a [illegible] [illegible] [illegible]

The Christian Science Journal

Published Monthly

Founded April, 1883, by Mary Baker Eddy, Discoverer and Founder of Christian Science, and author of the Christian Science Text-book, "Science and Health with Key to the Scriptures."

This monthly magazine is the official organ of The First Church of Christ, Scientist, in Boston, Mass. In addition to articles, lectures, and testimonies not published elsewhere, it contains a complete list of Christian Science practitioners, and a directory of Christian Science Churches, Societies, and Reading Rooms.

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CHRISTIAN SCIENCE SENTINEL

"What I say unto you I say unto all-WATCH" Jesus

Vol. XVI No. 22

Boston, January 31, 1914

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A LADY WITH A LAMP SHALL STAND IN THE GREAT HISTORY OF THE LAND

A NOBLE TYPE OF GOOD HEROIC WOMANHOOD
Longfellow

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Christian Science Sentinel

"What I say unto you, I say unto all—WATCH" Jesus

Vol. XVI January 31, 1914 No. 22

Uniformity and Unity

ALFRED FARLOW

UNTIL Christian Science could be recorded, as in her written works, and a movement established by means of which a propaganda could be carried on, it was necessary for Mrs. Eddy to act as the personal Leader of this great cause. To this end she formulated the policy of the Christian Science church and placed its execution in the hands of the church's officers and members. Into this movement have been gathered men and women from all walks in life. Some of these have been accustomed to look to others for orders, while some have been accustomed to following their own way. Many of the former need to cultivate greater independence, and many of the latter to subject the human will to the demands of Truth. Since in the church each must be governed by absolute Truth, divine Principle, mere human opinion must be laid aside, else the spirit of independent self-assertion will predominate and the self-willed become a hindrance to the cause, or become severed from it.

The Christian Science movement might be likened to an army acting under the instructions of a given commander. One soldier has been accustomed to a long stride, another to a short stride, but on the march each must comply with the step ordered by his officer in order to effect concerted movement; otherwise confusion and dissipation of force would result. Without organization and without legitimate authority, effective warfare could not be maintained, for the officers would lose control of their men, and each soldier would be left to fight after his own fashion, without respect to rules or regulations.

To illustrate: Suppose the men of an army should stop while on the march or in the activities of a battle, and should gather in groups to advocate plans of procedure differing from those adopted by the general of the army, and although still maintaining their loyalty to the cause, should undertake to put these divers plans into execution. It can be readily seen that under such circumstances there could be no possible success. The individual may successfully plan and operate his own affairs according to his private opinions, but the affairs of a company or an organization must be subject to the control of a central authority and conform to an order which is uniformly adopted.

When one joins the Church of Christ, Scientist, he practically agrees to comport himself according to its rules and regulations as set forth in the Church Manual, and the unity of thought and uniformity of action essential to success can come only by strict obedience thereto. The effort must be "a strong pull, and a pull all together." A movement must advance *en masse*. There can be no "go as you please." The opinion of each individual must be subordinated to the rules and regulations adopted by the body of which he is a member. There must be absolute uniformity in order to maintain unity and provide for progress.

It is well for us to remember just here, that a reasonable sacrifice of personal interest for the good of a worthy cause never injures one's individual development, but on the contrary aids his true advance. It nourishes humility and increases spirituality. Under the light of Science we understand that one can never lose anything that is really beneficial or retain permanently anything that is harmful. The great Teacher required of his followers that each should "take up his cross" and deny himself daily. This surrender of the human will was no doubt one of the "hard" things of which the disciples on another occasion complained, but it was in the truest sense a good thing for all who, seeing the greatness of the cause for which they stood, cheerfully obeyed.

The members of an army must not only move in unison, but they must move without interference. Each must not only keep himself erect, with gaze directed forward, but he must use care that he does not elbow, push, or block his comrades. A soldier whose handling of sword, bullet, or bayonet is awkward enough to wound a comrade, or whose untrained footstep is clumsy enough to trample upon him when wounded, is considered a disgrace to the army. So a Christian Scientist must conscientiously fill his own place, while he is careful not to interfere with his neighbor's work by unlawful competition, unjust encroachment, or unreasonable interruption. As Paul wrote to Timothy, we must each "war a good warfare; holding faith, and a good conscience." We should keep in sight of one another, in step, and in line; but the individuality of each must be honored and respected.

Mrs. Eddy gives sound counsel on this line in "Retrospection and Introspection" when she says, in the chapter entitled Exemplification (p. 87): "Christian Scientists are to 'heal the sick' as the Master commanded. In so doing they must follow the divine order as prescribed by Jesus,—never in any way to trespass upon the rights of their neighbors, but to obey the celestial injunction, 'Whatsoever ye would that men should do to you, do ye even so to them.'"

✧

True Service

MARY HORNIBROOK CUMMINS

"WHEN I first began to study Christian Science," one said recently, "I tried to use it to reclaim that part of the city in which my work appeared to lie, and I did not succeed. Afterward, when I had gained a better understanding, I was willing to let Christian Science use me, and I found my right vocation." It is probable that most of us have made this discouraging effort to limit Christian Science to our individual problems. We have thought, perhaps, that we could help ourselves to just as much of it as we wanted and let the rest go; or we have been willing to accept all that our understanding made possible, but desired to put the new wine of spiritual power into the old bottles of human contrivance, and in both cases the result has been unsatisfactory. Or, again, we may have welcomed the benefits which some knowledge of the healing truth brought to us, but have not been willing to take our stand wholly and openly on the side of Truth. This latter is a fraudulent thought which would seek to deprive the kingdom of heaven of laborers, and which

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Jesus characterized as "thieves and robbers." In each instance the attempt is made to climb up "some other way."

The Master pointed out but one way, "If any man will come after me, let him deny himself, and take up his cross, and follow me." The cross, now as then, means complete identification with the cause of Truth. It means merging every personal interest in the one absorbing interest of bringing in the kingdom of heaven. And when the path seems rugged, let us always remember that it is smooth as compared with the earthly road which Jesus trod. "Ye have not yet resisted unto blood," wrote Paul; and this the Master did.

In every walk of life there are people who do not identify themselves with those whose interests they are supposed to serve. Such can be easily dispensed with and replaced at a moment's notice; but the man who seeks first and always his employer's advantage, is a marked man. He is valuable, and his advancement is usually rapid. We all need to remember Paul's advice to Timothy when speaking of spiritual things, "Give thyself wholly to them." It is not a question of solving our particular little problem, but of bringing "all the tithes into the storehouse," of using all our strength and courage in the glorious work of establishing the kingdom of heaven on earth. This is the goal which the true Christian Scientist has ever in view. He may stumble and rise again; he may have his discouraged moments; he may even seem to onlookers to fail in his effort to follow fully his inner vision of the Christ; but, like Sir Galahad, his strength will be as the strength of ten because his heart is pure! With Paul he can say, "I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord."

When we have reached this point in our progress we are content that Christian Science shall use us. We begin to find our proper place in God's plan, and it is no longer necessary to give even a passing thought to material supplies, for "all these things" are added unto us. "The unspeakable peace which comes from an all-absorbing spiritual love" (Science and Health, p. 264) is ours, and we can gladly say, in the words of the hymn,—

Love so amazing, so divine,
Demands my soul, my life, my all.

✧

Healing Testimony

REV. RICHARDS WOOLFENDEN

In the "Manual of The Mother Church" we read: "Testimony in regard to the healing of the sick is highly important. More than a mere rehearsal of blessings, it scales the pinnacle of praise and illustrates the demonstration of Christ, 'who healeth all thy diseases'" (p. 47). This statement has appealed to the writer with much force of late, for it was through testimony of healing in Christian Science that he first heard of this teaching.

I had spent three months in the United States and Canada, touring in search of health, and had returned to England no better, but rather worse, in consequence of having pinned my faith to a medical specific which I found there. Strange to say, I never heard of Christian Science healing during that visit to America in the fall of 1901, but on coming home it was the first thing which claimed my attention. A member of my church came to tell me of her own healing, and what appeared to be the still more wonderful proofs of healing in her sister's family. Through this, the first Christian Science testimony I ever heard, I was led to make personal investigation of the truth of these statements, and afterward took up the study of the text-book of Christian Science, "Science and Health with Key to the Scriptures" by Mrs. Eddy, which ultimately brought me entire freedom from the trammels of scholastic theology. Through it I was also delivered from what had become to me the irksome yoke of a ministry which had proved to be in my case at least a mere professional following of Christ, and not the divinely appointed way which calls for the healing of the sick. Three years ago I was provided with an opportunity of proving the truth of Christian Science healing over the claims of physical sense, and the outcome made me still more grateful.

One morning I awoke with this passage from Psalms running through my mind, "Seek the Lord, and his strength: seek his face evermore." The recollection of these words in the newly awakened consciousness brought that peace *and* pleasure experienced only by those who have accustomed themselves to this mental habit. No sooner had I stepped out of bed, however, than sickness and nausea well-nigh overwhelmed me, for I was attacked by an old enemy. For a moment the temptation was strong to return to bed for the day. This would have been my certain action before I knew anything of Christian Science, but now was the time to take God at His word. This word had been given me, and there and then I decided to trust it.

I proceeded to dress in the strength of Truth, but on coming to the breakfast table the temptation appeared in a more subtle form, for there before me was the very food the sight of which would have completely overcome me in the old days, when I should have asked for it to be taken away and a simple diet served instead. Again the word of God came to my aid, "Seek the Lord, and his strength." Quick as thought I relied upon it, sat down to the meal, and enjoyed it heartily. Before I was half-way through, the healing was complete. Now I know what it is to enjoy all my food, and never to live in fear of any of it. That old trouble is gone forever, relegated to the limbo of "chaos and old night."

This incident gave me such a clear illustration of the value of our Leader's great work in opening up the spiritual interpretation of the Bible, that I have been more than thankful for it ever since. My object in writing about it now is to show how the spiritual interpretation was brought to light. On taking up the Lesson-Sermon that morning, I found in the Bible reading this text from Isaiah: "And it shall come to pass, that before they call, I will answer; and while they are yet speaking, I will hear." How beautifully that was proved in this instance I can never forget.

The passage which came to thought in the early morning was given to meet my need. Supply was present before the occasion for its manifestation had yet arisen. The demonstration over the appearance of evil was abundantly provided for. On looking up the words in Psalms, I found in the margin a reference to the first book of Chronicles, where the same psalm appears in its historical setting. Here the word "continually" appears in place of the phrase "evermore." This threw a new light on the meaning of the psalmist, making his message of more practical import, for to seek the strength of God continually is just the open secret of divine, metaphysical healing.

Again we turn to our Leader's works, and find the whole situation summed up in a passage of immediate worth. In the chapter entitled The Great Revelation, in "Retrospection and Introspection," Mrs. Eddy writes, "If you fall asleep, actually conscious of the truth of Christian Science,—namely, that man's harmony is no more to be invaded than the rhythm of the universe,—you cannot awake in fear or suffering of any sort" (p. 61). I gladly testify to the truth contained in this statement, having proved it many times. Others may prove it for themselves, and thus learn how their reliance is to be transferred from material beliefs to spiritual

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realities. Success in truth is attained when we learn to make a beginning with God.

Referring one to God as the divine Principle of all being, is the simple rule of Christian Science healing. The application of this rule reveals a spiritual power always at hand, which can be utilized by every child of God. By using it "continually," he comes to discern the illusory nature of all of error's claims, and soon attains the joy of knowing that divine Love is helping him all the time.

Purpose and Prayer

JANE E. HUDDART

AT first sight it seems strange that the vision of the Christ and the remarkable conversion of St. Paul came at a time when he was engaged in a very evil enterprise, for it would seem that the divine message could not possibly be heard by one whose thought and endeavor appeared to be wholly set on the destruction of those who were serving God. Looking farther, however, we see that the persecutor and the persecuted were agreed on many points, especially that of the destruction of evil, its elimination from human experience.

Saul of Tarsus thought that he was serving God and humanity by persecuting and trying to exterminate the disciples and followers of Jesus of Nazareth, as witness his own words spoken to the Jews: "I . . . was zealous toward God, as ye all are this day. . . . I persecuted this way unto the death, binding and delivering into prisons both men and women." It does not seem probable that a man of such high character and ideals as those of Paul could ever have been influenced by mean and petty spite against personality. He did not make war against people, but against what he believed to be evil. It was doubtless a right motive and desire which enabled him to see the vision of the Christ and to perceive right methods of warfare against the common enemy, the seeming power of evil. He then devoted the same zeal and courage to the propaganda of the gospel of Christ which he had shown before in persecuting Christian believers.

Does not this apply to many splendid characters in our own day? Men are devoting time and talent in their effort to destroy evil, the common enemy, and in their present ignorance of what Christian Science is, are classing it as a public menace. When we look at the motives actuating these men, we see how it is just as possible for them to have visions as it was for Paul. We see also why it is that after hearing a sermon or address against Christian Science so many people take up the study of this subject. The man who raises his voice against what he thinks Christian Science to be, is very likely concerned for the welfare of humanity and the uplift and betterment of human conditions. We know that "desire is prayer" (Science and Health, p. 1), and that all right desires reach God. Assuming, as we are disposed to, that all these men earnestly and sincerely desire to learn about God, to know more of the truth that makes free, and because "all things work together for good to them that love God," their good purpose is fulfilled in the fact that more people begin to learn the way of Life as revealed in Christian Science. Jesus said, "Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake," which might be rendered, Blessed are ye (humanity), when with even a false sense of service, rendered to Truth, men shall persecute you, and say all manner of evil against you, my followers.

In Science and Health we read: "Students are advised by the author to be charitable and kind, not only toward differing forms of religion and medicine, but to those who hold these differing opinions. Let us be faithful in pointing the way through Christ, as we understand it, but let us be careful always to 'judge righteous judgment,' and never to condemn rashly" (p. 444). It is the motive which must be examined before we can really judge aright. When those who, like Paul, see the vision and then devote their time and talent to the cause of Truth, any tendency to indulge in remorse will be healed if they simply realize gratitude for the fact that they were divinely hindered from harming their fellow men; that their prayers for humanity were answered in a way and measure far beyond their expectation, as in the case of this apostle, who said that after all his mistakes "the kindness and love of God our Saviour toward man appeared." This came with his vision, and come it must to all who love their fellow men and seek after Truth.

"God is light"

ROBERT C. BRYANT

CHRISTIAN SCIENCE lays great emphasis on the Bible teaching that "God is light," and that because God is omnipresent we are always in this light. As Mrs. Eddy has said, "Whatever is governed by God, is never for an instant deprived of the light and might of intelligence and Life" (Science and Health, p. 215). The human sense of darkness is a belief in the absence of light, the absence of God; but this is a false belief which is dispelled by the truth.

I had occasion a few months ago to drive fifty miles in one day through the Rocky mountains. My companion and driver was a hardy native son, familiar with the roads and accustomed to handling horses. Our route lay through an unsettled country, with only two or three points of human habitation along the way. We were delayed in starting till nearly noon, and when night came we were still about twelve miles from the end of our journey. All the afternoon we had observed that a storm was gathering, and as the darkness settled down the storm came on and the rain and snow beat directly into our faces. There was no moon, the sky was heavily overcast, and soon it was so dark that we could not see our horses, much less the road. Under ordinary circumstances horses may be trusted to keep the road at night; but our horses had traveled forty miles, the storm was beating directly into their faces, and they were inclined to turn to one side or the other at every opportunity.

We were traveling along a mountainside. On our left was a steep bank, with a river at the bottom. We could hear the water rushing over the rocks. The horses had been drawn down to a slow walk, and when the wheels struck a stone evidently not in the road, my companion stopped them entirely and said it was not safe to go on. It was, in fact, so dark that he thought he had lost his sight entirely, from straining his eyes. We both knew that we could not stay where we were through the night, thus unprotected, in the storm, but I had been declaring for myself the truth that sight is wholly mental and is dependent upon understanding; that physical eyes and optic nerves have nothing to do with it; that in Mind there is no darkness or knowledge of darkness; that Mind sees and knows and understands all things; that man, reflecting God, knows the way and sees the way. A flood of Scriptural truths came to me: "The Lord is my light and my salvation;" "God is light, and in him is no darkness at all;" "In thy light shall we see light," and other texts.

I took the reins from the driver's hands and started the horses, striving to know that error could not keep us from seeing the truth and the way. In two or three minutes my companion exclaimed, "Why, I can see the road plainly; can you?" I was already rejoicing in the light, although the

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storm had not ceased; in fact, it continued for two days. One place in the clouds ahead of us seemed lighter than elsewhere, and for the rest of our journey we drove at a brisk pace, every turn of the road being plainly visible.

Thus night and darkness may seem to come to us, the way may be obscured, and we may be afraid; but if we turn to God, infinite Mind, the darkness is dispelled and the way made plain, as it was for God's people of old, for, as Mrs. Eddy tells us in Science and Health, "there is no place where God's light is not seen, since Truth, Life, and Love fill immensity and are ever-present" (p. 504).

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An Appreciation of Christian Science

MABEL FREESE DENNETT

THOUGH I am not a Christian Scientist, I have recently come into sympathy with the movement through first-hand knowledge, obtained from friends, experiences, and the reading of copies of the *Monitor* and *Sentinel* which have been sent to me from time to time. For many years the only impressions I had of Christian Science were received from the adverse criticisms and unfavorable comments sent to me by other friends. These biased my mind and awakened strong prejudices against it.

While in a hospital, however, recovering from an operation, a small pamphlet entitled "Prayer and Healing," issued by The Christian Science Publishing Society, was handed to me. I read it carefully, noting the beauty of many thoughts. Some time after this I became interested in the *Monitor* and greatly appreciated its stand for clean journalism. Nevertheless, no lasting impression for good was received until July, 1912, when a devoted Christian Scientist, having the supervision of my husband's business, and at that time our only acquaintance in the Science faith, paid us a brief visit. The day of his arrival I was suffering with what is known as broken arches of the feet, of five years' duration. Soon afterward the pains began to lessen, and to my great surprise and delight I was able to be on my feet without annoyance. From that day I have never experienced the old pains. Besides this I have had the same use of my feet that I had before the arches broke, wearing, instead of the special shoes worn for several years, anything that I choose, and enjoying the extended walks which for so long I had to forego. I am also accomplishing nearly twice as much as formerly, going about the common round with the joy of an athlete and dispensing with a regular helper. One reason for the accomplishment of a greater amount of work is that I have regained the quick motions and dexterity which characterized my younger days. What makes my recovery seem remarkable, however, is the fact that only a short time before this healing my physician told me never to expect my feet to be well, owing to the duration of the broken-down condition.

Simultaneously with the more complete physical effectiveness there has developed a more complete mental and spiritual unfolding for Christian and social service, and with new responsibilities added power has come, while a deeper consecration for the Master leavens all. Lately I have been reading with interest the Christian Science literature at hand, finding new meaning in the pamphlet previously referred to, "Prayer and Healing," and prizing for its spirituality the leaflet, "If Ye Abide in Me," reprinted from the *Sentinel*. Once, upon the occasion of a union service at the church of my membership, I attended the Wednesday evening meeting at the Christian Science church, and a phrase from one of the testimonies has become a household word in our home, so that whenever our five-year-old son is hurt or troubled, his voice rings with a declaration of man's God-given dominion, and comfort follows.

Since that service I have become acquainted with several Scientists, and have noted their fine character, thoughtful attitude toward vexing problems, and emphasis upon life's brighter side. One Sunday I invited to my home a young girl whom I had known for some time, as she had until recently been connected with the church of my denomination. How surprised I was to note that instead of being frail, diffident, and unresponsive, as formerly, she was well, interesting, alert, and able to give an answer for every question asked concerning her new faith, Christian Science! The more I talk with these new friends and read their literature, the more I realize that theirs is an intense religion of methodized thought containing vital truths of right living.

Thus I have reason to be glad for all the gates which lead into the city that "lieth foursquare," feeling sure that these Christian Science friends who take Him at His word, banishing fear, refining and disciplining their wills, practising the presence of God, and looking for the quickening of their mortal bodies "by his Spirit" (to quote St. Paul), will have an abundant entrance therein. I thank God upon every remembrance of them, and pray that to us all may be given

The will to fashion as we feel,
The strength to labor as we know.

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[Written for the *Sentinel*]

Right Reckoning*

MARY I. MESECHRE

GROUPED quietly near the window,
Some little ones, tired of play,
Were conning again the lessons
They had learned in school that day;
While indoors I, with my problem
Unsolved at the set of sun,
Heard, "Three times nothing is nothing,
And one to carry is one."

I lingered there in the twilight
And pondered my problem o'er,—
All my unavailing efforts
To make the result count four,—
But now, rebuked by the children,
I was given grace to see
I'd failed because I had reckoned
That "three times nothing" as three!

Some insignificant cipher
In the problem of daily life
Too oft we count as a factor,
Till our work with failure seems rife.
Again let us heed the children
Whose lessons are scarce begun,
And reckon nothing as nothing,
And measure our sum by one.

No matter how long we reckon
Some cipher as real to be,
The time will come in our counting
Of "three times nothing" as three,
When eyes long blind shall be opened
To the useless work we've done,
For all "times nothing is nothing,"
Since God is the only One.

*See "Science and Health with Key to the Scriptures" by Mrs. Eddy (p. 275, line 10).

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Selected Articles

[Frederick Dixon in *Birmingham Weekly Post*, Birmingham, England]

In a recent issue, under the heading "Is Seeing Believing?" is discussed in a brief note the teachings of Christian Science and Buddhism with respect to the unreality of material phenomena. As the point of view of these two teachings is so fundamentally different, permit me to draw attention to it. Seeing ceased to be believing to the thinker very many centuries ago. The Eastern philosophers discounted it, and though their Western successors, with an adherence as they fondly imagined to that blessed word "practical," for a time decided in favor of the evidence of the senses, they have gradually been forced to accept an idealistic for a materialistic basis, with the result that Sir Oliver Lodge tells us today that a walking-stick is no more than a quantity of disconnected electrons moving at a tremendous speed.

If we leave out the medieval conceptualists, the first man who familiarized the public in this country with the idea of the unreality of matter was Bishop Berkeley. Of course the discovery that the earth was a globe and not a plane, and that the earth circles round the sun instead of the sun round the earth, had previously caused men to realize that things were not exactly what they seemed. Nevertheless, it was reserved for the Bishop of Cloyne to reduce material phenomena to a mental concept. As has been said, there was nothing new in this. All these theories, however, welded the spiritual and the material together in an indissoluble mass. It was reserved for Mrs. Eddy, in the nineteenth century, to insist that spiritual idealism was something different from this, and to point to the gospel as the text-book of spiritual science.

The illustration used by your contributor, that the Buddhist insists that the dream of the sleeper is as real as the dream of the man who is awake, scarcely does justice to the philosophy indicated. Ultimately, however, Buddhism, like Western idealism, makes spirit dependent on matter, so that in all these teachings spirit, in the words of a well-known churchman of today, becomes the ultimate of matter. This is what Christian Science so strenuously denies. The only reality, Mrs. Eddy insists, is God and the spiritual universe. Evil and the material universe are, scientifically speaking, unreal, and are neither dependent on nor connected with the spiritual reality. Spinoza got rid of evil by making evil good. The Vedantists got rid of it by describing it as Maya, or illusion; but they proceeded to make this Maya just as real as Bishop Berkeley's matter, by joining it to "the Supreme Self" as the producer of the cosmic soul.

In Christian Science Mrs. Eddy insists that the only reality is God, or good, and that as nothing real can exist outside reality, evil, in whatever way conceived of, can be nothing but the suppositional opposite of good. This, she points out, is the teaching of the Bible, which declares that everything was made by God, and made good. If, then, evil exists as a reality, it can only be on the Spinozistic theory that evil itself is good, or else on the Berkeleian theory, which in a way is the Vedantic one, that good is the ultimate of matter. Both these theories are frankly contradictory of the teaching of the Old Testament, and as frankly contradictory of the teaching of the New Testament, in which Jesus described evil, personifying it, after the manner of the age, as a lie, which abode not in Truth. Of course, if Mrs. Eddy had stopped here, with a mere theoretical definition of reality, she would have reduced herself to the level of the theologians who describe God as the only creator and evil as a reality, or of the natural scientists who base their theories on an electron which nobody has ever seen, or on an ether which has never been discovered. Instead of doing this, she based her theories on practical demonstration, and she necessarily chose the demonstration demanded by Jesus, of preaching the gospel in conjunction with healing the sick. In this way she made the healing of sorrow and sickness and sin the demonstration in proof of the truth of the teaching of Christian Science, with the result that for the first time since the days of primitive Christianity, humanity was given a religion which it was not asked to accept as something to be realized in a world to come, but as something provable in its present existence, in accordance with the saying of the Founder of Christianity, "The kingdom of God is within you."

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[Edmunds Travis in *The Austin* (Texas) *Tribune*]

The attacks made by Dr. Biederwolf upon Christian Science have unpleasantly surprised local Scientists, who, with other Christians, looked for many good results from the evangelistic meetings. The doctor would hardly dare attack the Methodist, Presbyterian, or Baptist doctrine, yet these are no more Christian than the creed of the Scientists. His latest attack, made upon Mrs. Eddy's declaration that "man is incapable of sin" (Science and Health, p. 475), is, like all that he has said, entirely undeserved. Mrs. Eddy had reference, as every Christian Scientist knows, to the spiritual man, the real image of God, that must necessarily reflect God, and therefore cannot sin. The evangelist's apparent acceptance of the statement that the "soul that sinneth, it shall die," if he takes this to mean that the Spirit, the divine man, perishes, does away not only with the doctrine of future punishment, but also with the doctrine of immortality.

Christian Scientists do not ask the doctor to believe as they believe, but they do ask and had expected of him a more tolerant attitude toward a faith founded, as his own is, on the Word of God.

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[Frank Bell in *The Democrat*, Johnstown, Pa.]

If those who indulge in public comment on the subject of Christian Science would only take the trouble to inform themselves as to its teachings and practise, there would be no occasion for complaint, because men have an undoubted right to express their honest opinions concerning differences of belief. Almost invariably, however, that which is offered as an unfriendly criticism, is in fact a criticism of something that is not Christian Science at all. A case in point is the summary of remarks on the subject as printed in a recent issue.

Christian Science does not teach that matter is unreal or non-existent to the human sense of things, or that human beings are immune from sin, sickness, and death. Quite the contrary, it teaches that matter and its discords are inevitable conditions of belief in what is called material life; but it emphasizes the fact that these are no part of the true life, which is essentially spiritual. The point is clearly illustrated by the simple statement that man, made in the image and likeness of God, is not, could not be, material; because God is Spirit, and His image and likeness must be spiritual.

The student of Christian Science begins to get acquainted with his real self, and he finds this knowledge helps him in many ways. His ability to think rightly about himself is made increasingly manifest in better health and morals. Quarreling with the language of its text-book is not the way to stop the progress of Christian Science. So long as it continues to make good its promise to heal the sick and reform the sinner, it will maintain its marvelous growth

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throughout the world. Those who accept prejudiced or ignorant misstatements concerning it, instead of testing it for themselves, are merely postponing the day of their own inestimable betterment.

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[Algernon Hervey-Bathurst in *Evening Mail*, Newcastle-on-Tyne, England]

In a reference I have read, in a recent issue, to the speech made by Lord Sandwich at University College, mention is made of Christian Science, which is classed among "methods" which profess to heal by the manipulation of the mind. Christian Science practise has nothing whatever in common with any such influence. The one thing which a Christian Science practitioner does not, and indeed can not do, is to control the mind of his patient. "Let this mind be in you, which was also in Christ Jesus," is the Scriptural injunction, an injunction which Christian Scientists strive daily to obey. The mere control or manipulation of the human mind can result in nothing more than a change of belief, not in increased spiritual understanding.

In exactly the same way as the knowledge of the truth about a false statement in mathematics, such as that three and three are seven, corrects that mistake and proves that it never was true, so the correct understanding of God and man, as taught by Christ Jesus and reiterated by Mrs. Eddy, must inevitably result in the healing of the belief in the reality of what the great first cause or creator never did create. Christian Science is to be compared with nothing but the teaching of Jesus the Christ, which it reiterates, and any system not strictly in accordance with his teaching, bears not the faintest resemblance to it.

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[Charles I. Ohrenstein in *The Post-Standard*, Syracuse, N. Y.]

Several articles have appeared in *The Post-Standard* referring to Christian Science. One of these, an editorial, spoke appreciatively of a stanza from one of Mrs. Eddy's hymns, but concluded with the statement that this "expresses not Christian Science, but Christianity." Another gave the impression that the Christian Science movement is in financial difficulties; and an item, the report of a lecture, stated that the speaker included Christian Science in what is called "New Thought."

There are many interpretations of Christianity; and while Christian Science is apparently not the one accepted by the editorial writer, this should hardly be taken as an occasion for branding it other than Christian. The assumption that "orthodoxy is my doxy," and "heterodoxy is another man's doxy," is no longer entertained by broad-minded people. The fact that the stanza spoken of was the outgrowth of Mrs. Eddy's experience in the promulgation of Christian Science, and that its sentiment is acknowledged to be Christian, is proof in itself that Christian Science is Christianity.

As to the financial affairs of the Christian Science movement, let it be said that no difficulties are being experienced. With respect to spiritual thought bringing affluence, commented on in this editorial, reference might be made to the Wayshower, Christ Jesus, who fed the multitude, provided tribute money, and wine for the marriage feast, because of his spiritual understanding. Also, the children of Israel were fed with manna, and otherwise abundantly provided for, when their thought was spiritually directed.

With regard to the "New Thought" item, it is only our purpose to have it understood that Christian Science has nothing in common with it or with mesmerism, hypnotism, or spiritualism, which it is claimed "New Thought" also includes; nor has Christian Science anything in common with any new or old thought except that emanating from the Mind "which was also in Christ Jesus," which self-evidently is Christianity. The item further stated one theory of "New Thought" to be that "man's body is a magnet, every cell a soul, and love the magnetizer." No better statement could have been selected by the lecturer to show the difference between this teaching and Christian Science, the one depending on bodily magnetism and the other on the divine Spirit. In this connection it may be interesting to readers to see what the apostle Paul, in the fifth chapter of Galatians, gives as the results of magnetizing the flesh,—giving it coercive influence or power; and also, of giving power where power belongs, to divine Spirit, or God.

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[H. Cornell Wilson in *The Star-Gazette*, Elmira, N. Y.]

A report from Sayre of the sermon of Dr. Stough, published in *The Star-Gazette*, quotes this gentleman as saying, "I hate Christian Science; I detest anything that will minimize the enormity of sin and its punishment."

I venture to say that every reader of *The Star-Gazette* who is familiar with the teachings of Christian Science, and even those readers who know Christian Science only through witnessing its fruits, will agree with me that our critic does not "hate Christian Science" at all. He "hates" only his own misconception of it. Nothing less than a complete misunderstanding of Christian Science could induce this minister to say that Christian Science "takes away man's sense of sin and tells him he is not so bad as he is." If this were its teaching, Christian Science would long ago have ceased to be a factor in the religious and moral activities of our time. What we see, however, is that Christian Science has been so successfully overcoming and destroying sin and its accompanying results, sickness, disease, and sorrow, that the movement has attained a position as one of the remarkable religious developments of the centuries.

Christian Science brings deliverance from sin. It reveals sin's unreal nature and origin, and turns the individual from it with loathing. Phases of sin heretofore deemed incurable have been found to yield their vaunted dominion through Christian Science. Every Wednesday evening testimonies may be heard, the world over, in fifteen hundred Christian Science meetings, expressing gratitude to God for redemption through Christian Science from the hold of sin in one of its myriad forms. Christian Scientists, without exception, are able to state that they are improved morally and spiritually, even as they have been benefited physically, by Christian Science. Moreover, this is a fact to which the friends and acquaintances of Christian Scientists can bear witness.

The unchristian and unscientific views of evil promulgated by some religionists, ascribing to evil a power equal to and even greater than God, or good, are necessarily at variance with Christian Science. The orthodox theory that a pardon for sin may be had in answer to prayer, or by divine clemency, is also denied. On this point the Christian Science textbook, "Science and Health with Key to the Scriptures" by Mrs. Eddy, says: "Prayer is not to be used as a confessional to cancel sin. Such an error would impede true religion." "To suppose that God forgives or punishes sin according as His mercy is sought or unsought, is to misunderstand Love and to make prayer the safety-valve for wrong-doing" (pp. 5, 6). The same authority states also, that "divine Science reveals the necessity of sufficient suffering, either before or after death, to quench the love of sin. To remit the penalty due for sin, would be for Truth to pardon error. Escape from punishment is not in accordance with God's government, since justice is the handmaid of mercy" (p. 36). "The way to escape the misery of sin," Mrs. Eddy further

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says, "is to cease sinning. There is no other way." "A sinner is not reformed merely by assuring him that he cannot be a sinner because there is no sin. To put down the claim of sin, you must detect it, remove the mask, point out the illusion, and thus get the victory over sin and so prove its unreality" (pp. 327, 447). These quotations are sufficient to show that our critic's views regarding Christian Science are entirely unfounded.

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[George A. Law in *The Morning Record,* Meriden, Conn.]

A contributor, under the caption, "Ideas of a Plain Man," after having stated that "the history of civilization is the story of a long conflict with pain," among other things says, "We have even produced a sect that denies that there is any suffering in this world." Inasmuch as others have entertained this absurd notion concerning the teaching of Christian Science, I am prone to believe that the foregoing statement may have reference to the Christian Science denomination. That your readers may not be misled and so share in this mistaken concept of Christian Science, kindly allow me to assure them that this is precisely what Christian Science does not deny. On the contrary, its teaching in this respect is that suffering, including pain, sickness, discord, etc., is experienced only through a false sense of existence, and that it has no rightful place in the life of the true spiritual man, the image and likeness of God, mentioned in the true account of the creation as recorded in the first chapter of Genesis. The fact that Christian Science is engaged in a campaign against suffering, to eliminate it from the experience of humanity, is sufficient proof of the fallacy of the assertion made.

In closing, the writer of the article in question asks, "Is pain after all a bad thing?" Is the question intended to convey the idea that he considers it a good thing? A study of Scripture reveals the fact that God created all good, therefore if pain is good, God must have made it; and hence we not only have the incongruity of a God who is Love afflicting His children, but when we attempt to destroy pain and provide hospitals and asylums for unfortunates, as stated in the article in question, we are manifestly endeavoring to relieve conditions which God has created, conditions which necessarily operate from the activity of His law. Then, again, we have the spectacle of Jesus, not only destroying something which God has created, but teaching his followers how to overcome and exclude pain and suffering from life. It is too apparent to need emphasizing, that if pain emanated from God, and is good, Jesus would not have devoted his life to the healing of sickness and sin. He taught his followers by practical demonstration how to assume dominion over these destroyers of man's peace and happiness, which dominion is man's rightful heritage. His admonition to "preach the gospel" and "heal the sick," Christian Scientists are striving to obey.

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[John W. Doorly in *The Halifax* (England) *Courier*]

A correspondent who signs himself "A Student of Christian Science," seems quite sure that he knows all about Mrs. Eddy's teachings, but unfortunately for him he has only that "little learning" which "is a dangerous thing," and this I will show quite shortly.

Christian Science teaches that God's man is spiritual and indestructible, that he is the image of perfect Mind, or God. It also teaches that mortal man is but a false, material sense of this perfect man, and bears to this perfect man the relationship which two and two are five bears to two and two are four. Now, your correspondent has failed entirely to grasp the fact that Mrs. Eddy in her writings discriminates between this true man and the false mortal sense of man, and hence he has got himself into a hopeless muddle in his statements as to what Christian Science teaches about the body. His statement is utterly incorrect, and cannot be found anywhere except in the fervid imagination of such critics as your correspondents, who allow their desire to disprove the teachings of Christian Science to overstep their wisdom in making criticisms.

The critic states that Mrs. Eddy says in her book, "Jesus is a mortal belief which disappeared." Evidently the critic did not care to quote Mrs. Eddy's own words, as had he done so his statements would undoubtedly have fallen flat. In her book "Science and Health with Key to the Scriptures" (p. 589), Mrs. Eddy says, respecting Jesus, that he is "the highest human corporeal concept of the divine idea, rebuking and destroying error and bringing to light man's immortality." This definition at once disproves your correspondent's statement, and also disproves his equally erroneous statement that Christian Science teaches that Jesus Christ did not come in the flesh. On page 332 of Science and Health, Mrs. Eddy says that "Jesus was the son of a virgin. He was appointed to speak God's word and to appear to mortals in such a form of humanity as they could understand as well as perceive." It would be quite possible and quite easy to take every one of this correspondent's statements and disprove them, but enough has been done to show that the critic's perverted sense of Christian Science is in no way what Christian Science really is. Moreover, he does violence to the facts when he states that Christian Science "converts no sinner from the error of his ways, transforms no evil life or character." Perhaps it would be impossible to make a statement which contained less truth than this quotation from the critic's remarks. The redemptive gospel of Christian Science has proved itself in the healing from sin and disease of a vast multitude of people, and there are few towns or villages today in which are not to be found living witnesses of this fact.

In conclusion, may I draw this correspondent's attention to the fact that Christian Science has proved and is proving itself to be that "Comforter," or "Spirit of truth," which Christ Jesus promised; and whether he considers this statement blasphemous or not, the fact remains that humanity is appreciating it and lives are being changed and reformed by it in a way that no other religious teaching of today is doing. "By their fruits ye shall know them."

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[Written for the *Sentinel*]

Revelation

GWENDOLEN EDWARDS

We put our trust in men and things,
And men and things do fail us;
Our hopes sink down with broken wings,
And bitter doubts assail us.
We walk with bleeding feet along
A stony pathway, stumbling;
From our tired lips doth die the song,
To dust our world seems crumbling.

And then athwart our darkened way,
A golden ray comes gleaming;
We look, and lo! the star of day
Upon our path is beaming!
And all our world is full of light,
And every man our brother,
For Truth hath dawned upon our sight:
Love is our Father-Mother!

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Editorial

Practical Preaching

THE fact that church attendance has so largely fallen off in late years has greatly disturbed church people, and many have been the expedients tried for the purpose of reversing this condition, the latest being the "Go-to-church Sunday" movement which is now holding the attention and the hopes of so many religious people. Of this movement *The Chicago Evening Post* writes, editorially, as follows:—

We are watching an interesting movement in Chicago. A concerted effort is being made to reinterest the people in the church. The effort is in itself an admission that there has been a drifting from the church, a growing indifference to its message and its claims.

Obviously little is to be gained by increasing the congregations for one day, and those who are so earnestly engaged in the present campaign would be greatly disappointed were that to prove the net result of their labor. The hope is that if a special effort can effect a contact between thousands of non-churchgoers and the church, the contact will deepen into a permanent relationship for many. If that hope is to be realized, there must be some consideration by the churches of the reasons for the popular indifference which it is now sought to overcome.

Men who are six days engaged in the struggle for existence, their minds burdened with the anxieties of providing for material wants, their hearts heavy with the compulsory service of mammon, their ideals battered and besmeared in the heat and mire of the conflict, ask of the church what hope it offers of emancipation from this thraldom.

It is a real thraldom. If men are to take interest again in spiritual things, they must find some way of freedom for their spirits. The needs of the body, not of choice but of necessity, so press upon them now that they have neither time nor space for spiritual exercise. The immediate concern is not the righteousness that will win them mansions in heaven, but the righteousness that will create better conditions on earth. Under existing conditions it is the merest mockery to say to a man with nothing but his job between him and hunger for himself and his family: "Take no thought for the morrow."

It is not enough to cry out that this is a materialistic age. The cry is a weary platitude on the ears of those who are the unwilling slaves of materialism. If the church is the spiritual force it claims to be, it must prove its claim by courageous and effective warfare against those conditions which have made men the servants of things rather than things the ministers of humanity.

Evidences are many that the church is awaking to this opportunity and obligation as never before. There are signs of a spiritual revival, not of the old heaven-and-hell type so much as of a God-and-my-neighbor kind. *The Evening Post* wishes success for the go-to-church movement, a success that will mean closer intimacy between the church and the masses of the people.

It is obvious, as the *Post* says, that "little is to be gained by increasing the congregations for one day," and the results of this movement will depend largely on the impression made upon those who attend on this particular day, an impression which it is hoped will convert them into regular attendants. The problem then would seem to be to present Scripture truths on this particular Sunday in such a way as to convince the wayfaring man that religion is not simply theoretical or academic; on the contrary, that it is a daily help for daily needs. He must be assured that religion is in fact able today as of old to "bind up the brokenhearted" and "to comfort all that mourn." Last but not least, it must be demonstrated to him that the sick are even now healed through Christian ministry as in the days of Christ Jesus and the early Christians. In short, to the man to whom the daily bread for himself and family is the most pressing need, the church must offer that "living bread" of which the great Teacher said, "He that cometh to me shall never hunger; and he that believeth on me shall never thirst," and with the same assurance that it will relieve his anxious thought. It must prove to them "that labor and are heavy laden" that the Master's yoke is indeed easy and his burden light by showing how the burden of sickness, want, and woe may be lifted from shoulders bowed under their weight of care. Just to the extent, then, that the full gospel of Christ Jesus is preached and practised, in other words, religion is made practical, to that extent will the churches appeal with conviction to that large class of people whom they have thus far failed to reach.

To one who has carefully studied this problem, it is evident that the reason why church attendance has fallen off is because the churches have not met the needs of those who expect to receive practical benefit through religion. The problem, then, is not one for the unchurched people to solve, but for the churches themselves to consider. It is also evident that the churches must change their ways before they can expect the unchurched masses to change theirs. If, on this so-called "Go-to-church Sunday," the churches fail to expound and make practical the full gospel of Christianity, including the healing of the sick, they must not expect *any* great permanent increase in their congregations. Christ Jesus commanded his followers to "heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give." Obedience to this commandment, religion made practical, will fill the churches every Sunday.

ARCHIBALD MCLELLAN.

"Pay thy debt"

IN the fourth chapter of II Kings we find the beautiful story of the widow who in her deep trouble went, not to a money-lender, but to Elisha the prophet, of whose spiritual power she was not ignorant; for even at that early day it was recognized that knowledge is power. We are told that this woman's husband was one of the sons of the prophets, a glorious line of those who stood for the truth as against the idolatry of their time. Elijah, their great leader, had risen to a nearer sense of life, and Elisha, his devoted follower, remained to instruct and to cheer the faithful.

The story of this widow's sad plight is well known to all students of the Bible, and it has many lessons for us. The Christian Scientist loves to dwell upon its setting forth of the divine supply for a great need, which recalls most vividly our dear Leader's oft-quoted words, "Divine Love always has met and always will meet every human need" (Science and Health, p. 494). There is, however, one lesson which should not be forgotten, and it is found in the prophet's command, "Pay thy debt." This was the first obligation resting upon the woman in this particular instance, and divine Love had provided her with abundant means whereby to respond to what seemed a stern demand of justice. Her response would, however, give her freedom from the condemning thought of her creditor, as well as that of all others who knew of the debt. With this weight lifted, by the operation of spiritual law, she could joyfully give heed to the further command, "Live thou and thy children of the rest."

Paul, who stood firmly for righteousness in all things, said, "Owe no man anything, but to love one another." He insisted upon the payment of all debts to God and to man,—the dues of gratitude, justice, honor, and reverence, as well as the more material debts. He must have known that all unpaid debts imply selfishness, self-love, and self-gratification, mortal tendencies which are very apt to develop unchecked in times of material prosperity, when the wealth of others seems to invite some people to lavish expenditures which quite overlook the demands of Principle. It is true that limitation is unknown in the kingdom of God, the realm of infinite Mind, but it rests with us to prove our place in that realm by seeking "first" its "righteousness," not the gratification of the material senses by the sacrifice of honesty and honor, of peace of mind and self-respect.

The difficulty with most of those who heedlessly incur debts, is that they disregard the almost certain annoyance caused to others, and what is even worse, the sense of insecurity which is apt to prevail where people live "beyond their means" and

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also beyond their actual demonstration of Science. Christian Science establishes healthful conditions not alone in the lives of individuals, but in the body politic as well, and in so doing it never loses sight of the demand for righteousness. This of course calls for greater and greater spirituality, a setting of our affections on things above and beyond the material, and demands obedience to the divine requirement, voiced by the prophet Micah,—"to do justly, and to love mercy, and to walk humbly with thy God."

In "The First Church of Christ, Scientist, and Miscellany" (p. 114) Mrs. Eddy says: "Owe no man; . . . be honest, just, and pure; cast out evil and heal the sick; in short, Do unto others as ye would have others do to you." Our debt to divine Love is very great, but we can help to pay it by loving one another, and this can often be done by setting an example of true and noble living to those who may not yet see clearly the demands of divine Principle. In so doing we shall better understand the Master's saying as to becoming "rich toward God," and laying up lasting treasure "where neither moth nor rust doth corrupt, and where thieves do nor break through nor steal."

ANNIE M. KNOTT.

True Brotherliness

THE Scripture saying, "None of us liveth to himself," has always been seen to be ethically true, and today it is becoming manifest that it is also economically true; that is to say, the Christian call to fraternalism is being enforced by the requirements of self-protection. The ills and penalties of individual sin being laid in an important sense upon all, men can no longer ignore the demand for social unity. Through his responsiveness to the Christ-appeal, or through his afflictions while resisting the demand of social ethics, every man must learn to be considerate of every other. All thoughtful people are seeing this, the fraternal tide is increasing both in its movement and in its immensity every day; and in this we can rejoice, though greatly tempted sometimes to discouragement in view of the enormity of the human problem.

The brotherhood to which men are being driven by economic and other conditions, is not however the brotherhood to which we are impelled by the Mind that was in Christ Jesus. The world's trade associations, guilds, etc., ofttimes mean little more than well-entrenched monopoly. They are not the exponents of that all-inclusive social justice, that universal well-being which the prophets so constantly identified as the fruitage of righteousness. Clan consciousness always tends toward class consciousness, and, as has been well said, "the consciousness of brotherhood and class consciousness are enemies each to the other," the latter being the precursor of that caste which with respect to every lower rank is nothing less than stereotyped selfishness.

Christian brotherhood is the direct product of that sense of the divine unity of which Mrs. Eddy has said, "With one Mind and that God, or good, the brotherhood of man would consist of Love and Truth, and have unity of Principle and spiritual power" (Science and Health, p. 470). Divine Love's objective is humanity, and its reflection in us must be all-compassionate. This is the teaching of Christian Science, its distinctive goal, and its every worthy representative is seeking to acquire and continually manifest a genuine redemptive affection for every man, yes, and every creature. True brotherhood is absolutely non-exclusive; it is the enemy of every wrong and unfairness in the world. He who in loyalty to God and man exemplifies the Christ-idea, can but become thereby the world's good friend. He lays his hand upon the head of individual need, but his blessing is bestowed upon all mankind. He thus expresses the greatest fact of revelation, namely, that God loves everybody.

It has been said that the most potent influence which links physical scientists together is the consciousness that they are all "serving the same mistress." Each is sustained by the conviction that his effort contributes to the universal progress of science. So, too, Christian Science awakens the scientific sense of racial unity, and thus begets and establishes universal comity and compassion. It teaches, moreover, that we love men aright, that is, redemptively, only as we know man aright. When every unideality is removed from our concept of man, then we are capable of estimating the loss and disability of those who have fallen among thieves, and can feel that Christlike compassion which makes one glad to go to them and bind up their wounds. This true brotherliness means active effort to remove every circumstance and condition, and annul every law and custom which robs "one of the least of these" of a fair chance, and thus it would "make an end of life's stupendous jest."

The fulfilment of the Master's prayer, "That they may be one, even as we are one," seems far removed when we look out into the world; but if when we look within we see the dawning light of his scientific realization, then we may know and rejoice that our faith and love are helping mightily through God to bring about this consummation of the ages.

JOHN B. WILLIS.

Notice

Attention is called to the "Special Announcements" column on page 438 of this issue, in which the publisher of Mrs. Eddy's works announces the publication of a pocket edition of the "Church Manual." There have been many requests for an edition that would be convenient for constant reference, and as every member of The Mother Church should be familiar with its rules and by-laws, this special edition of the Manual will doubtless be a welcome addition to the working library of every Christian Scientist.

Among the Churches

Current Notes

KNOXVILLE, TENN.—The activity springing from the good work done at the Christian Science booth at the national conservation exposition, which was held in Knoxville, Tenn., through the months of September and October, 1913, is being felt on all sides; for not only was the literature freely distributed to those desiring it, but on many occasions the word of God was spoken with healing in its wings. During the two months' run of the exposition we gave away 277 *Journals*, 956 *Monitors*, 989 *Sentinels*, 1,356 pamphlets, and 41 *Heralds*, making a total of 3,619 pieces.—*Correspondence.*

BRAUNSCHWEIG, GERMANY.—An edifice has been under construction since the latter part of May, 1913, on a lot of land (Hedwigstr. 1), which is intended to serve as a home for the Christian Science denomination, and the pleasing exterior of which promises to be an ornament to that part of the city where it is situated. The edifice is in the modern Romanesque style, and its auditorium has a seating capacity of seven hundred. An open space will become available in front of the edifice after the old houses surrounding it have been pulled down. After the completion of the preliminary work, the corner-stone was laid last Monday [Oct. 6, 1913], the event being marked by a simple and dignified ceremony.

Correspondence.

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The Lectures

Webster City, Iowa

The sixteenth annual lecture on Christian Science, given under the auspices of the local church, was delivered at the Armory Opera House by Virgil O. Strickler. The speaker was introduced by H. M. Sparboe, who said in part:—

Christian Science is not a new religion; it is the reawakening of a slumbering race to the truth demonstrated by Christ Jesus and his followers over nineteen hundred years ago. I take it that those who believe in the Bible, believe that Jesus healed and taught his followers to heal the sick and the sinner contemporaneously. We believe that the same simple teachings of the Scripture are being better understood today, and are being given a more practical application to the needs of humanity. If, as the Scriptures claim, God is omnipotent, omniscient, and omnipresent, can we believe that He leaves us to shift for ourselves and that He is either unwilling or unable to relieve us of our physical ills? Is it not more reasonable to believe that His unchanging spiritual law, if properly and scientifically understood, will protect us against and relieve us from the seemingly inharmonious conditions that surround us?

The critics of Christian Science cite an occasional failure to heal as a reason for condemning it. The same line of reasoning would condemn every church denomination for failing to convert every person with whom it comes in contact. It would condemn the laws of mathematics because some student failed properly to demonstrate its rules. To say that the age of Christian healing has passed because Christians as a rule have ceased to practise it, is as unreasonable as it would be to assume that God's forgiveness of sin has passed because there are so many sinners who do not avail themselves of it. We believe that the saving and healing power demonstrated by Jesus and his followers is present with us today just as surely as is the power of electricity, which until recently has been an unused force and has been little understood.

The Daily Freeman Tribune.

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Schenectady, N. Y.

Bliss Knapp, lecturing on Christian Science at the Mohawk Theater, was introduced by Mayor Lunn, who said in part:—

It was a pleasure for me to reply in the affirmative to the request of your committee that I should introduce the lecturer this afternoon. As I looked upon this audience, I could not help thinking of the remarkable difference in the state of mind of the public today, in America at least, over what it was a decade or so ago. The human mind is a very wonderful instrument. It is almost as tenacious of its hold on what is called "error" in the way of prejudice, as it is on the truer things. That is the appearance, but in reality it is not so. I cannot help looking back to what existed a few years ago, when the very name of Christian Science was synonymous with, or rather suggestive of, the prejudices that do not exist in the minds of those who have really thought out the fundamentals of life. We have come at least to that point where every man of good will and every woman of good intent desires to know the truth, for the truth alone makes us free.

It has been my pleasure to hear your lectures, and to be present at your magnificent home church in Boston, where I witnessed a most inspiring service, a service that did me good, and that would do any one good. Fundamentally, deep down, we are all alike, when we get down to Truth, for Truth is not many, but One. I am sure that you have given us a most helpful interpretation of the great reality of God. Speaking of God as Mind, Truth, Life, brings us into contact with concepts that are inspiring. We all love righteousness when we see it, and we have an inherent affection for justice. The very words inspire the best that is in us. Personally I feel that we are coming to the day when we will realize that the essence of all being, the very center of this universe whom we call God, is not simply just, good, righteous, and loving, but is justice, love, truth, righteousness. This interpretation is inspiring; it is my declaration of faith. How far it agrees with yours I do not know.

These fundamental ideas are most helpful for the daily routine of life; therefore I welcome to this city, as its chief executive, the lecturer of today. I welcome him not only as mayor, but also as a minister and a member of the Ministerial Association; and I am sure it is not often that he is welcomed by such a combination.—*Correspondence.*

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Los Angeles, Cal.

The second of a series of lectures on Christian Science was delivered by Judge Clifford P. Smith in Third Church of Christ, Scientist, before an audience which filled the building. State Senator William E. Brown of this city, in introducing the speaker, said:—

Nearly a century before the birth of the Saviour of mankind, Israel's greatest prophet declared of those who were to receive his teaching, "The people that walked in darkness have seen a great light: they that dwell in the land of the shadow of death, upon them hath the light shined." In this day Isaiah's prophecy is again being fulfilled, the people that walked in darkness have indeed seen a great light; a light that is dispelling the shadows of sin, sickness, and death; a light that is exchanging "beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness;" a light that "lighteth every man that cometh into the world."

Today this divine light is shining upon the dark places of earth through the teachings of Mrs. Eddy in Christian Science. Already it is a proved fact that this Science is the "Sun of righteousness" arising "with healing in his wings," and multitudes have come out of horrible shadows of mortality into the sunshine of divine Love. It is to learn more of this light that we are assembled here this evening, and we are fortunate to have with us one who is qualified to speak authoritatively upon so vital a subject.

Los Angeles Examiner.

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Mitchell, S. Dak.

Francis J. Fluno, M.D., lectured on the tenets of the Christian Science church before a large audience in City Hall. He was introduced by Prof. J. C. Lindsey, principal of the high school, who said:—

The fact that the members of the Christian Science church who have in charge these lectures, seek some one outside their church to introduce the speakers, seems to me proof that they are not prejudiced against those who are not members of their own organization. I like this breadth and toleration of the religious creeds of others. The days of religious persecution are not altogether over, I am sorry to say, but I am hopeful from a number of signs that there is to be less and less of it. I do not mind creeds, but I think no one should dictate to any one else what religious course he should pur-

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sue. Let us not build our religious creed fences so high that we cannot see over them to find out how much good there is in some other creed. Let us remember that it is truth we are after, and the truth shall make us free. Throughout all time, progress in civilization has been made by persons or sects who are trying earnestly, as God gives them light, to do something not so much for themselves as for some one else or for some cause. And let us also remember that throughout all time, when progress has been hindered, it has been by some narrow individual or sect; by some one who could see nothing beyond his own limited and cramped horizon. This is not a new religion, as I understand it, but an attempt to follow more closely the teachings of the Christ, and we shall enjoy this evening hearing an able exposition, not of a creed or a belief but of a Science,—Christian Science.

The Mitchell Republican.

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Charlevoix, Mich.

Bicknell Young delivered a lecture on Christian Science at the Charlevoix Theater. He was introduced by Atty. R. W. Kane, who said in part:—

The radical stand of Christian Science for the supremacy of Spirit made it peculiarly susceptible to misconception in an age steeped and submerged in materialism, and aroused against it intense opposition. Gradually, however, at first, then more rapidly, and then with leaps and bounds, the cause gained headway, until now its adherents are numbered by the thousands and its organizations encircle the globe. Meantime, the battle between Christian Science and the materialistic thought has been waged unceasingly; and while the fierceness of the onslaughts of the opposition has to a degree abated, and the active opposition seems to be assuming milder forms, it has by no means ceased; nor is the popular thought as yet widely intelligent on this subject. There is still afloat a large amount of misconception and misunderstanding as to what Christian Science really is. As one of the means to meet this emergency and to remedy this condition, the board of lectureship of The Mother Church, The First Church of Christ, Scientist, of Boston, Massachusetts, has been established. The mission of the members of this board is not to proselyte. They do not argue with or labor with men to become Christian Scientists, but are content to state truly what Christian Science is and what it stands for, and to stop there, trusting in the power of Truth to vindicate and enforce the message they bring.—*Charlevoix Sentinel.*

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Bremerton, Wash.

A lecture on Christian Science was given in Eagle Hall by Clarence C. Eaton. He was introduced by Judge Walter M. French, of the superior court of Kitsap county, who said in part:—

For years there has been a restless spirit prevailing among earnest, thoughtful people, a feeling that those who were striving for better and higher things were not realizing in this life all that was possible, that many were placing hopes of happiness too much on the heaven beyond, and had not yet awakened to the possibilities of the present existence. Out of this spirit of longing and unrest have come many of the modern movements for spiritual progress. Less than half a century ago there arose a new teacher. At first her advocates and followers were few, but the lesson she taught has rapidly spread over the entire civilized world. We have come today to hear of this religion. Many of us do not subscribe to its teachings, but there are certain fundamental desires which we all have in common,—we all desire life, health, and happiness, and to know the truth. Those who do endorse the principles to be discussed here today are confident that their teachings proclaim the greatest truth and the highest happiness of all time, and the many wonderful demonstrations of the efficacy of this religion should cause every person to consider it carefully. Men do not gather grapes from thorns, or figs from thistles; and "by their fruits ye shall know them," is the test to be applied, for in the last analysis it is the only test by which a great moral movement can be judged.—*Bremerton News.*

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Vancouver, British Columbia

Central Hall was filled to overflowing by an attentive audience who came to listen to the address of Clarence W. Chadwick on Christian Science. He was introduced by the Rev. Mr. May of the Congregational church, who said in part:—

If I should ask that each person in this large audience tonight who supremely desires great earthly riches would manifest that desire by raising the hand, it would undoubtedly surprise us how many hands would not be lifted. But if I should put the question, How many desire, above all things else, happiness, all would vote in the affirmative. There is in the mind of man a universal conviction that real happiness is inseparable from goodness and truth. It is therefore with earnest solicitation that I bespeak an attentive and careful hearing of the words that are to be spoken tonight. I speak as an outsider, for I have never read Science and Health or any other of Mrs. Eddy's works. But I want to say, it affords me great pleasure to testify that Christian Science is a form of the eternal truth that does set the souls of men free and establish them in true happiness and righteousness.—*The Vancouver Columbian.*

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Lectures to be Delivered

Anaheim, Cal.—Virgil O. Strickler, New Masonic Hall, 8 p.m., Feb. 9.

Cocoanut Grove, Fla.—Bliss Knapp, Church Edifice, County road, 8 p.m., Feb. 2.

Cornell University, Ithaca, N. Y.—Col. William E. Fell, Barnes Hall Auditorium, 8 p.m., Feb. 12.

Dallas, Texas.—Rev. William P. McKenzie, Church Edifice, Corner Browder and Cadiz streets, 3 p.m., Feb. 8, and 8 p.m., Feb. 9.

Jacksonville, Fla.—Bliss Knapp, Morocco Temple, 3 p.m., Feb. 8.

Kent, Ohio.—Clarence C. Eaton, Opera House, 3 p.m., Feb. 8.

New York, N. Y. (First Church).—Col. William E. Fell, Church Edifice, Central Park West and 96th street, 3:30 p.m., Feb. 8, and 8:15 p.m., Feb. 9.

Ontario, Cal.—Virgil O. Strickler, Masonic Hall, Euclid avenue, 8 p.m., Feb. 7.

Pensacola, Fla.—Bliss Knapp, Universal Church, 8 p.m., Feb. 12.

Pine Bluff, Ark.—Rev. William P. McKenzie, Sahara Temple (or Shriners' Temple), 8 p.m., Feb. 13.

Tallahassee, Fla.—Bliss Knapp, Leon County High School Auditorium, 8:30 p.m., Feb. 10.

Tecumseh, Neb.—Clarence W. Chadwick, Opera House, 8 p.m., Feb. 7.

Ventura, Cal.—Virgil O. Strickler, Dixon Theater, 3:30 p.m., Feb. 8.

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Testimonies of Healing

[Translated from the German]

I have experienced so many proofs of the power of Truth and Love in my own case and that of others, that for some time I have felt I should send in my testimony. In March, 1906, I was taken down with hemorrhage of the lungs, and by August of the same year had had three recurrences. Upon the advice of our family physician I was taken to a sanitarium for lung affections in Goerbersdorf for four months, to be under treatment and have complete rest; but despite all this I had three more hemorrhages, and these were so severe that I became entirely disheartened. I now began to think of leaving the place, but the physician would not consent to it. He thought it great folly to undertake so long a journey in such a condition; but I could not stay there any longer, for I wanted to die among my relatives.

In this hour of despair I remembered Christian Science, of which my cousin had told me quite a while before. She had also sent me copies of *Der Herold der Christian Science*, which did not interest me at first; but now the time had come. I wrote to a Scientist in Berlin, asking for help, and the following day, after receiving a letter from the practitioner, I left for Berlin, with God as my friend and protector. I was in a happy frame of mind; I felt content and was without fear, so that everybody was amazed, for they did not know what had happened. After becoming better acquainted with Christian Science and having had two weeks' treatment, I returned home to my dear ones, not to die, but to live, and to find that the teachings of Christ Jesus can be demonstrated in this age.

Gradually, as I have grown in the understanding of Truth, I have been able to overcome all fear and false beliefs as they approached me. I now realize with a heart full of joy and thankfulness to God, and gratitude to our dear Leader who has shown the excellent way, that God is my life; therefore no error, no disease, can have any power where God is. I had a hard time at first, because I was all alone in this place and my family were opposed to Christian Science; but divine Love gave me strength to overcome everything. I am striving to obey the truth and at the same time destroy all false beliefs, so that I may at last reach the goal and manifest the perfect child of God. I think of the youthful David as an example, and I would be as fearless before every false belief as he was, for he said that God would fight for him.

I would also like to mention the following experience. I was called to a little boy belonging to one of our neighbors who had faith in Christian Science. As the boy was evidently very sick, I was at first afraid to answer this call, but it became plain to me that my personal self had nothing to do with the case, but that God, Truth, would be the helper, and I then responded gladly. The child lay still and motionless on the lap of his mother, who was crying bitterly. I took him on my lap, and thanked God earnestly for the revelation of Truth and Love which He has given to all who earnestly seek it and cherish no fear or misgiving, and the child became well that very hour. He soon began to talk and to play.

I cannot describe the feeling of gratitude which came over me. I would not exchange this glorious truth for all the riches of earth. My mother and sister have also had many proofs of the truth for themselves, but it is impossible to tell all in this testimony. In the hope that many who are suffering from false beliefs, and possibly near death, may be helped, I write these experiences, with a heart full of joy and gratitude.—Augusta Ney, Pölitz, Pomerania.

Since first becoming interested in Christian Science and trying to live in conformity with its tenets, the demonstrations which have been ours are so many and so varied that to show my gratitude for them, and perhaps help some other wayfarer, I feel bound to write of them. I did not come to Christian Science in the first place for physical healing, but became interested in it because it gave me for the first time a practical answer, backed up by proof, to the question which for years I had asked in vain, Whence come sin, sickness, and sorrow, and for what purpose do they come? I could not believe the orthodox teaching that God sent sickness and sorrow for our good, and that sin, though abhorred by Him, was inevitable; yet at the same time that we must do our best to avoid it, and in another world everything would come all right.

Shortly after first hearing of Christian Science I was married, and my husband being as interested as myself in this matter, we continued our study of it and felt convinced of its truth. With the little knowledge we have gained, many have been the "signs following." Severe headaches, that used to prostrate me for hours, have been overcome, and periodic attacks of indigestion, that used to last for a couple of weeks at a time, have completely vanished. With the aid of a practitioner, different forms of gout have been greatly relieved, and the birth of our child two years ago was rendered almost painless, with everything around most harmonious. Even above all this is the wonderful interest and understanding with which we now read the Bible, and consequently the help that we draw from it; and for this we feel unbounded gratitude to God for giving us such a guide to eternal life, and also thankfulness to Mrs. Eddy, who has given us the spiritual interpretation again, after centuries of darkness.

Emily Morrice, Wangford, Suffolk, England.

I wish to corroborate every word my wife has written. I bought a copy of Science and Health in 1896, but it seemed to me full of fancies and impossibilities, so I laid it aside. In 1904 I again sought to understand this teaching, and with a view to the physical healing of a dear relative I attended First Church of Christ, Scientist, in London, and was put in the right way of understanding by the kindness of one of the church-members. Since then, what began with a desire to help another physically, has gradually grown to an understanding of the real aim and object of our lives here; an understanding which, however small, unfolds daily; an understanding which has been made clearer by proof on proof, and which ever grows. The apparent difficulty of obeying the "great commandment" to love God above all else, and to love one's neighbor as one's self, becomes less and less of a difficulty as theory gives place to fact by means of demonstrations accomplished,—demonstrations of health, of peace, and of ease in the business matters of life. I never take medicine, and I never want it. I seldom worry now, for I realize the truth of life, and peace comes to me. When accident or trouble befalls,—and I have had experience of both,—the power of Truth comes to me quickly, while financial and business worries, which beset me steadily for many years, have turned into success, with a peace along lines far other than my intellect would have urged me to follow. I only wish that space enabled me to write one half of the benefits I have received. My firm desire and fixed intent is to continue to live in the way of our Master's teaching, that others may be led into this most perfect path.

Frederick Morrice, Wangford, Suffolk, England.

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It is with gratitude to God for the blessings daily bestowed upon me in Christian Science, and for the understanding of the Scriptures and the spiritual quickening which I have

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gained through the teachings of our beloved Leader, Mrs. Eddy, that I give my testimony. I have been healed not only of headaches and stomach trouble, but of so-called organic disease and serious injuries.

In December, 1910, I had occasion to go up in the attic, and having only a plank to walk on I lost my balance and fell. My right limb went through the ceiling up to my thigh. I was so wedged in by the force of the fall that it was impossible for me to move. I was alone at the time, although I knew that God, who is ever present, was with me. I knew also that He would free me from my imprisonment, even as He had freed me from my adversaries before, and I declared so. How long I was hanging in this distressing position I do not know, neither can I tell how I managed to pull myself out, but when I was freed from my predicament my leg felt as though it were dead, for the blood had stopped circulating, and it being a very cold day I was thoroughly chilled. Two or three days after this I found that the kneecap was seriously affected, and a few months later my leg began to get stiff; then my knee began to swell, with very sharp pains, and it swelled to an enormous size. My friends were alarmed and told me I had better see a surgeon, saying that under certain circumstances Mrs. Eddy gives that advice in her book Science and Health; but I told them my faith was in the one and only power, and that was divine Love.

I then called for a Christian Science practitioner, being unable to treat myself because of the intense pain, and took treatment for about four months. Praise and honor be to God, to Him who healeth all our diseases, and who forgiveth all our iniquities, for behold, after much suffering the kneecap with a creaking sound went back to its place and is now as normal as the other. I can only express my gratitude by striving to know more of the truth of which our Master said, "Ye shall know the truth, and the truth shall make you free."

Mrs. C. F. Sheibley, San Francisco, Cal.

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I have had several proofs of the power and ability of Christian Science to heal the sick. I went to a practitioner one night, through a snow and wind storm, suffering intensely from earache. The lady gave me treatment, and I was healed instantaneously. As I was about to start home I began to cover my head again, but she directed me to omit the extra wraps and to go out as if there was no storm. The truth removed my fear of taking cold, and I did as I was directed, walking home three quarters of a mile. I have had no return of the trouble since, although I had suffered from earache every winter for several years.

It gives me pleasure to recommend Christian Science to any sufferer who needs help. I write this with profound gratitude to God, and also thankfulness to our beloved Leader for the blessings of Christian Science.

Mrs. L. J. Stickel, Pittsburgh, Pa.

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I wish to express my gratitude for what Christian Science has done for me and for my family. I was healed over four years ago of heart trouble, and of female weakness in its worst form, by reading and studying the text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy. My daughter also was healed of appendicitis and acute lung trouble. Since my healing I have never been in bed a day on account of sickness, neither have I taken any medicine or used material remedies in any form. I am truly thankful to God, and grateful to dear Mrs. Eddy for the truth that has delivered us from the "power of darkness," and "translated us into the kingdom of his dear Son." My greatest desire is to be worthy of being called a Christian Scientist.

Mrs. M. M. Hackett, Tribbey, Okla.

[Translated from the German]

With a heart full of gratitude I desire to tell others of the blessings which Christian Science has brought to me. I was healed of chronic female trouble, from which I had suffered for three years, and I trust that the good work will reach farther among the needy ones. I know that Christian Science will help all who are willing to study faithfully the text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy.—Mrs. O. H. René, Honolulu, Hawaii.

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I did not come into Christian Science through any physical healing. It was at a time when I was looking for something substantial on which to lean that Christian Science found me, and it has given me comfort and joy. Some time ago, while visiting in a small city in the middle West, I awoke one morning to find the ground covered with a deep fall of snow. I went out and swept the walks and the porches, but as I was not accustomed to this sort of exercise, that evening at dinner my arms ached so that I could hardly lift my food to my mouth; however, it was Wednesday evening, and we all went to the Christian Science church. While a testimony of healing was being given, I felt all the pain leave my arms as if a weight had been lifted from them, and I knew that the realization of the truth as given in that testimony had healed me.

This is only one of the many things that Christian Science has done for me. It has made the Bible, which I had packed away in a trunk, my daily companion, and I am always finding new and wonderful truths in it. I am also thankful for the Christian Science literature, as it teaches me to know more about God.—Marie D. Rice, New York, N. Y.

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Mrs. Eddy says (Science and Health, p. 1), "The prayer that reforms the sinner and heals the sick is an absolute faith that all things are possible to God." This I know to be true. I came into Christian Science through the healing of my baby, for when he was a year old he had no use of his limbs, neither could he keep food on his stomach. We gave him medical treatment, but he grew worse, and it seemed as if there was no help for him. I became utterly disheartened and thought that nothing but trouble came to us.

It was at this time that I heard of Christian Science, through a very dear friend who came to see him, and after the first treatment I could see that he was better. Through continued treatment, and "absolute faith" in God, he was healed in seven months of all the trouble. I can say that I am truly grateful to God for Christian Science and for the benefits we have received from it.

Mrs. N. A. Brush, Whiting, Ind.

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I am indeed very grateful for all the blessings I have received since coming into Christian Science. I was healed of bowel troubles and severe attacks of colds. Other ills were also overcome through the loving work of a practitioner. I can hardly find words to express my thankfulness to God and my gratitude to our beloved Leader, Mrs. Eddy, for leading me to know that God is an ever-present help in trouble, and for the peace, harmony, and happiness which came into our home through this beautiful teaching.

Martha Hershelman, Chicago, Ill.

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It is with pleasure and deep gratitude that I give my testimony. I was a member of an orthodox church for twenty-three years, but a scoffer at Christian Science, although I did not understand anything about it. My husband and I

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had occasion, however, to be in a Christian Science home, one of the members being a practitioner, and I was soon impressed with their love for one another, and saw that they possessed a religion superior to mine.

I was at that time wearing a heavy brace for spinal curvature (pronounced tuberculosis), and upon being asked why I wore it, I replied that it was my only means of support. I was then told that God never afflicted any one and He would heal me of my trouble. While talking to the practitioner the second day after having Christian Science explained to me, I experienced a pressure on my shoulders such as I had never felt, and I said that if there ever was a demonstration of Truth's power this was surely one. I had the brace removed, and have never felt the need of it since.

I had been living in constant fear, never going without the brace day or night. For two years I could not even sit up to be bathed without it, and I had been troubled with the spinal affection for eight years. Besides this I had suffered greatly with rheumatism for a number of years, also a bad form of stomach trouble, all of which have disappeared since I became interested in Christian Science. I took treatment for three weeks, and was healed in November, 1911. I have never used any material remedy since, but before that time I was continually traveling for my health, though nothing afforded more than temporary relief until I found that God is the source of every good and perfect gift.

I have surely given Christian Science a thorough test, for I worked three months in a store, then went to the farm, where I have been working from early till late and have found God to be my strength at all times. I have also found that Truth is always stronger than error, and Christian Science has made all things new to me. I had never been strong in my life, and never knew what perfect health was until I found the truth.—Anna Madden, Dover, Col.

As I have received many blessings from the teachings of Christian Science, I would like to tell of at least one experience with the hope of helping some one else. Two years ago my daughter, then twelve years of age, came home from school with what seemed to be a serious throat trouble. I gave her Science and Health to read, and did such mental work for her as my understanding permitted; but in the morning she was apparently worse, having high fever and much pain. I called a practitioner, but for three days she seemed to be now better, now worse. At the end of that time, however, the fever had left and the throat was almost well. The fourth day I decided to send her to school, but the principal told me that all children who had throat trouble would have to be examined on account of scarlet fever having broken out in the school. The doctor came and examined the child, but could find no trace of this fever. He said, however, that he would have to quarantine her for a time, as the disease might develop, and that the younger child, then nine years old, would have to be kept home from school, as she had come in contact with the disease.

The practitioner was called, and work in Christian Science was taken up immediately; but about midnight the younger child became very ill with throat trouble and biliousness, and by morning a severe case of scarlet fever was in evidence. Treatment in Christian Science was continued, and by noon the fever was gone and the child was well, with the exception of the peeling of the skin, which both children experienced. There were no after effects. They were quarantined for twenty-one days, but there was no manifestation of ailment or lack of freedom. The time was spent in study, sewing, games, and the reading of Christian Science literature. Apart from obedience to the law, we felt no need of quarantine. This healing proved to me that Christian Science heals all forms of disease; it also proved to me that "Love is reflected in love" (Science and Health, p. 17), for during the time of quarantine the different health commissioners and doctors called and expressed nothing but respect for our faith.

All this shows me the omnipotence and infinite goodness of God, infinite Mind. I am very grateful to our dear Leader, who has made it possible for us to understand the truth about man's real being as the child of God.

Mrs. S. Lutz, Hollywood, Cal.

I am glad to express my gratitude through our periodicals for what Christian Science has done for me. From the time that I can remember I had constant trouble and pain in my left ear. About seven years ago I went out to skate one morning, but came in at eleven o'clock and complained to my mother about earache. She put some medicine in the ear, and I lay down and fell asleep. Three hours later, when I awoke, I found the left side of my face slightly swollen, and by Sunday afternoon the swelling had spread to the back of my ear. My parents did everything for me that they knew how to do, but the swelling remained, and seeemed to affect the entire body, so that when I wanted to sit up in bed I had to be helped.

The following Wednesday a physician who was called said that I must be taken to the hospital immediately, to be operated on, as an abscess had formed in the ear. After the operation the left side of my face was paralyzed and I had lost the hearing of my left ear. The doctor who performed the first operation wanted to perform a second, but my parents objected to this. We then learned of a specialist for diseases of the ear, nose, and throat, whose services were engaged. For three weeks he treated the ear twice a day, thereafter once a day for one year. For three years I took treatments from this doctor, but found little relief.

We then heard of Christian Science through a friend whose son had been healed by it. My parents engaged the services of a practitioner, and after my first treatment I removed a tube from my ear which had been kept there for some time. I continued treatment in Christian Science for about one and a half months, by which time the ear was completely healed, the facial paralysis had also disappeared, and I have enjoyed perfect health ever since.

I am indeed thankful to God, and grateful to Mrs. Eddy for a better understanding of God and His law.

Edward Hinderland, Chicago, Ill.

I wish to tell of an instantaneous healing which I experienced a short time ago. I had a sudden attack of acute rheumatism in my right arm and shoulder. I treated myself that evening, declaring the truth and striving to know God's allness. During the night I awoke at intervals, still in great pain and unable to move my arm. I, however, continued to "be still, and know." In the morning the condition was seemingly the same, when my husband said to me, in reference to another problem, "Do you really believe it possible for so and so to happen?" Like a flash the thought came, and I said, "What cannot God do!" The instant I spoke my arm was freed. The pain was gone, and I was able to attend to all my duties as usual, and I have had no return of the ailment.

This experience was very uplifting to me, as error had generally yielded slowly. What Christian Science means to me no words can tell; and though there are still many problems to be worked out, there is the joy, the certainty, that if

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I am doing my part, keeping the door open to the Christ-thought, then nothing can enter "that defileth, . . . or maketh a lie." Since then I suddenly lost my beloved husband, and in consequence all material means of support; but all sense of death was removed, and at the same time a way was opened up so that my every need has been supplied. The post I am now filling brought me to Bexhill, in England, where I formerly lived.

What our beloved Leader has done in making clear to this age the truth that our Master lived and taught, time will show; yes, is showing. Our hearts overflow in love and gratitude to her who by her life and work proved that our God is not afar off, and that the healing Christ is with us here and now. Sorrow and sighing do indeed flee away, and their place is taken by joy and thankfulness unspeakable.

LILLIE C. SEARLE, Bexhill, England.

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I am grateful for the many blessings that Christian Science has brought into my life. I had suffered much from a weak back for eleven years and was nearly always tired, but four years ago I asked for Christian Science treatment and was healed in a few weeks. I am most grateful for the physical healing, but still more so for the spiritual uplift and the entirely changed outlook that have come to me. I used to worry a great deal and was very easily depressed, but through Christian Science I have been learning to let go the old limiting, fearing thoughts, and instead to "accept the 'glorious liberty of the children of God,' and be free!" (Science and Health, p. 227.)

I am more thankful than I can say for the sense of peace and the confidence in the power and presence of divine Truth that Christian Science has given me.

MARGARET D. MCKIE, Buxton, Derbyshire, England.

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[Written for the *Sentinel*]

Dawn of Truth

G. BRUCE STAUFFER

WEARIED am I of chasing
The fleeting phantoms of sin,
That lured me on
With wine and song
Life's pleasures gay to win;
Yet in my round
No peace I found,
But misery and sorrow's kin.

Thus stop I in my folly
To see my quest in vain:
The law of lust
Is dust to dust,
The dirge of death the strain
That sweeps the past
As though 'twould ask,
Thou fool, was God to blame?

Truth comes! O'er black despair
Of wasted years, of hope dismayed,
This dawn of peace
Bids passions cease:
Peace in God's great love is made.
Sin's shadows flee,
For Truth doth free
From mortal ills. Be not afraid.

From Our Exchanges

[Rev. W. E. Orchard, D.D., in *The Christian Commonwealth*]

"We are all Socialists nowadays." So Sir William Harcourt declared some years ago. We might alter the saying slightly to, We are all religious nowadays, with the same element of truth and the same amount of exaggeration. Nearly every one wants to be accounted religious now; no one is content to be considered entirely beyond religious appeal or feeling; every man has some ideal, makes some recognition, which he wishes to be reckoned as religious. This is a remarkable change from the attitude prevailing thirty years ago. Then it was almost a sign of superiority to be free from anything that could be called religious. What is the reason for the change?

Something must be set down to the collapse of materialism. No one who counts in the realm of thought today would dream of attempting to explain man or the universe by pure mechanism. Impartial investigation has revealed that everywhere we encounter spiritual principles which cannot be reduced to a material basis or mechanical laws. Something must be set down to increasing culture. Our better knowledge of the past reveals that man is incurably religious. Religion appears before reason, and has been the greatest influence in molding the history of the race. If we are going to understand the past, we must summon up sympathy for religion, or the past will remain forever a closed book to us. The culture of the past comes to us chiefly through art, and art is everywhere bound up with the inspiration of religion. Deepening thought is helping to change the general attitude. It is no longer recommended that we turn from religion to reason, to ethics, or to social reform, in the hope that these will provide a sufficient substitute. If religion is not true, these are not true either.

[*The Christian World*]

It did indeed require an insight deeper than the common to perceive, especially in the earlier, ruder days, the conquering qualities of the spiritual, to predict its future from what it was. The insight, you may say, was a scientific one. It was the result of a true diagnosis. Just as the modern researcher, probing and testing the qualities of radium, can give his forecast of what it is to accomplish, so the prophet, the moral genius, whether he lived three thousand years ago or is among us today, predicts what the spiritual will do from his knowledge of what it contains. The latest to appear in the human development, it seemed the weakest thing of all. It was, for it was in its first infancy. Amid all the rough, wild forces around it, man's animalism, his ferocity, could it survive? But the prophets saw its quality; saw the divinity that was in it, and so they were sure of it, and of themselves, its heralds and spokesmen. They might die, be tortured, crucified, but it would live and would conquer. . . . Men believe, with prophets and apostles, that the good is going to win.

[*New-Church Messenger*]

In the broadest sense, every church should have a social meaning. Though the church as a spiritual institution may not be able to identify itself with any political party or particular organization to promote the welfare of society by carrying into effect any particular political platform, yet its function to fill every movement with the right spirit must not be overlooked. Society, in the larger sense, should ever be before it, and it should proclaim the great spiritual truths

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needed for the times. Further, such truths should be so stated that men of every party can alike appropriate them, and carry them out on the plane of individual duty and even of politics.

[*The Christian Intelligencer*]

Another special Sunday has been added to the ever-growing list. An effort is on foot to secure a country-wide observance of Feb. 1 as "Go-to-church Sunday." Are we to make people feel that if they attend church once a year it is well with their souls? And are Christians to feel that their obligation to the unchurched is discharged by trying to get them to pay an annual visit to some place of public worship? This whole business strikes us as frittering in the great business of winning the world for Christ. It is simply another addition to multiplying forms in present-day religion. What we need is the real thing—a heart on fire for God, which will be instant in season and out of season.

[*The Public*]

What wonder that the world welcomes the Christmas-tide as a truce to human strife! The year-long struggle of man against man, of woman against woman, and of child against child, for the sake of a mere living, is a strain on our better nature. We shrink from making this sacrifice of our ideals in order to preserve our bodies. We are ashamed that in the thick of the fray we rail at each other, question each other's motives, and do many unworthy things. The Christmas-tide offers temporary surcease; it gives us another opportunity to furbish up our ideals and to renew our lost aspirations.

[*The Christian Work and Evangelist*]

If the church is to flourish, and if the nation is to flourish, in the best sense, we shall have to get back to the old evangelical root. We shall have to get back its conquering faith in God, its conquering faith in men; get back its hardihood, its simplicity, its sense of urgency in dealing with souls, its belief that men, properly met with the spiritual claim, will yield to it and start on the way upward. What is the use of sermons that mean nothing and that do nothing?

[*The Living Church*]

Is the Christian's goal freedom from condemnation, or the commendatory "Well done"? If the church and her people have lost anything of power, or if they have fallen short of that which might be done, it is because of bondage to the things of the flesh. "Are ye [we] not carnal?"—to make the quotation inclusive. Is the ministry a "living," or an opportunity? Is membership in the church an end, or a means to an end?

[*Pacific Christian Advocate*]

We are not our own, but Christ's. The whole life of the Christian rests on this, and if we will not assent to it, we cannot go on to discover and possess the treasures of life that are deep and true. We cannot truly rest anywhere else, for Christ's we are, whether we admit it or not. It is simply a question whether we will recognize his ownership with love and loyalty, or live in insurrection and faithlessness.

[*The Christian Register*]

The chief end of man is to cooperate with life and love. You cannot separate holiness from wholefulness and bundle it into a creed. Holiness here is still to do our fulness in the world. Holidays are those days which are most rightly lived. The most holy life is the all-around, most busy and useful life. It is not the extra prayers that are uttered, but the nobler deeds that are done,—these constitute holy days.

Special Announcements

From the Publisher of Mrs. Eddy's Works

THE CHRISTIAN SCIENCE TEXT-BOOK, "SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES."—For styles of bindings and prices see back cover of this periodical.

"THE FIRST CHURCH OF CHRIST, SCIENTIST, AND MISCELLANY."—A volume of the later writings of Mrs. Eddy, compiled from the files of *The Christian Science Journal* and *Sentinel*, together with historical matter pertaining thereto, as selected by her, is now on sale, and orders will be received by the publisher. Prices as follows: Cloth, single copy $2.25; six or more copies to one address, each $2.00. Morocco or pocket edition, single copy $4.00; six or more copies to one address, each $3.75. Orders for six or more copies to one address may include the two styles of bindings at the quantity prices.

In response to many requests, the "CHURCH MANUAL," heretofore published only in the cloth binding, is to be issued in a "pocket edition," size 4 x 5¾ inches, morocco, limp, round corners, gilt edges, Oxford India Bible paper. Prices of this special edition: Single copy $2.00; six or more to one address, each $1.75. This book is now ready for delivery.

Orders for the books named above and the other works by Mrs. Eddy should be addressed to ALLISON V. STEWART, Falmouth and St. Paul Streets, Boston, Mass.

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From the Editor

All manuscripts submitted for publication in the *Sentinel*, *Journal*, and *Herold*, whether articles, poems, or testimonies, and all correspondence relating thereto, should be addressed to the EDITOR, and not to individuals.

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From the Society

The lecture entitled "Christian Science: The Gospel of the Kingdom," by Judge Clifford P. Smith, has been translated into French ("La Science Chrétienne: C'est l'Evangile du Royaume"), and is now published and ready for distribution.

Translations into Dutch, German, Norwegian, and Swedish have been made of a number of pamphlets. These are ready for distribution and are listed as follows:—

Dutch: "De Goddelijke Natuur" ("The Divine Nature"). Thirty-six pages.

German: "Die Christliche Wissenschaft: Die Wiedergeburt" ("Christian Science: The New Birth"). A lecture by Bicknell Young. Thirty-six pages.

Norwegian: "Den guddommelige natur" ("The Divine Nature"). Thirty-six pages.

Swedish: "Det Godas Försyn" ("The Providence of Good"). Seven articles, thirty-six pages.

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From the Clerk of The Mother Church

CHURCH TENETS.—The tenets of The First Church of Christ, Scientist,—The Mother Church,—printed on folded sheet for use of the branch Churches of Christ, Scientist, with space for the names of the churches and their by-laws, can be had at seventy-five cents a hundred. Orders will not be taken for less than one hundred, and postage stamps should not be sent in payment.

Correspondence relative to the tenets or to membership with The Mother Church, should be sent to J. V. DITTEMORE, Clerk, 105 Falmouth Street, Boston, Mass.

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From the Church Treasurer

The annual per capita tax of members of The Mother Church is due June 1, but may be paid at any time during the year. The per capita tax of members uniting in November is reckoned from the preceding June, this being the beginning of the church year. Unless otherwise directed by the sender, the full amount of each remittance will be credited for the current year.

Please remit by postal or express money order, bank draft, or check. Currency should be sent by registered letter only.

Please advise promptly of any change in name or address.

Send all per capita taxes and contributions to ADAM H. DICKEY, Treasurer, 103 Falmouth Street, Boston, Mass.

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The Christian Science Journal

Published Monthly

Founded April, 1883, by Mary Baker Eddy, Discoverer and Founder of Christian Science, and author of the Christian Science Text-book, "Science and Health with Key to the Scriptures."

This monthly magazine is the official organ of The First Church of Christ, Scientist, in Boston, Mass. In addition to articles, lectures, and testimonies not published elsewhere, it contains a complete list of Christian Science practitioners, and a directory of Christian Science Churches, Societies, and Reading Rooms.

SUBSCRIPTION PRICE, PAYABLE IN ADVANCE, POSTPAID: For the United States, Mexico, and Cuba, single copy, one year, $2; six months, $1.20. For Canada add 25 cents for postage. SALE PRICE: Single copy, 20 cents. In all other countries add 65 cents postage for each annual subscription. SALE PRICE: Single copy, 25 cents.

BOUND VOLUMES: Current and past year, cloth, $2.50; half calf or half morocco, $3. On earlier volumes write for prices.

The Christian Science Monitor

Published Every Day, Except Sunday

A daily newspaper for the home. Adequate news service. The various departments of a modern newspaper. Unique home forum page. Entire page of editorials dealing with the vital topics of the day. Contributions for the columns of the MONITOR should be addressed, Managing Editor, THE CHRISTIAN SCIENCE MONITOR.

SUBSCRIPTION PRICE, PAYABLE IN ADVANCE, POSTPAID: For the United States (except in the Boston Postal District), Canada, Mexico, and Cuba, $5 a year, $3 for six months. In all other countries additional postage at the rate of $3 yearly is required. When delivered by carrier through a local news-dealer, 12 cents a week, payable to the news-dealer. In the Boston Postal District, by mail, $7.25 a year. Quantity rates will be furnished on application.

The Christian Science Quarterly

Published January, April, July, and October

Contains the Lesson-Sermons which are read at the Sunday services throughout the year in all the Christian Science churches. These Lessons, which present citations from the Bible and "Science and Health with Key to the Scriptures," are valuable for daily study.

TERMS OF SUBSCRIPTION AND SALE: In the United States, Canada, Mexico, and Cuba, 50 cents annually; single copy, 15 cents; fifty copies or more to one address, 12½ cents, each. In all other countries, 60 cents annually; single copy, 18 cents; fifty copies or more 15 cents, each.

Subscriptions not accepted for less than one year. Subscriptions begin with current quarter unless otherwise designated, and terminate with the last of the month named on wrapper.

Der Herold der Christian Science

Published Monthly

A magazine printed in German. It contains original and translated articles bearing upon Christian Science, testimonies of healing, also the Lesson-Sermons which are read at the Sunday services in all the Christian Science churches. Improved and enlarged in 1910.

SUBSCRIPTION PRICE, PAYABLE IN ADVANCE, POSTPAID: For the United States, Canada, Mexico, and Cuba, $1 a year, 60 cents for six months. In all other countries $1.25 a year, 75 cents for six months.

SALE PRICE, POSTPAID: Single copy, 10 cents; twelve copies, ONE ADDRESS, $1. Foreign rate, single copy, 12 cents; twelve copies, ONE ADDRESS, $1.25.

Pamphlets

CHRISTIAN SCIENCE: ITS RELIGIOUS PHILOSOPHY. By HON. CLARENCE A. BUSKIRK.

CAUSATION: VIEWED IN THE LIGHT OF CHRISTIAN SCIENCE. By FREDERICK DIXON. Also printed in Swedish

CHRISTIAN SCIENCE VS. MENTAL SUGGESTION. By FREDERICK DIXON. Reprinted from the *Weekly Budget*, London, England.

CHRISTIAN SCIENCE VS. FINITE SENSE. By FRANCIS J. FLUNO, M.D.

CHRISTIAN SCIENCE: THE GOSPEL OF FREEDOM. By WILLIS F. GROSS.

CHRISTIAN SCIENCE: THE RELIGION OF THE BIBLE. By JUDGE SEPTIMUS J. HANNA.

CHRISTIAN SCIENCE: THE SCIENCE OF SALVATION. By HERMANN S. HERING.

ANSWERS TO QUESTIONS CONCERNING CHRISTIAN SCIENCE. By EDWARD A. KIMBALL. Also printed in Dutch, German, and Norwegian.

CHRISTIAN SCIENCE: ITS ADVANTAGE TO MANKIND. By EDWARD A. KIMBALL. A London lecture. Also printed in French.

CHRISTIAN SCIENCE: MAN'S DOMINION OVER EVIL. By EDWARD A. KIMBALL. A Harvard University lecture.

CHRISTIAN SCIENCE: ITS DIVINE AUTHORITY. By BLISS KNAPP.

CHRISTIAN SCIENCE: DEMONSTRABLE RELIGION. By FRANK H. LEONARD. Also printed in Norwegian.

CHRISTIAN SCIENCE: A RELIGION OF PROGRESS. By WILLIAM D. MCCRACKAN. Also printed in German, Swedish, and French.

CHRISTIAN SCIENCE: OR, DELIVERANCE FROM EVIL. By REV. WILLIAM P. MCKENZIE. Also printed in French and in Dutch.

CHRISTIAN SCIENCE: ITS RESULTS. By WILLIAM R. RATHVON. Also printed in German.

CHRISTIAN SCIENCE: THE GOSPEL OF THE KINGDOM. By JUDGE CLIFFORD P. SMITH. Also printed in German

CHRISTIAN SCIENCE: A RELIGION OF LOVE. By VIRGIL O. STRICKLER. Also printed in German.

CHRISTIAN SCIENCE: THE NEW BIRTH. By BICKNELL YOUNG. Also printed in German.

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THE FOUNDER OF CHRISTIAN SCIENCE. By B. O. FLOWER. Printed in German only.

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CHRISTIAN SCIENCE: HUMANITY'S HELPER. By PROF. HERMANN S. HERING. Printed in Dutch only.

THE HEALING OF CHRISTIAN SCIENCE IS SPIRITUAL AND SCIENTIFIC. By PROF. HERMANN S. HERING. Printed in German only.

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CHRISTIAN SCIENCE SENTINEL

"What I say unto you I say unto all-WATCH" Jesus

Vol. XVI No. 23

Boston, February 7, 1914

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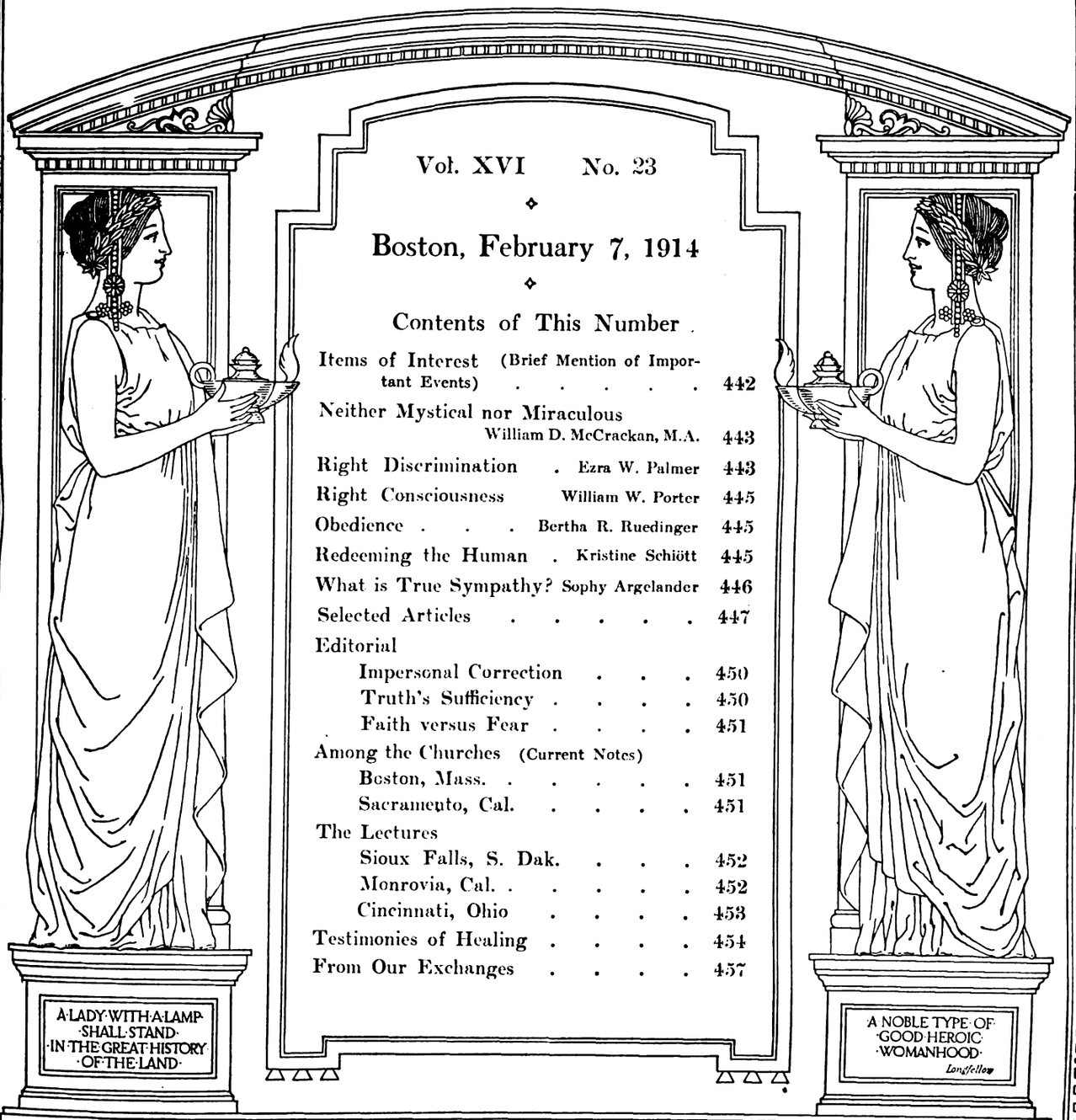

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Christian Science Sentinel

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Items of Interest

NATIONAL.

Gradual purchase of forest lands during a period of five years, and an annual appropriation of fifty thousand dollars to buy land not devoted at present to the growing of timber, are two recommendations made by the special commission created by the last Massachusetts Legislature to investigate the taxation of wild and forest lands.

"It is the opinion of the commissioners," said the report, "that even with the additional incentive offered by a better system of taxation, there will yet remain several hundred thousand acres of wild or waste lands within the state, in large part covered by brush or scrub growth of no commercial value, which private capital will be slow to develop. Such lands not only prevent the development of the potential wealth of the state, but they are in addition a serious fire menace in each community. Nearly a million acres of such land are lying idle in our various towns. It is important that the commonwealth should take the initiative in the solution of this problem by the establishment not only of a fair and encouraging system of taxation, but also by the establishment of a number of state forests of substantial area."

The claim of the Missouri, Kansas & Texas Railway Company to sixty-two million dollars damages against the government for the latter's failure to turn over alternate sections of land along its line through Oklahoma, will furnish one of several important oral arguments to be made during the coming week before the Supreme Court. In 1866 Congress offered to grant alternate sections of land as soon as the Indian title thereto should be extinguished, along a line of railroad to be constructed across the present state of Oklahoma to Denison, Texas, to the first railroad to build a line from the eastern terminus of the Union Pacific on the Kansas and Missouri state lines to the southern line of Kansas. The Kansas & Neosha Valley railroad, which has since become the Missouri, Kansas & Texas, won the race. The government has not turned over the land, however, contending that it never became a part of the public lands of the United States. The railroad claims twenty dollars an acre damages, but the court of claims decided against it.

The general understanding between the nations has been that the peace conferences at The Hague should be held once in eight years. The second peace conference, in 1907, recommended that a third conference be held in 1915, but no arrangements have been made to carry out that recommendation. Precisely what the United States government will do, has not been determined, but it seems probable that, following a meeting in New York, it will send through the state department a note to all the powers signatory to The Hague conventions, reminding them of the recommendation of the conference of 1907, that another conference be held in 1915, and seeking to obtain their agreement to a meeting next year. The conference of 1907 also recommended that an international committee be appointed two years in advance of the conference of 1915 to prepare a program. That committee has not yet been appointed.

Secretary Daniels has declared before the House naval committee that an international agreement for a total cessation of naval construction would be preferable to a one-year naval holiday, and that while he hoped for ultimate disarmament among all the powers, it would be impracticable to suspend naval activities without a combination of at least two of the world's greatest nations. He believed that, with a consideration for the tax burdens of the people, two new battleships was the minimum program of naval efficiency for the United States and saw no reason for the navy general board's program for four battleships. Secretary Daniels said he did not see anything in the international situation to change his view that there was nothing to warrant any extraordinary activity.

Arbitration of all questions which may arise, including those involving national honor, is proposed in a treaty, the terms of which have been agreed upon by Secretary Bryan and Constantin Brun, the Danish minister. It is expected that the new treaty will be signed soon. The convention, which will be an amplification of the principle of Mr. Bryan's peace proposals, makes no reservation whatever in the subjects to be submitted to arbitration. Its basis is a convention between Denmark and Italy, signed at Rome, Dec. 19, 1905, which obligates the signatory powers to submit to arbitration at The Hague court "all disputes of whatever nature that may arise between them and could not have been settled by diplomacy."

To hasten the physical valuation of railroads, the interstate commerce commission has asked Congress to appropriate two million dollars for continuing the work next year.

INTERNATIONAL.

A committee is to be appointed in Norway for the purpose of considering the question of opposing the formation of trusts and other corporations tending to destroy free competition, to raise prices, and so on. Until lately there have been few of these combines in Norway, but several have now been formed which threaten to monopolize certain branches of industry. It is also thought that certain large companies from other countries are contemplating the control of various articles of consumption extensively used throughout Norway, and the government, therefore, think it necessary to intervene.

When the Suez canal was originally made it had a depth of twenty-six feet. At various periods it has been deepened, until it reached its present depth of thirty-two feet. Operations are now in progress with a view to making it uniformly thirty-nine feet deep. There is not a single lock between the almost tideless Mediterranean and the Red sea, and the waterway remains constantly at an almost uniform depth.

Communications have recently passed between the federal government and the state cabinets in regard to the representation of Australia at the Panama canal exhibition. The proposal is to have an Australian court and send a combined exhibit representative of the production, industries, and resources of the various states.

An extensive program tending toward the unification of the interests of the Central American republics was dealt with by the annual Central American conference, which met at Tegucigalpa, Honduras, on New Year's day, under the terms of a treaty signed at Washington on Dec. 20, 1907.

According to the recently published figures of the winter term 1913-14 there is another large increase in the attendance at German universities, the number of students at the present moment being sixty thousand. These include 3,686 women and about five thousand persons from other countries.

During the past year the production in shipbuilding in English shipyards has reached a record, the tonnage launched being over two million three hundred thousand tons, an increase of nearly two hundred thousand tons as compared with the year 1912.

South American republics will contribute about three million dollars to the Panama-Pacific international exposition.

INDUSTRIAL AND COMMERCIAL.

Automobile exports from the United States are twenty times as great as a decade ago. Reports of the value of automobiles and parts thereof sent out of the United States in the eleven months ended with November, 1913, justify the statement that the total for the full year just ended will approximate forty million dollars against less than two million dollars in 1903. The detailed figures for the eleven months show that 28,579 passenger automobiles and 921 commercial vehicles, valued at approximately twenty-five million dollars, were sent to foreign countries. The total value of automobiles and parts thereof imported in 1909 were nearly four million dollars, and in 1913 about one million five hundred thousand dollars.

Exports of canned goods from the United States during the year just closed approximated the twenty-million-dollar mark. Meats, fruits, vegetables, dairy products, and fish made up the principal articles of export. They were shipped to all parts of the world. Salmon, chiefly of Alaskan production, was the largest single item. Canned beef showed a marked falling off.

According to returns received by the United States geological survey up to Jan. 12, 1914, it is estimated that the quantity of Portland cement manufactured in the United States in 1913 was approximately ninety-two million four hundred and six thousand barrels, an increase of 12 per cent over the previous year.

According to official reports, there were 656 producing mines in Italy in 1912, which were divided as follows: Sulphur 358, lead and zinc 94, coal and oil shale 42, graphite 31, salt 31, iron 27, asphalt 15, pyrites 11, mercury 8, petroleum, gas, etc., 9; borax 7, copper 7, manganese 5; all others 11.

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Christian Science Sentinel

"What I say unto you, I say unto all—WATCH" Jesus

Vol. XVI February 7, 1914 No. 23

Neither Mystical nor Miraculous

WILLIAM D. MC CRACKAN, M.A.

STEP by step hostile criticism has receded before the irrefutable evidence of the healing power of Christian Science. It is quite common today to hear or to read the admission that the cures effected by Christian Science can no longer be denied. This admission, however, is apt to be followed by an attempt to account for the cures on so-called psychological grounds, to refer to them as resulting from the action of one human mind upon another. The statement is then frequently added that such healing is neither mystical nor miraculous, but scientific and rational.

Christian Scientists heartily agree with the wording of this last statement, while they repudiate the mistaken supposition that the human mind is a healer. Among the definitions for mystical given in Webster's dictionary is the word "unknowable," and as an explanation of the word miraculous we find, "performed by supernatural power." The fact that Christian Science can be studied and is being practised by growing multitudes, proves that its results are not unknowable, not above or beyond law, but in accordance with the immutable law of God.

Throughout her writings Mrs. Eddy clearly indicates the rational nature of Christian Science, and by connecting the word Science with Christianity she has once for all dissipated the supposition that spiritual understanding is supernatural or mystical. She writes, "Science dispels mystery and explains extraordinary phenomena; but Science never removes phenomena from the domain of reason into the realm of mysticism" (Science and Health, p. 80). The critics, then, who insist that the cures effected by Christian Science are neither mystical nor miraculous, are right so far as the actual wording of their comments is concerned, but they are mistaken if they suppose that these cures can be accounted for on the basis of sense-testimony or so-called physical law. The whole of Christian Science lies outside of material sense or physique, both as to its actual teaching and its *modus operandi*. It is absolutely metaphysical. Mrs. Eddy defines Christian Science "as the law of God, the law of good, interpreting and demonstrating the divine Principle and rule of universal harmony" (Rudimental Divine Science, p. 1).

Christian Science is therefore not to be approached by way of physiology or material medicine, or by way of psychology, which confines itself to the study of the human mind; it can be understood only by those who seek to have the Mind of Christ; and that Mind is God, or divine Principle. It might be possible for a student of psychology to spend a lifetime in acquiring an expert knowledge of the human mind, even to its most recondite and subtle tendencies, and yet not be in possession of the slightest understanding of Christian Science. To remain within the range of operation of the human mind is to be enclosed in a fettering circle. Eventually such a one must cry out to be delivered, and his appeal must be directed to the divine Mind, God, "whom to know aright is Life eternal," as we read in Science and Health (Pref., p. vii). It were well that professed Christians recalled ofttimes the Master's declaration, "And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent."

It behooves students, if they would become practitioners of scientific Christianity, to notice how the words mystical and miraculous are used in their hearing, and to avoid the mental suggestions which these words carry with them. In proportion as the works of spiritual understanding began to disappear from Christian history, so the word miracle began to acquire a supernatural meaning. First of all, the works became exceptional, then they became so rare that they ceased to be expected at all, and eventually became altogether obsolete. So, too, the simple spiritual teaching of primitive Christianity which made the works possible was gradually denominated mystical, because no longer generally understood, and those Christians who caught glimpses of absolute spiritual facts were frequently called mystics, and sometimes they were persecuted.

The words miracle and miraculous should have no place in our vocabulary if taken to represent a violation or even suspension of divine law. Such a sense has sprung from a misunderstanding as to the essentially natural and normal character of all spiritual activity. Thus regarded the words are misleading. Behind them are still trying to take shelter the mistaken suppositions that the works of genuine Christianity are due to special interposition of Providence, or are exceptional gifts to exceptional people, or are confined to special periods in the world's history. These opinions are not applicable to Christian teaching or works, they enter neither into the gospel nor into the law of God, but Christianity scientifically perceived is practical, straightforward, clear, and of universal availability.

Right Discrimination

EZRA W. PALMER

RECENTLY, while looking over the long array of books on the shelves of a public library, a Christian Scientist was impressed with the valuelessness of much that has been written to aid in solving the problems of humanity, and he went back in memory to his impressions when first visiting a large library. As he passed through the long book-studded aisles, he thought that surely here, among these stored-up treasures of learning, he might find the panacea for human needs; that here the hunger for truth could be satisfied, the spiritual vision be attained.

Thus impelled, a number of years were spent in study; but the result was not what he had anticipated. Something had been gained of education and culture which was of value in later years, but the youthful faith that in the study of books he might find a remedy for the ills of mortal existence, had been rudely shattered. In place of poise of mind had come impaired health, a pronounced pessimism, and a cynical disbelief in the practical application of good to the betterment of human affairs.

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It is a pleasant theory, a theory whose fallacy was exposed by George Eliot in one of her novels, that through intellectual grasp and mental might the really valuable of human knowledge, the highest good, can be acquired; genuine knowledge can be separated from the dross of human misconceptions and the golden goal of spiritual reality gained. But Mr. Casaubon's failure, with the failure of many another before and since, has made clear that this dream of intellectual supremacy is impossible of attainment; that no tower can be built upon the foundation of human knowledge to gain the heaven of reality. The search ends in disappointment and disillusionment, and like the workers on the tower of Babel the student becomes confounded. He finds that systems and theories for the improvement of humanity which are elaborated in text-books, frequently work badly in actual practise. He finds that the ills of mortal existence press upon him, as upon the community and the state, with an unremitting demand which his years of study and research are powerless to meet. The truth of this was borne in upon King Solomon, who, when surfeited with worldly knowledge, said, "Of making many books there is no end; and much study is a weariness of the flesh."

Many an earnest student, however, after experiencing the bitterness of defeat in mere intellectual striving for spiritual realities, has awakened to the great fact that in this day and age the golden thread has been found, the spiritual understanding made manifest which leads man from the labyrinth of human knowledge to the *summum bonum* vaguely idealized by philosophers, the spiritual reality visioned by seers and prophets, which gives not only true intellectual poise but health of body and mind as well. This golden thread is Christian Science, given to the world by Mrs. Eddy. The student of this teaching quickly learns to divide all literature into two classes,—that which voices spiritual truth, and that which merely echoes the human sense of things. He finds that the former leads him along the ascending path of spiritual reality, while the latter, if accepted, darkens his vision, impedes his progress, and intensifies false human beliefs. Guided by spiritual discernment, the latter class interests him less and less, until he finally turns from it entirely, fully convinced that only with the former will his aspirations for spiritual verities be satisfied.

This Christian Scientist, looking back over his disappointing quest for truer vision in the multitude of books of a great library, now sees clearly that his labor was largely futile because of lack of discernment. He had been taught that to arrive at the truth regarding any given subject he should attempt to absorb everything that was written about it, whether true or false. He did not see clearly that nothing of good was to be gained from the study of false or evil systems. He had read and striven upon the mistaken assumption that the study and comparison of good and evil would result in broader and clearer vision for the student, and in so doing he had overlooked the warning in Genesis, that death is the penalty of eating of the fruit "of the tree of the knowledge of good and evil." The result was, that his sense of truth became more and more clouded and his desires and aspirations for a freer and nobler life were in a degree stultified. In Christian Science he learned that the essential thing is to know the truth which alone illumines, and that erroneous views are of no value whatsoever; on the contrary, are a positive hindrance.

Because of his enlarged spiritual understanding, every honest student of Christian Science attains a discriminative sense of values which enables him to reject what is false and to confine his efforts to gaining that which is true, which has the ring of genuine merit. Armed with this weapon of right discrimination, his method of using books is immensely simplified. All the pure, the inspiring, and the good that has been given to the world by poets, philosophers, dramatists, scientists, inventors, historians, novelists, preachers, and prophets, is his rightful heritage. He uses their writings and their attainments for humanity, to strengthen his resolution, inspire his courage, enlarge his view-point, fortify his rightful position, and urge him on in the course marked out for him as an exponent of scientific Christianity.

On the other hand, the Christian Scientist turns away from the profitless study of those books which assail the truth, or which attempt to explain or defend false systems and exploded theories. In the quest for truth the study of error is valueless. For instance, no rational person would seriously argue that a student should employ his time in studying the archaic theories of the Ptolemaic conception of the stellar universe in order to understand astronomy. These theories have no value save to point a moral, to disclose vagaries of the uninstructed human mind. In like manner, the conception of the earth as held by the so-called learned men of the time prior to the discovery of America by Columbus, would not engage his serious attention. So also today, the emphasis placed by various schools on the belief that man is a physical being and the universe a material mechanism, no longer confuses him or leads him astray. He has seen the vision of the allness of Spirit, God, and before the mighty import of this all-inclusive fact he has seen the mortal concepts of material thinking shrink away like shadows before the light of day. He has learned anew to profit by the wholesome counsel of St. Paul: "Prove all things; hold fast that which is good."

In the public library above mentioned are the works of our Leader and the authorized publications of our Publishing Society. There are also on the shelves a number of works which assault, distort, and misrepresent Christian Science. What should be the attitude of the student of Christian Science toward these latter works? Would he gain anything of value by studying them? By no means. As well ask a student to study discord in order to learn harmony, or to investigate darkness in order to understand light. Truth is sufficient unto itself, and carries within itself the proof of its own genuineness. Likewise he who would gain the priceless gift of a scientific understanding of the Master's teaching, which heals the sick and saves the sinner, can gain its abounding fulness by the study of the Bible and Science and Health, together with other authoritative Christian Science literature. "Strait is the gate, and narrow is the way, which leadeth unto life," said Jesus, and he who would reach it must not look to human wisdom or human knowledge for aid in acquiring it. Mrs. Eddy clearly saw the danger to the student from allowing his thought to be contaminated by false and poisonous literature, and her remarkable wisdom is shown in safeguarding, for the benefit of humanity, both her writings and the publications of The Christian Science Publishing Society.

The greatness of Mrs. Eddy's work for humanity is more deeply impressed upon Christian Scientists as her life and utterances are better understood. Through her scientific grasp of spiritual things, her interpretation of the Bible and of the works and words of Jesus, her students today have a means of weighing all things in the scales of right discernment. They see that if theories and systems of thought are based upon the acknowledgment of the supremacy of Spirit, their rightful place is found, and they fit into the orderly and just arrangement of the universe. They see, furthermore, that if they do not harmonize with the spiritual basis of the universe, they violate the first commandment and are

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found wanting; therefore, the student of true scientific discernment discards them and relegates them to the scrap-heap of the useless and unimportant. The good, the true, the eternal, remain to cheer and bless humanity in its upward march to God, and their beauty and luster are enhanced by the casting aside of "whatsoever worketh abomination, or maketh a lie."

Right Consciousness

WILLIAM W. PORTER

EVERY individual will admit a paramount desire for that which would be conducive to his own welfare and good, and also a willingness and purpose to contribute to the attainment of this end, so far as he knows how to do so; hence there must be recognized in extension a sincere universal desire for good, and this desire is greatly accentuated by an acquaintance with Mrs. Eddy's teachings, which ever point to the unvarying divine Principle of man's being. This done, one naturally finds the absence of desire for evil, and that evil can seem to be attractive or real only by simulating, as belief, the quality of good; in other words, by deceiving the individual with an assumed value which it does not inherently possess. The highest good of the individual, then, is preserved by guarding against the deceptive presentment of error, or evil, in the guise of truth or good.

The prestidigitator, standing upon the platform before his audience, leads the observer to believe that a coin or other object has disappeared from one place and appeared in another; and if it were not that the observer had learned from experience the fallacy of this seeming, he would act in keeping with the belief that the assumed occurrence had actually transpired, and in this case he could not do otherwise than run into countless difficulties and discords.

Shakespeare was more than partly right when he wrote, "All the world's a stage," and what Mrs. Eddy has denominated mortal mind is the prestidigitator on this stage of the world, while humanity, observing the seeming occurrences, accepts its subterfuges, tricks, and deceiving movements as real, actual, and inevitable. Thus, wherever the conclusions of a person, based upon the tricks of mortal mind and apparent as sin, disease, and death, touch the circumstances and activities of daily life, discord and distress cannot fail to result.

In fulfilling its mission of Love, Christian Science is educating individual human consciousness to the point where it will naturally and normally exercise at least the same degree of intelligence and discretion concerning the deceptive performances of mortal mind that one would exercise when sitting before the juggler who is carrying out his tricks. He is learning to reverse, in his thought-processes, the baseless assertions and seemings of sin, disease, and death, as readily and naturally as he would reverse the seeming flight of the coin or object from one place to another upon the stage.

The individual who detects the simulations of sin, disease, and death, and fails to discredit and disown them as such, or who, detecting these tricks of belief, accepts or sees in them something to be experienced, is in the position of the money clerk who accepts both good and bad money. Such a one would soon lose his place, because he would be without a fixed standard of values. Through the constant association with and the handling of good money, he is protected by his perception and actual acceptance of the genuine coin or bill; and in like manner the individual who is maintaining constant relation with good, is enabled to detect the subterfuges of sense belief, and is thus practically protected by associating with and accepting only the thought which measures up to the one fixed standard of good. This course necessarily entails the abandonment of the assumed phases of reality presented by sin, disease, and death.

That the subterfuge of belief, the travesties on reality, or life, may and should be laid aside, is indicated by the words of Jesus: "Greater love hath no man than this, that a man lay down his life for his friends;" and in the demonstration of this great love the words of Mrs. Eddy on page 261 of Science and Health are unqualified and helpful: "Hold thought steadfastly to the enduring, the good, and the true, and you will bring these into your experience proportionably to their occupancy of your thoughts."

Obedience

BERTHA R. RUEDINGER

THE fact that our periodicals are not only for the help and healing of the beginner in Christian Science, but for the practitioner as well, was fully proved to me recently. During a busy week, the problems of others seemed to be lifting their voices very insistently, when one morning my eyes fell on the current number of the *Sentinel*, and the thought came to me strongly that I had not done my duty by this periodical. I took up the copy before me, and as I read, each article covered the demand in respect to some one's problem. With this new sense of the value of the *Sentinel* there came to me a great glow of spiritual uplift, and I felt the healing in my own thought!

I then marked and sent a copy of this issue to each one to whose problems the articles seemed so applicable, and in each case the response came back that things were much better, or that the problem had been solved. This was to me a clear proof that the beam in one's own mentality must first be cast out before we can cast the mote out of our brother's eye.

When reading the *Sentinel* and *Journal*, as they come to him each week and month, a Christian Scientist usually turns first to the editorials, to see what there is of instruction for him there. They are always timely and of great help in their clear perception of the need throughout the field. They make us feel grateful for the wide-awake workers at headquarters, who recognize the call of the hour. It is ours to cooperate with them in the work, and we are able to do this only as each in his own field of labor is watchful and alert in individual effort, gladly responding to the word given. In "Miscellaneous Writings" (p. 117) Mrs. Eddy says, "Obedience is the offspring of Love; and Love is the Principle of unity, the basis of all right thinking and acting."

Redeeming the Human

KRISTINE SCHIÖTT

No one can be blind to the sadness and sore bitterness evidenced on every hand as the result of unfaithfulness, lack of stability in the relations of men with each other; and undoubtedly those involved in such experiences and those who look upon them are one in their desire to have them healed. In every paradise of human relationship it is personal sense which is the serpent. To build upon personal considerations, unmindful of whether or no they are in line with the highest standard of right, leaves us with no surety of our own faithfulness and no Principle by which to demonstrate it.

The hermit's life does not bring about the kingdom of heaven, the unity of God's children. Moreover, living nor-

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mally we all have some connection or relationship with our fellow beings, and we all want to see these relationships more harmonious, more free from friction, less subject to the assaults of personal sense; but we can never realize this desire until we see that it is impossible to be faithful to mere flesh and blood, that faithfulness is more than the attitude of one person to another,—it is each person's right attitude to God and His Christ, to the ideal, the right idea of all human relationships. If in our daily living we are meeting the demands of God, there is not a legitimate human demand upon us which is not also incidentally met.

In no human relationships are unity and faithfulness more desired and desirable, and unfaithfulness more desperately sad, than in those of the home. We all want a perfect home, but the personnel of a household is much less of a factor in determining one's opportunity to demonstrate the right idea of a home, and to enjoy its happiness, than we are wont to think. It is no sin to desire all the joy and peace, comfort and happiness possible in a home.

Jesus' counsel to the Samaritan woman was not to leave her present human relationship, but rather that, if she but knew better she would seek satisfaction in a different way, and be fully satisfied. The right way to find it, as he elsewhere describes, is in seeking "first" the kingdom of God and His righteousness. If we seek the attainment of unity through external means or modes, we shall "thirst again." If we have learned in Christian Science that unity is possible because God, the "adorable One" (Science and Health, p. 16), is All-in-all, we are drinking at the true well and will be healed of the sense of separation. Recognizing the true Father-Mother God, the "nursling father and nursling mother," as Carlyle calls human parents, will find access to all they need in order to fulfil their mission in the temple of the home, as will also the children, servants, and friends. The home is a place where one can find and improve countless opportunities of "happifying" existence for himself and others by enlarging and strengthening his recognition of universal brotherhood, and thus fitting himself for citizenship on the plane where human relationships give place to "unity of Principle and spiritual power" (Science and Health, p. 470).

Having been awakened through Christian Science to the realization of man as the son of God, we may all attain to that faithfulness against which the fears, temptations, and sensuous suggestions of these days beat in vain.

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[Translated from the German]

What is True Sympathy?

SOPHY ARGELANDER

THE student who takes up Christian Science and begins to assimilate the ideas set forth in the text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, is often confronted with the question as to how, with his newly awakened sense, he should express his sympathy when error still presents itself in some one of its various phases, such as sin, disease, or a sense of lack. In many instances the false sense of sympathy has not fully yielded to a truer sense. It sometimes seems to the student who has been blessed by the touch of Truth, that he does not show himself to his fellow beings who know nothing of the teachings of Christian Science, in such a way as will make them feel convinced of the possession of true sympathy on his part. On the other hand, he is afraid that through silence he may be thought unloving.

In cases such as these we do well to consider the attitude of our beloved Master in all instances where error confronted him in the form of lamentations and false sympathy. In Matthew we read that when he "came into the ruler's house, and saw the minstrels and the people making a noise, he said unto them, Give place." Had not these people come to express their sense of sympathy? In the face of this false concept Christ Jesus had but a decisive "Give place" for the mortal sense. Mark, in his narrative of the same case, states that when Christ Jesus came to the house of the ruler of the synagogue he said, "Why make ye this ado, and weep?" and he "put them all out." In John's gospel we read that at the grave of Lazarus Jesus "groaned in the spirit, and was troubled," when he beheld the manifestation of sorrow in those around him. Speaking of this, Mrs. Eddy has said, "Had Jesus believed that Lazarus had lived or died in his body, the Master would have stood on the same plane of belief as those who buried the body, and he could not have resuscitated it" (Science and Health, p. 75).

Even though we have not yet in our pilgrimage reached the heights of spiritual understanding to which Jesus attained, and though our attempt to comfort those in sorrow may not at all times be accompanied by a visible sign, that is by the immediate destruction of the false belief, yet we must strive to gain a more correct sense of sympathy, which will gradually enable us to refute all false evidence based on mere sense-testimony, and to hold fast to the truth of being. In Science and Health (p. 207) we find this authoritative statement: "There is but one primal cause. Therefore there can be no effect from any other cause, and there can be no reality in aught which does not proceed from this great and only cause. Sin, sickness, disease, and death belong not to the Science of being."

In cases where we do not feel justified in speaking of the help we have received through a better apprehension of the truth as given us by Mrs. Eddy, we should not permit error to induce us to believe in the pitiful mental state of those who do not seek help in the right direction, that is, the spiritual. Would we not render better service to those who are governed by false beliefs, as well as to ourselves, by declaring that the true man is a perfect reflection of God, the source of his being? It is stated in Paul's epistle to the Romans: "As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God."

When the writer first took up the study of Christian Science, she seemed unable to grasp the real meaning of the following verse: "Rejoice with them that do rejoice, and weep with them that weep." The apostle Paul was a stanch supporter of Truth. Having proven through word and deed his spiritual apprehension of Christ, the idea of Truth, he could not possibly lay down mere human sympathy as a Christian rule. May not this passage much rather imply that we, as followers of Christ, should evince efficient sympathy by perceiving our brother's need, and in the spirit of Truth and Love afford him help toward gaining the solution of his problem?

Only as we grow in the spiritual understanding of God can we express the true sense of sympathy as Jesus did. We need not, however, yield to discouragement. When the old sense of pity seeks admission to our consciousness and seems to assert its false claims, let us meet it with the firm conviction that as God is All-in-all, omnipotent good, nothing in reality occurs that can cause us sorrow or make us entertain a sense of false sympathy; and while manifesting kindly consideration for those who may not understand us, let us gratefully and joyfully acknowledge, with the apostle James, that "every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning."

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Selected Articles

[Frederick Dixon in *Weymouth Telegram*, Weymouth, England]

Our critic, as a controversialist, wanders, so to speak, from China to Peru in a few paragraphs. On the present occasion he deals with healing in one paragraph and miracles in the second. A third paragraph is devoted to Mrs. Eddy, the subject of creation, the nothingness of matter and evil, and the use of material means for healing. The fourth paragraph deals with the question of American teaching, and whether Christian Scientists eat or drink nothing or something, and whether they should go naked or clothed; while in the fifth he discusses the power of the imagination, with education and the architecture of Christian Science churches. In a final paragraph he announces that he does not say that he will get a satisfactory answer to these questions, which shows at least some realization of the situation.

Apparently I am asked to take up my parable and tell the critic what you have to pay for becoming a "healer," and where you get the instruction. That is among the least of this critic's demands. Well, the instruction can be obtained in the Bible, and if he can heal the sick in accordance with the teaching of Jesus, after reading the gospels, he need go no farther. Still, just as the various churches read their commentaries, and what is more, their innumerable commentaries, so the Christian Scientists read their commentary, which is Mrs. Eddy's book, "Science and Health with Key to the Scriptures," in order to learn from her, out of her experience and self-sacrifice, her explanation of the gospel teaching with respect to healing. In order to get this instruction, all that one has to do is to read Mrs. Eddy's book, and the critic can borrow that for nothing at any one of the numerous Christian Science reading-rooms in the country, and at a great many of the ordinary public libraries.

The critic is evidently under the impression that the teaching of the unreality of matter constitutes a statement that the human senses are not conscious of anything. He puts it like this: "Of course, as matter is nothing, Scientists eat nothing, drink nothing, do not want clothes or houses." Now, as he himself says, a few lines later on, "Very clever, this!" But has it never occurred to him that there is as much matter in a human being as in the food you eat, and that what he calls a Scientist eating nothing, is not something eating nothing, but nothing eating nothing? What the critic is really engaged in doing, if he had only suspected it, is calling half the great thinkers in the world fools for disagreeing with him. Does he imagine, when one of the greatest chemists in Europe stated to a brilliant assembly of natural scientists that matter was something the human mind had invented for itself, he meant that the pyramid did not exist to the consciousness of the Arab, or the Marble Arch to the consciousness of the Londoner? If he had not been in too great a hurry to think at all, it might have occurred to him that there were more things in heaven and earth than were dreamed of in his philosophy, and then, instead of asking sarcastically, How long would it take a fairly educated person to acquire this Science? he would have got somebody to explain to him what he did not understand.

Of course, what the whole body of philosophic and scientific thought, which is usually described as idealistic, teaches, is this, that matter, instead of being a reality, as the materialist teaches, is really an illusion of the senses; that is to say, that instead of, as Professor Symons says, the mind existing in the head, the head exists in the mind, or, as Professor Ostwald would say, energy is the only reality. Humor is a decidedly dangerous weapon sometimes. It has a way of hoisting the humorist with his own petard. Mrs. Eddy, knowing perfectly well the teaching of the centuries on idealism, accepted the idealistic interpretation of the unreality of matter as explaining more intelligibly than any other teaching the government of the body by the human mind. A man's leg, she held, in common with all idealistic thinkers, is the subjective condition of his own thought. If it is broken, all that happens is that the human mind has produced a picture of a broken instead of an unbroken leg. The way to heal it, then, is by mental action, and if splints and plaster of Paris are employed by a doctor, they are only the medical method of arguing with the human mind, and obviously a clumsy method at that. Gradually, as the world becomes more conscious of the power of divine Mind, the splints and the plaster of Paris will go the way which medicine is rapidly going, for the one, like the other, is simply a material method of convincing mortal thought.

Now, though Mrs. Eddy accepted the idealistic theory as far as this goes, she at this point parted company with it altogether. The idealist would have called mind, or energy, the noumenon, and matter the phenomenon. Mrs. Eddy accepted matter as the phenomenon produced by the noumenon of mind, or energy; but this mind and this energy she described in turn as equal negations of divine Mind and divine energy. The human or mortal mind, then, became the counterfeit, or lie, about the divine Mind, and the human body, in common with all other material phenomena, the counterfeit, or lie, about spiritual man and spiritual creation. The real man, the true image and likeness of God, was, Mrs. Eddy insisted, the creation of divine Mind, so that when she said that man could not be sick or suffer, she meant the spiritual man, the image and likeness of God, whereas she insisted that the human being, who was really the negation of this man, was perpetually, according to human belief, believing that he was sick. The healing of Christian Science, then, is directed to healing the human mind by teaching mankind what God and man really are; and this, Mrs. Eddy further insisted, was the teaching of Jesus the Christ. It is obvious that the healing of sickness is only the fringe of Christian Science healing. Healing in Christian Science takes place in the exact ratio in which the Mind of Christ is substituted for the carnal mind, for in the exact ratio in which this takes place, mortal man learns the truth, the absolute truth, and becomes free of the old ignorance which constituted the unreal knowledge that produced an unreal sickness and sin.

Of course, if Mrs. Eddy had been content with this as a general statement, she would have been in the exact position of those theologians who ask mankind to wait for a future life for the proof of their faith, in spite of the fact that Jesus himself declared that "the kingdom of God is within you," or of those natural scientists who demand that natural science shall be based on a theory of electrons which no one has ever perceived or an ether which no one has ever been able to discover. Mrs. Eddy demanded, in the words of the epistle of James, that men should prove their faith by their works, and declared, with the writer of that epistle, that a faith which could not be proved was dead. Consequently, she demanded that Christian Scientists should perform the miracles or signs which Jesus demanded that his followers should perform, and she declared that in the exact ratio in which these signs were performed, Christian Scientists had a right to consider themselves as followers of Jesus the Christ.

It is absolutely ridiculous to insist, as another of your correspondents does, that the miracles were the signs of an apostle only. Again and again, absolutely without regard to time or place, Jesus insisted that the miracles or signs could

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be performed by those who believed on or understood his teaching, and so far from the age of miracles stopping with the apostles, the works of the Fathers for two or three hundred years are instinct with stories of healing as the natural effects of Christian belief. I do not know whether your second contributor, "M.A., Cantab.," means to suggest that the Fathers were not telling the truth about the healing, or that the healing described by them "was a sign of the great predicted apostasy." The gospel of Mark says, "These signs shall follow them that believe," and this cannot be twisted into meaning those apostles who believe, which would itself be a contradiction in terms. The gospel of Matthew declares that the disciples were commanded to teach the world all the things Jesus had taught them, and certainly among the things he taught them was healing; and those to whom they preached were certainly not apostles. Finally, the gospel of John declares that Jesus said that the works he did should be done by those who believed on him, and the phrase, "he that believeth on me," used as he used it, without any qualification, certainly did not mean the apostles. The fact is so plain that an enormous number of members of all the churches have long ago given up the futile plea that healing was confined to the first century, and your correspondent will have to deal with the admissions of the orthodox churches as a preliminary to taking exception to the teaching of Christian Science.

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[John Ashcroft in *St. Louis* (Mo.) *Republic*]

Nothing but a misapprehension could cause any one to confuse Christian Science Mind-healing with mental suggestion, or attribute the healing efficacy of the former to the latter. The Rev. Mr. ——'s identification of these opposites as one, in a recent sermon, illustrates a fallacy as old as the race. The Scriptures indicate that all who have ever contended for the omnipotence and omnipresence of divine Mind have done so in opposition to the belief in minds many. Moses encountered this in his conflict with Pharaoh; the Pharisees sought to attribute the healing work of Christ Jesus to Beelzebub; and the experience of Philip, Peter, and John with Simon of Samaria, further illustrates this phase of human nature.

Much of this misapprehension arises from ignoring the capitalization in Christian Science literature. When a Christian Scientist refers to Mind, he refers to God, the one supreme, infinite intelligence. When he speaks of mind or minds, he refers to the human sense of things. To Mind, God alone, does the Christian Scientist concede the power to heal. It should require no argument to prove that God is intelligence, and that there can in reality be no other Mind if He is infinite. The belief that there are minds many is the basis of the belief in the possibility of mental suggestion; the understanding that there is but one Mind, and that infinite, is the basis of Christian Science practise.

Mental suggestion is generally regarded as the vehicle of human will. There is no more emphatic declaration in the Christian Science text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, than the following: "Every Christian Scientist, every conscientious teacher of the Science of Mind-healing, knows that human will is not Christian Science" (p. 451). Furthermore, the Manual of The Mother Church, The First Church of Christ, Scientist, in Boston, Mass., specifically prohibits the study of hypnotism by Christian Scientists.

Our critic's assertion that "the divine or supernatural element in all so-called divine healings is nil," would practically exclude the possibility of recourse to divine help if carried to its logical conclusion, and would leave humanity utterly dependent upon the human mind and its devices in the often hopeless struggle for health and peace. There are, however, quite a number of people in the world today who are grateful that through the teachings of Christian Science they have come to know God as "a very present help in trouble," who realize that they owe to Him their deliverance from organic as well as functional diseases, their redemption from sin and wretchedness of every kind; and they are the people who know whether it is Christian Science or mental suggestion that has healed them, whether it is Mind or mind that has wrought the much-needed change.

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[George A. Law in *The Morning Record*, Meriden, Conn.]

The writer of a communication published in your issue of Dec. 18 may be assured that the quotation from "Science and Health with Key to the Scriptures" of detached sentences and statements removed from their context, is no new or original method of attempting to show inconsistencies in Mrs. Eddy's writings and the teachings of Christian Science; on the contrary, the practise has been in vogue since the publication of the Christian Science text-book, though for some time past it has to a large extent been discarded.

Those who make this class of criticism, disregard the fact that, in order to make her premise that the spiritual is the real and the material is the unreal better understood, it was necessary to call attention to the claims of the material world, so called. Appreciating this, one is able at all times to discern from Mrs. Eddy's statements whether reference is being made to the spiritual or the material. Likewise, in studying the Bible, the view-point of the writer, and hence a correct interpretation of Scripture, is obtained by determining whether the material or the spiritual is being referred to. In Science and Health we read that "the universe, like man, is to be interpreted by Science from its divine Principle, God, and then it can be understood;" also, "Everything in God's universe expresses Him" (pp. 124, 331). In each of these quotations the spiritual world is referred to. Speaking of Jesus, Mrs. Eddy says, "The world acknowledged not his righteousness;" and, "The world feels the alterative effect of truth through every pore" (pp. 54, 224). In these instances the world of material sense is under consideration.

Mrs. Eddy by no means stands alone in the idea of the non-existence of matter. Such an authority as Professor Ostwald of Leipsic University said: "Matter is a thing of thought, which we have constructed for ourselves, rather imperfectly to represent what is permanent in the change of phenomena." Grant Allen said that "the universe as known to us consists wholly of mind, and matter is a doubtful and uncertain inference of the human intelligence." Hume, Stuart Mill, and Herbert Spencer have also denied the reality of matter and asserted that a knowledge of reality can be obtained only through reflection and thought, not in sensation and feelings. It will be seen that all this is in accord with the teaching of Christian Science; that what appears to our immature, imperfect sense of things is but temporal, transitory, unsubstantial, and must give place to the permanent, substantial, spiritual, and real.

Mrs. Eddy stands absolutely upon the premise that God is Spirit, that He created a spiritual universe and spiritual man; that He is infinite, divine intelligence, the one and only cause and creator, and that all His creation is good. This is the only rational deduction obtainable from the account of the creation in the first chapter of Genesis. There is no mention in this record of matter, evil, sin, sickness, death, suffering, or pain; therefore it is conclusive that such have no place in the true spiritual world; that God did not create them, and further that His qualities being good only, there was nothing

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with which to create such. However, this in no way precludes the consideration of what is termed the material world; nor does it constitute an inconsistency to explain to the human sense the phenomena of mortal, material existence, comprising pain, sin, disease, death, and like experiences.

Jesus, the Founder of Christianity, healed sickness and sin, and thus eliminated these disturbers of man's peace and happiness. He also taught others to do likewise. Inasmuch as Jesus' mission was to teach by practise and precept the rules of right living, how to allow God's spiritual law to govern man's every thought and action, his treatment of sickness, sin, every phase of evil, which disposed of these abnormalities, is conclusive proof that they are not of God's creating, have no rightful place in the life of man, and are consequently unreal. If these were real, of God's creating, they would be impossible of destruction, for it is obvious that nothing absolutely real can be destroyed. It is also apparent that if this were not true, Jesus would not have engaged in the healing work which he did.

Our critic condemns Christian Science because all sickness and death have not yet disappeared from this world, and further says: "In spite of the Christian Science campaign against mortal ills and death itself, there is no appreciable diminution of these things." It might be well to remind him that Christian Science is less than fifty years old, while *materia medica* has some four thousand years to its credit, in view of which record he confesses he has not observed that sickness has diminished. Nevertheless, it is indisputable that from the lives and experiences of the unnumbered thousands who have been healed through Christian Science, for them, at least, both sickness and sin have greatly diminished. Of these a large number, failing to find relief from other sources, have, by means of Christian Science treatment, replaced sickness and despair with health, peace, and happiness. Christian Scientists at this period do not claim an understanding sufficient fully to demonstrate the divine Principle of Christian Science; however, they are thankful for the progress already made, and rejoicing for this, sincerely subscribe to the statement of St. Paul, who in his epistle to the Philippians said: "Brethren, I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus."

The intimation that Christian Science practise is mental suggestion is absolutely false. It is not the action of the human will, and has nothing in common with methods teaching the exercise of one human mind over another. On the contrary, Christian Science is the very antipode of such systems, for it requires the subjugation of mortal mind and the acceptance of the divine Mind in its stead. In operation it is, "Thy will [not mine] be done," thus having the "mind of Christ" referred to by Paul. The fact is, that Christian Science is a return to the practical, scientific Christianity of Jesus, which included spiritual healing. Therefore, claiming that Christian Science healing is produced by mental suggestion is equal to saying that Jesus was a hypnotist. Is this what our reverend critic wishes us to understand that he believes?

The Master instructed his followers to "preach the gospel" and "heal the sick," two inseparable admonitions. He also said, "He that believeth on [understands] me, the works that I do shall he do also," thus making the healing a test of the proof that his teachings are understood. And he added, "By their fruits [works] ye shall know them." In closing, it might be fitting to inquire of our clergyman critic if he is following these instructions of the Founder of Christianity, and if not, why; also where, in Jesus' life and teachings, authority exists for finding fault with those who conscientiously strive, according to their light, fully to follow Jesus, and who by "signs following" show that they to some extent understand and practise his teachings.

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[M. I. Whitcroft in *Clifton* (England) *Chronicle*]

In a report of the Rev. Mr. ——'s second lecture on the "Signs of the Fourth Gospel," reference is made to the teaching of Christian Science. If the lecturer has read the textbook of Christian Science, "Science and Health with Key to the Scriptures" by Mrs. Eddy, he will have found its teachings in strict accordance with the Bible. On the other hand, if he has not read Science and Health, he is scarcely in a position to state what it does or does not teach. The miracles performed by Jesus (and miracle merely means object-lesson or illustration) were in demonstration of the practical truth of his teaching, similar miracles being performed by the disciples and the early Christians in obedience to the Master's command, "Go ye into all the world, and preach the gospel to every creature. . . . And these signs shall follow them that believe; In my name shall they cast out devils; . . . They shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover." Surely this was practical proof that the knowledge of Truth frees us from the bondage of sickness and sin. "And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." It is strange that the reverend gentleman fails to see that perfect health must be the outcome of spiritual understanding, for one might quote numberless passages from the Bible that show health to be a condition of mind, not matter, the result of a knowledge of and obedience to divine law. In Isaiah we read, "They that wait upon the Lord shall renew their strength; . . . they shall run, and not be weary; and they shall walk, and not faint." To the sick man at the pool of Bethesda Jesus said, "Sin no more, lest a worse thing come unto thee."

In Science and Health (p. 69) Mrs. Eddy says, "Mortals gain the sense of health only as they lose the sense of sin and disease," and Christian Scientists the world over are daily proving the truth of these words, and that to the degree in which the sense of sin and disease is destroyed in mortal, or, as St. Paul calls it, the "carnal mind," does it cease to be manifested in the body. It is very certain that we cannot be "raised into a region where bodily health would not count" (to quote our critic) while still holding to the belief in the reality of a material body. But, through growth in spiritual understanding, we shall be raised into that region, or state of consciousness, that perception of the allness of Spirit and the unreality, the nothingness of matter, which Jesus possessed, and which enabled him to set aside every so-called material law and to walk on the water, feed the multitude, heal the sick, and raise the dead.

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"Give us this day our daily bread." Why do we use the words "our bread"? Because we do not pray for the common bread that even heathen partake, and which God gives to all men, but for "our" bread, the bread of those who are the "children" of the heavenly Father. And what then is this bread of God? It is Jesus Christ our Lord. "For the bread of God is he which cometh down from heaven, and giveth life unto the world." Therefore let no one be deluded. Whatever sermons and instructions do not exhibit and make known Jesus Christ cannot be the daily bread and nourishment of souls.—MARTIN LUTHER.

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Editorial

Impersonal Correction

FREQUENTLY the editors of the *Sentinel* and *Journal* are asked to answer questions in regard to the teachings of Christian Science as applied to given phases of human experience. Generally the editors refer the questioner to his teacher, if he has one, or to an appropriate passage of the text-book, Science and Health, or some other of Mrs. Eddy's writings. Occasionally, the receipt of a number of letters of the same import from different parts of the field shows that there is a need for something to be said editorially which will tend to set right the wavering thought of quite a number who are eagerly and honestly trying to work out their salvation through the demonstration of Christian Science. In these instances, where the correspondence indicates that the questions are asked in good faith and for the purpose of spreading a clearer apprehension of the teachings of Christian Science, the editors endeavor to give the needed explanation through the periodicals, without, however, directly referring to the question which had been asked. This is not only what Mrs. Eddy expected the editors to do, but it is also what she instructed them to do, so that the periodicals might do their share in keeping the teachings of Christian Science unadulterated.

A few months ago several letters were received from different places, indicating that there was considerable misconception extant as to Christian Science treatment. One letter, for instance, mentioned a lady who was told that her hand was an idea of God, and therefore exempt from pain. Because of the manifest sincerity of this correspondent, and because of other letters which had brought up similar questions, the editor asked one of his associates, one of Mrs. Eddy's oldest and most trusted students, to write some editorials which would correct the false impression of Christian Science treatment which these letters indicated was abroad. These editorials appeared in the *Journal* for December, 1913, and the *Sentinel* for January 10, 1914. The erroneous views of Christian Science which were condemned in these editorials had never been taught by Mrs. Eddy, as was well known to the editors of the *Journal* and *Sentinel*, and it was not supposed by them that such views had been taught by any authorized teacher of Christian Science. They believed that these letters simply put into words some of the various vagrant misconceptions of Christian Science which pass current among many who call themselves Christian Scientists, but who have failed to grasp the true intent of the teachings set forth in Science and Health.

Imagine the editors' surprise, therefore, when letters began to come in which claimed that these editorials were regarded by some as having been written in condemnation of the teachings of a well-known and greatly honored and respected teacher of Christian Science. Their surprise was twofold. In the first place, because they had no teacher in view when the editorials were written, and were not knowingly condemning any teacher or teaching. In the second place, some of the editors had been taught by this teacher, and knew of their own knowledge that he did not teach the manifestly erroneous views of Christian Science which were condemned in these editorials.

The lessons which the field should draw from this incident are these: that the editors of the *Sentinel* and *Journal* are not taking part in any expressions of difference of opinion or any misunderstanding between individual Christian Scientists; that when they undertake to clear up some misconception of Christian Science which it is their duty to clear up, they are dealing strictly with the error to be corrected and not with any person. This is entirely in keeping with Mrs. Eddy's statement (Science and Health, p. 452) that "incorrect reasoning leads to practical error. The wrong thought should be arrested before it has a chance to manifest itself."

ARCHIBALD MCLELLAN.

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Truth's Sufficiency

To those who in fancied security looked down from the walls of Jericho, the strange doings of the undrilled, unmunitioned host of Israel must have seemed the folly of fools. Nevertheless there was an ominously patient persistence in their madness which surely gave pause to the ridicule of any who had seen the waters of the Jordan mount up, a great arrested flood, that this motley multitude might pass through.

Doubtless there was not a little laughter by the boastful and contemptuous, and many a derisive cry hurled from the parapets during this spectacular and seemingly insane performance, but at the end of the seventh day, when, as we are told, the walls "fell down flat" when "the priests blew with the trumpets," and the children of Israel "shouted with a great shout," then there was manifest the adequacy of that silent, unseen force whose power over the fortresses of materiality was revealed to the Israel of a later day in the healing of all manner of diseases by the hand of a gentler Joshua. This is the lesson of Jericho, and of every other overcoming of the strongholds of false sense, even the embittered prejudices that were banished for Saul "at midday" on his way to Damascus, the long-indulged sensualities that gave place through prayer in the hour of Augustine's mental agony, and the contented belief in pills and poultices which in this our time is rapidly yielding to the demonstration of the healing power of spiritual understanding in Christian Science.

Our immediate problem may not have the dimensions of a walled city, but if any least hindrance to our spiritual advance is removed, it will be by the same reliance upon the divine sufficiency which made the conquest of Joshua so irresistible. The acquisition of the habit of thus trusting Truth alone, is no less imperative than unusual, but happily in demonstrable Science this is not difficult. When in his experiments the chemist has demonstrated the unvarying certainty of a given reaction under given conditions, he notes the discovered order as a law upon which all chemists in all time can place a firm reliance. It becomes for him a fixed factor of consciousness, a truth which he can never question. Being scientific, the process of discovery is entirely satisfying. He has been awakened to another right idea, which he recognizes as invaluable because immutable and forever at command. This gives that sense of achievement and of expanding powers without which there is no freedom or joy, no true living. With the repetition of such experiences he becomes an enthusiastic and successful investigator, the insatiable seeker for that scientific truth which he thinks of as omnipresent, authoritative, final, and he is sure that if he becomes sufficiently acquainted with it, there is no chemical problem which he cannot solve.

And now, in a very kindred way, it is ours to come to know and profit by Truth's present sufficiency. We have, however, the supreme advantage of the fact that in the Christ-teaching, or Christian Science, the Principle and rule of spiritual being and its manifestation is revealed, and it is ours simply to apply and verify the divine order by faithful obedience thereto. Speaking of her Jerichos, Mrs. Eddy says, "I won my way to absolute conclusions through divine revelation, reason, and demonstration" (Science and Health, p. 109),

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and our progress is made the simpler and easier by virtue of our command of the supreme discovery which she bequeathed to men. If in any moment, therefore, we are tempted to discouragement by the seemingly immovable walls that obstruct our way, we shall find both rebuke and heartening when we remember the seriousness of her handicap, the brave tenacity of her devotion, and the splendor of her achievement.

Joshua surely knew full well that the seven days' compass of the city meant nothing more than the learning of the lesson of obedience, while awaiting the action of divine law. Israel had no means of scaling the walls, but they could march about them and trust the God who had delivered them and their fathers, and like them we may have frequent occasion to do faithfully what we can while waiting in simple, unswerving faith for the divine appearing. It is to this course that we are counseled in Science and Health (p. 395), where we read, "The healer should speak to disease as one having authority over it, leaving Soul to master the false evidences of the corporeal senses." Really, to a Joshua, Jericho is not a serious problem after all.

JOHN B. WILLIS.

Faith versus Fear

MANY good Christian people have called attention to the numerous occasions where the command "Fear not" is found in the Bible, especially in connection with the teachings of Christ Jesus. At the very beginning of mortal history, after the spiritual creation was pronounced complete and perfect, we read the story, evidently allegorical, of the disobedience of Adam and Eve, and the fear which beset them when they were summoned to appear before divine Truth. Respecting this Mrs. Eddy says (Science and Health, p. 532), "Fear was the first manifestation of the error of material sense. Thus error began and will end the dream of matter." Daily experience shows us that fear is inseparable from the belief of life, substance, and intelligence in matter, and, as the apostle tells us, "fear hath torment," though he immediately assures us that "perfect love casteth out fear." The Christian Scientist then addresses himself to the task of attaining to the spiritual condition indicated by St. John, which results not in fear but in fearlessness, a synonym for true heroism.

It is true that we are sometimes enjoined in the Scriptures to fear God and keep His commandments. This, however, does not mean that we should fear evil, but fear to do evil. Our revered Leader tells us that we must gain spiritual understanding in order to overcome the belief in matter and disease, and, this attained, she says, "You will never fear again except to offend God" (Science and Health, p. 425). The remedy for fear can never come from anywhere but from God, from the spiritual side, and as we study the Bible we find again and again inspiring assurances of divine Love, such as the one spoken to Isaac in an hour of need: "Fear not, for I am with thee, and will bless thee." This shows us that faith is the antidote for fear, and long ago Habakkuk declared that "the just shall live by his faith," a text cited by Paul on several occasions, and which brought to Luther a great awakening to the power of good to overcome evil.

When we come to the ministry of the great Teacher, we ofttimes find him rebuking fear and calling for faith,—on the tempest-tossed sea, in the grief-stricken home of Jairus, and at the grave of Lazarus; but how many are there today among Jesus' professed followers who are willing to exercise the kind of faith which he demanded? This cannot indeed be done so long as it is held that matter is a solid reality and that material law rules the occasion. Whether it be a storm, a disease, or impending death that threatens, the command "Fear not" holds good. When the birth of Jesus was announced to Mary, these words were part of the angel's salutation, and the shepherds who were "sore afraid" when the light of spiritual being shone upon them, were reassured by the "Fear not" of the angel who brought to earth "good tidings of great joy." Again, when the glorious ministry of Christ Jesus was fulfilled, the guardian angel by the empty tomb said to the loving but sorrowing women, "Fear not ye," and erelong faith received its age-abiding reassurance, when the risen Lord said, "All power is given unto me in heaven and in earth," which as understood in Christian Science means that evil was proved powerless.

Very few outside of Christian Science ever pause to think that fear admitted is a denial of faith, a denial of the supremacy, ever-presence, and availability of God, infinite Mind, in every hour of need. It is seldom remembered that "the fearful"—those who indulge fear—are at the head of a long list of evil-doers which we find in the twenty-first chapter of Revelation. Well may we therefore ask ourselves whether we are among those who abjure fear and "live by faith," that which St. Peter calls "precious faith," which lays hold upon the promises and proves them as true today as when they were spoken. It was the Christ-idea that declared to the church at Thyatira, "I know thy works, and charity, and service, and faith."

ANNIE M. KNOTT.

Admission to Membership in The Mother Church

The next admission of candidates will be June 5, 1914. Application blanks may be obtained by addressing the Clerk of The Mother Church, and should be returned to him on or before Wednesday, May 13, 1914.

An application sent to the Clerk does not constitute the applicant a member. Notice of election will be sent to those who are admitted to membership.

Those who have made application for membership prior to Nov. 7, 1913, and have not received notice of election, may communicate with the Clerk if they so desire, and are especially requested to do so before sending in a second application.

JOHN V. DITTEMORE, *Clerk*,
105 Falmouth Street, Boston, Mass.

Among the Churches

Current Notes

BOSTON, MASS.—The First Church of Christ, Scientist. Services: 10:45 a.m., 7:30 p.m.; Sunday school, 10:45 a.m.; Wednesday, 7:30 p.m. In the church edifice, Norway, Falmouth, and St. Paul streets. The church is open to visitors Wednesdays and Fridays from 10 a.m. to 5 p.m.

Reading-rooms: Berkeley building (suite 306-307), 420 Boylston street; open daily, except Sunday and Wednesday, from 9 a.m. to 9 p.m., and on Wednesday from 9 a.m. to 5 p.m. International Trust Company building (second floor), southwest corner Devonshire and Milk streets, opposite post-office; open daily, except Sunday, from 9 a.m. to 5:30 p.m. Coolidge Corner building, 1316 Beacon street, Brookline; open daily, except Sunday, from 9 a.m. to 6 p.m.

SACRAMENTO, CAL.—First Church of Christ, Scientist, was crowded to its doors yesterday [Jan. 11] at three services of dedication, which marked its freedom from debt.

The Union.

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San Francisco, Cal.—Another milestone was reached in Christian Science church edifices in this city Sunday, Jan. 4, when Fourth Church of Christ, Scientist, moved into its new building at 450 Arguello boulevard, near Geary street. This church began to hold meetings in March, 1912, in the Elks' Hall on Powell street, and continued there until they outgrew these quarters, when they moved to Native Sons' Hall on Mason street, where they remained until their new church edifice on Arguello boulevard was finished. Fifth Church of Christ, Scientist, began its services Sunday, Jan. 4, in Native Sons' Hall, continuing the services when Fourth Church moved out.—*San Francisco Bulletin.*

Tiffin, Ohio.—On Sunday, Dec. 28, 1913, opening services were held in the new church edifice, erected to replace the one swept away by the flood last spring. Through the generous contributions received from the Christian Science flood relief committee, and others in the field, we were enabled to purchase a new site and erect and furnish a new building. The members of the church and congregation wish to take this opportunity of expressing their deep gratitude to the field for the loving assistance rendered them.

Correspondence.

Berkeley, Cal.—Although the new fifty thousand dollar building of First Church of Christ, Scientist, has been occupied less than two years, it has been found inadequate to accommodate the membership of that denomination, and as a result a second church has been organized by residents of the North Berkeley and Northbrae sections. The first services of the new church will be held next Sunday morning [Jan. 4] at the Hillside club-house.—*Berkeley Gazette.*

Cocoanut Grove, Fla.—At seven o'clock Christmas morning the members of the Christian Science Society of Cocoanut Grove met to lay the corner-stone of their new church edifice, — First Church of Christ, Scientist,—beautifully located on the large plot, recently donated, near the park.

The Miami Metropolis.

Indianapolis, Ind.—Three services were held Sunday [Jan. 4], opening the new home which Second Church of Christ, Scientist, has erected at Delaware and Twelfth streets at a cost of one hundred and fifty thousand dollars. The auditorium seats about fourteen hundred.

Indianapolis News.

Gloversville, N. Y.—Last August First Church of Christ, Scientist, purchased a lot centrally located in the city. A church building was immediately started. It will have a seating capacity of about two hundred, and the first services are to be held Jan. 18.—*Correspondence.*

Dover, N. H.—First Church of Christ, Scientist, held its first service in its new church home, 604 Central avenue, last evening [Nov. 27]. It was the annual Thanksgiving service, and the auditorium was filled to overflowing.

Foster's Daily Democrat.

Calais, Maine.—Services were held Sunday [Dec. 7] for the first time in the edifice belonging to First Church of Christ, Scientist. The auditorium seats about one hundred and thirty persons.—*Bangor Daily Commercial.*

Colorado.—During the past year the publication committee sent out literature as follows: *Monitors*, 4,132; *Sentinels*, 2,426; *Journals*, 312; Colorado newspapers, 5,364.

State Committee on Publication.

The Lectures

Sioux Falls, S. Dak.

Virgil O. Strickler lectured on Christian Science at the New Theater. He was introduced by John A. Grose, who said in part:—

I think I can safely say that up to about ten or eleven months ago I could boast of as happy a home as there was in Sioux Falls, but then a serious cloud arose on my horizon. I returned home after a business trip to find that on two or three occasions my little family had attended the Christian Science church, and I learned from my wife that she had enjoyed the services very much. Three people whom I questioned about Christian Science gave me answers that made me very anxious, and realizing that I was the captain of that little home ship, I thought it was time for me to go on a tour of investigation; therefore at my first opportunity I attended the Christian Science church. I saw there the daughters, the sisters, the wives, and the mothers of some of the best men in Sioux Falls, and in many cases the men were with them. I attended another service, and I will admit that I have gone every Sunday since, and like it very much. The clouds have rolled away, and we have the same and more peace and love and harmony than we had before; and I feel like saying to all critics of Christian Science, and I say it kindly, that if they will study and investigate its teachings they will cease to criticize. And if you care to drop into that little church you will find a church stripped of all stage setting, a church as close if not closer to God and the Bible than any other church on earth, a church where the woman in gingham and the man in homespun are as welcome as the woman in silk and the man in broadcloth, a church where you will see more bright, happy faces than in any church in the world. But there is one great difference: Christian Scientists believe that when Christ commanded his disciples to go out into the world to preach the gospel and heal the sick, he meant precisely what he said; and there are hundreds of thousands of living witnesses all over this world who claim to have been cured through the teachings of Christian Science of some of the gravest maladies that flesh is heir to.—*Correspondence.*

Monrovia, Cal.

Clarence W. Chadwick lectured before a large and attentive audience in the Open Air Greek Theater of the Monrovia High School. He was introduced by Mayor C. P. Dorland, who said in part:—

Job declared: "There is a spirit in man: and the inspiration of the Almighty giveth them understanding." Because of the universality of this spirit, all men are religious, and hence religion is the life of God in humanity. The kind, the quantity, the degree of religion a man hath, is in proportion to his receptivity of that inspiration of God, for there are all degrees of religion, from fetishism to transcendentalism. Religious life, like all other life, is progressive,—"first the blade, then the ear, after that the full corn in the ear,"—and depends for its quantity and degree upon the food that nourishes it; the Indian mother fed her boy upon the flesh of the lion in order to make him strong, courageous, and brave.

Christian Science comes with the proposition of divine Mind as the source and perfection of all life; and if a man will open his heart to the thoughts, the influence, and the inspiration of this divine Mind, then he himself will be renewed in the spirit of his mind and become a partaker of the divine Life. If our lives are to be progressive, our minds

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must be open, receptive. The narrow mind cannot have a broad vision, any more than narrow banks can confine a large stream. We all like to think that we are open-minded; and if we are, we can receive new truths and entertain them, and give them full and fair consideration. In so doing they will be meat and drink to us, and it will be proved to us that even the new may be true; that they are true even though they are new.

I am glad of the privilege of introducing a speaker who comes to us with a message about life, with the purpose of helping us to a larger life, of broadening our visual horizon, and of opening our thought to the eternal realities that lie not only beyond the stars, but that dwell here and now in our hearts.—*Correspondence.*

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Cincinnati, Ohio

Ex-Gov. Judson Harmon, in introducing Bicknell Young at the lecture on Christian Science held at Music Hall, said:—

I think public speakers often find their introductions somewhat of an affliction. They may get used to praise and compliment, but it is hard to have their subjects backed into and their time talked into. Having had some experiences myself, I shall not in any way afflict the speaker of the evening. I could not discuss his subject if I wished, and I lack the courage to stand for more than a moment between this fine audience and the man they have come to hear. I consented to act because the community at large ought, through some one, to show courtesy to a distinguished stranger and interest in a movement of pure motives and lofty purposes with respect to matters of supreme and universal importance, whose rapid spread throughout the civilized world has attracted general attention.—*Correspondence.*

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Seattle, Wash.

Judge King Dykeman of the superior court, in presenting Prof. Hermann S. Hering, who lectured for First Church at the Moore Theater, said in part:—

We are gathered here today to listen to a lecture on Christian Science. While I am a believer in the Christian religion, I am not, nor have I ever been, a Christian Scientist. I understand, however, that in the Christian Science church it has become almost a custom on these occasions to invite a member of the community outside of their church to introduce the speaker, and as such I feel highly honored today. This alone is an indication of the universality of the movement and its freedom from the prejudices that have too often characterized religious organizations. One cannot mingle with the members of this church in the material world without being impressed with the sweetness and purity of their lives, their freedom from the petty vices so common to the average mortal, and their strict adherence to the fundamentals of love, of truth, of justice, charity, benevolence, and forgiveness. They seem to possess a spirit of sunshine, a spirit that is graceful from its own gladness, and beautiful because bright.—*Correspondence.*

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Guernsey, Channel Islands, England

A lecture on Christian Science was given in the New Market Hall by Col. William E. Fell. The hall was nearly filled. The lecturer was introduced by Capt. N. Luxmoore of the Devonshire regiment, now stationed in Jersey, who said in part:—

Nearly two thousand years ago Christ Jesus stated the truth about God and man, showing how spiritual law can help us in our daily life, and proving the truth of his statements by healing the sick and the sinning. In the nineteenth century Mrs. Eddy, the Founder of Christian Science, through her spiritual perception, discovered the scientific Principle which governed Jesus in his teaching and works. She first proved the Principle to be true by healing the sick and sinning, as Jesus told all his followers to do, and then she gave her discovery to the world for the benefit of mankind. By the careful study of the Bible as interpreted by the Christian Science text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, the spiritual law of God can be learned, and this law will destroy all moral and physical discords. It must, however, be understood and obeyed in the same manner as one would understand and obey the laws governing any science which one desired to put into practise.

Correspondence.

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Lectures to be Delivered

Albany, N. Y.—Clarence W. Chadwick, Harmanus Bleecker Hall, 3:30 p.m., Feb. 15.

Albia, Iowa.—Clarence W. Chadwick, King Theater, 8 p.m., Feb. 13.

Altus, Okla.—William R. Rathvon, Christian Church, 8 p.m., Feb. 16.

Austin, Texas.—Virgil O. Strickler, Hancock Opera House, 8 p.m., Feb. 14.

Beaumont, Texas.—Rev. William P. McKenzie, The Woman's Reading Club Building, 8:15 p.m., Feb. 19.

Brooklyn, N. Y. (First Church).—Col. William E. Fell, Church Edifice, New York avenue and Dean street, 8 p.m., Feb. 16 and 17.

Cleburne, Texas—Virgil O. Strickler, Carnegie Library, 3 p.m., Feb. 15.

Colorado Springs, Col.—Clarence C. Eaton, Burns' Theater, 8 p.m., Feb. 15.

Crowell, Texas.—Rev. William P. McKenzie, Bell Opera House, 8 p.m., Feb. 16.

Fort Worth, Texas.—Rev. William P. McKenzie, Byers Opera House, 3:30 p.m., Feb. 15.

Galveston, Texas.—Virgil O. Strickler, Hotel Galvez Auditorium, 8 p.m., Feb. 16.

Hartford, Conn. (Second Church).—Col. William E. Fell, Parsons Theater, 3 p.m., Feb. 15.

Kansas City, Mo. (Third Church).—Hon. Clarence A. Buskirk, Church Edifice, 40th and Walnut streets, 8 p.m., Feb. 17.

Lawton, Okla.—William R. Rathvon, High School Auditorium, 8 p.m., Feb. 17.

Meridian, Miss.—Virgil O. Strickler, Grand Opera House, 8 p.m., Feb. 19.

Minneapolis, Minn. (Third Church).—William D. McCrackan, M.A., Auditorium, 8 p.m., Feb. 15.

Monroe, La.—Virgil O. Strickler, Church Edifice, 8 p.m., Feb. 20.

New York, N. Y. (Fourth Church).—Clarence W. Chadwick, 600 West 181st street, 8 p.m., Feb. 19 and 20.

Peekskill, N. Y.—Prof. Hermann S. Hering, Hudson Theater, 3 p.m., Feb. 15.

Sherman, Texas.—William R. Rathvon, Sherman Opera House, 8 p.m., Feb. 20.

University of Minnesota, Minneapolis, Minn.—William D. McCrackan, M.A., Physics Building, 8 p.m., Feb. 16.

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Testimonies of Healing

As Christian Science is the greatest blessing which has ever come into my life, it seems fitting on this, the third anniversary of my recovery through its beneficence, that I should give my testimony to Truth's wonderful healing power. Several years ago, before coming into Christian Science, with a number of friends I attended a Sunday morning church service out of mere curiosity, and said afterward that Christian Science was not for me. Little did I then expect that I should return some six years later to that very same place to pray and to give thanks to God for His wonderful goodness to me.

Since childhood I had had very serious attacks of throat trouble, which would keep me in bed and under a doctor's care for a week or ten days each winter. We had been told something of Christian Science, and as these conditions continued year after year, my wife wished me to give it a trial. A practitioner was called in the morning during one of the worst of these attacks, and I shall never forget the sweet peace that seemed to fill the room as soon as she entered and told me of God's love for His children, and that it was not His will to afflict those who trust in His never-failing strength and help. Immediately after the treatment I rose from my bed and remained up the balance of the day, and on the second day I returned to my business in the city, much to the surprise of my associates, who fully expected me to be absent a week or more, as was customary when this malignant condition, with accompanying fever and general debilitating conditions, seemed to possess me.

Though I had gained some knowledge of Christian Science through the help given me at this time, I later went back to *materia medica*, as various attacks of sickness seemed to befall me and my family. This course was followed until the early fall of 1909, when I was taken with acute lung trouble, and was under the doctor's care for five weeks, and gradually grew worse. The doctor did everything he could for me, and I am grateful for all his earnest efforts; but he finally told me that he could do nothing further, and that unless I showed improvement during the following week it would be necessary for me to go to Colorado to regain my health.

We are told in the Bible that "a little child shall lead them." This was proven true in my case, for when the doctor's verdict was given, my wife and daughters burst into tears at the thought of my going so far from home, possibly never to return alive. One daughter, then sixteen years of age, who had attended the Christian Science services and had read Science and Health, said to my wife: "We won't let papa die. It isn't necessary for him to go to another climate to get well; he can be helped by Christian Science;" and it was so, for this was the truth spoken by a child. Medicine was discontinued from that moment, and none has been used by myself or family from that day to this, as Christian Science has met our every need. A practitioner began to treat me the next day, and with just five treatments I was healed and able to attend to my business as usual.

The physician who had charge of my case previous to my taking up Christian Science, wished to examine my lungs again the following Sunday, to determine whether or not I should be sent away. On the advice of my practitioner I went to the physician's office to have the examination made, but was advised not to tell him how my healing was brought about, as my knowledge of Christian Science was very limited at that time and a discussion of the matter would do me no good. He was astonished to see me walk into his office, and on examination found me a well man. He was also surprised to find my chest expansion three and one half inches, whereas on the previous Sunday it was but half an inch. The physical healing was so wonderful to me that I immediately took up the study of Christian Science and attended the Sunday and Wednesday evening services regularly. I am pleased to state that I am now in the fellowship of a local church and am also a member of The Mother Church in Boston.

For thirty years previous to my healing I had been a slave to tobacco, but after I was treated in Christian Science the taste was destroyed. Now I have no desire whatever for tobacco in any form, though for many years I had tried through will-power to give it up, only to return, after a short discontinuance, to its use. Moreover, the desire for liquor has vanished, and I am especially thankful for this, as previous to my treatment for lung trouble I found I was acquiring a taste for it. A bad temper has also been overcome, and for this additional blessing I am very grateful.

Since coming into Christian Science I have learned that "there is no power apart from God. Omnipotence has all-power, and to acknowledge any other power is to dishonor God" (Science and Health, p. 228). Before this wonderful truth came to me I knew little or nothing of the Bible, but now the Bible and Science and Health are my daily companions. One of the greatest privileges of my life is the early morning study of the Lesson-Sermon. This, the first pleasant duty of the day, enjoyed when there are no distracting sounds to mar one's closest attention to the spiritual truths to be learned, is a wonderful help, as it starts the day aright, and I find that the good there sought is reflected in my business.

There have been many beautiful healings in my family, and I wish to speak especially of one. My wife had for ten or twelve years been treated by three of Chicago's specialists for growths of the nose and throat. We were told by these surgeons that no cure was known for this trouble; that operations must continue at least once a year, but that they could promise no permanent relief. She was most miserable on account of this, having lost all sense of smell for a period of ten years or more, but shortly after my recovery she went to the same practitioner and was completely healed in two treatments.

My wife and two daughters are now in Christian Science, and we are so grateful for the blessings received through the understanding of this truth that we daily give thanks to God, who is our guide, companion, counselor, and friend. We are also grateful to our dear Leader, who has made the understanding of this truth possible to all the world, and it is our desire daily "to watch, and pray for that Mind to be in us which was also in Christ Jesus" (Science and Health, p. 497).—Harry Ainsworth Wilkie, Chicago, Ill.

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I first heard of Christian Science in January, 1906, and at that time I was in great distress physically and mentally. Four years previously I had a very serious internal operation, but instead of improving I slowly became worse. I was told later that mortification had set in before the operation was performed, and that poison had got into the system. If I walked a little, the inflammation and pain were much worse. At last the doctor said I must not try to walk, as he was afraid of an abscess forming; but the thing which he "greatly feared" came upon me. Another slight operation had to be performed (this was in December, 1905) shortly before Christmas. The doctor said I might go down for dinner on Christmas day, though I was to keep quite still; but I climbed upon a chair to get something, and fell and hurt my side. I suffered greatly before the doctor came. He said I had

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broken a rib, and that I had a serious heart trouble. He feared this would be the end, but if I did survive I would ever after have to keep very quiet.

I had always tried to be good as far as I understood, and knew that this suffering was not of God. Like Job, I prayed, "Oh that I knew where I might find him!" and my prayer was heard. A friend learned of my condition and said to her mother, "Shall I tell her about Christian Science?" Her mother reminded her of the golden rule, so she brought me a copy of the *Journal*. She could not tell me much about Christian Science healing, but said that it was having faith that God would make us whole. I answered that I had no faith in anything but God, for the doctors had tried everything known to *materia medica*. She then said that Christian Science teaches us how to understand Him, and that was what I needed. Those words seemed to wake me up, and when she had gone I tried to read in the *Journal*.

I read that God is Love, that He is too pure to behold evil; then the understanding of these words concerning "the tree of the knowledge of good and evil" came like a flash of light: "Thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die." I began to deny error at once. I knew I had found the truth, and the very room seemed to be full of light! I do not remember any more suffering, the healing having been instantaneous. The one Mind, all-wise, was leading me, and I kept silent. I did not even tell my husband, but blessing and praising God, and denying evil, I realized more freedom every day, and in three weeks the nurse and doctors were out of my home. I have never needed them since. Whenever any phase of error has crept into thought, with its resultant discord, divine Truth has been my physician. The first time I went out after my healing I had the money with me to buy a copy of Science and Health, and the Bible and our text-book have been my daily companions ever since. Meanwhile I try to show my gratitude to God and my thankfulness to our beloved Leader by using every opportunity to point others to Truth.

It is impossible to tell of all the blessings I have received since coming into Christian Science. I enjoy perfect health, and can keep on my feet all day long if necessary; and now my one desire is to love God and to do all I can in His service.

E. Annie Fish, Nottingham, England.

My wife's healing is as stated. I am thankful to God for Christian Science.—William W. Fish, Nottingham, England.

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With great joy I give my testimony of healing experienced through Christian Science, each instance proving to myself and others that the power of God is as potent now as it was centuries ago. I realize that we are freed from sickness and pain, as well as from the wrong thoughts which cause the suffering, just in proportion as we are willing to forget self and become conscious of the one Mind. I have been healed of severe bowel and stomach trouble, neuralgic headaches, distressing colds and throat attacks, also extreme nervousness, sensitiveness, and impatience, as well as many other ills. I should like to point out the contrast in the length of time and the suffering undergone during two attacks of one ailment under the treatment of *materia medica*, and that of another in Christian Science.

About twenty-one years ago I was suddenly stricken with great pain, and as my parents thought I was approaching the end, they sent for the nearest physician, who treated me for heart disease. In three or four days, not seeing any improvement in my condition, our regular family doctor was called, and for two weeks different remedies were applied, but they increased the agony. At the end of a month the doctor advised a trip to the mountains, thinking that might cause the ache to wear off. I well remember the weary stage ride to the camp near Shasta, when my father gave me stimulants at intervals to brace me up.

My second attack was in Los Angeles, about three years ago, and the suffering was so intense that I cried aloud to God to help me. My husband stood helpless, with tears in his eyes, waiting for our physician to arrive. When he came, he administered a hypodermic injection. I remained in bed two weeks, and during that time we were notified of a sudden business change which called us back to San Francisco, our former home, where I soon heard of Christian Science through friends.

The third and last attack came some time after, and I could hardly talk on account of the severe pain; but realizing that the old enemy must be destroyed, I telephoned to a Christian Science friend for treatment, and immediately came a confident response. My husband assisted me into another room and handed me my copy of Science and Health. After reading for twenty minutes I could straighten up, and in half an hour I went to bed and was perfectly comfortable. I awoke in the middle of the night in a profuse perspiration and felt warm and peaceful. The next day I arose as usual, attended to my household duties, and felt much better, with only a slight sense of soreness. The following morning, which was Sunday, I was perfectly well, and went to church.

I am sincerely grateful for all my healings and other blessings, including class instruction, as well as for the great privilege of being a member of The Mother Church. Then, too, whenever I think that this peace and rest is not only for a few, but is meant for all, my heart indeed rejoices. I am both glad and thankful to say that my healing has been permanent, and that I now understand better the meaning of Christian Science.

Florence G. Barnard, San Francisco, Cal.

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Some time ago I returned to London from the west coast of Africa, quite broken down with so-called malarial fever. For a long time I continued the ordinary method of treating this malady, with repeated and ever increasing doses of medicine, but with no good result. I then had Christian Science treatment, entirely leaving off all drugs, and got rid of the fever; but as I continued to be extremely weak I went to a hospital for tropical diseases. There the diagnosis was that I had not a trace of the malarial fever left, but they said I was suffering from another tropical disease and that my heart was affected by it, as I was nearly unconscious from heart attacks after the slightest exertion.

I remained two weeks in the hospital and was then allowed to go home for a fortnight, as the treatment was so drastic that it was thought this period should elapse before continuing same. I again had Christian Science treatment, and on returning to the hospital my heart was found to be all right and my general health much improved, so I remained only a few days. On leaving I was told, however, that I must take no form of violent exercise, and not even go up-stairs for some time; but within a week I was well enough to take charge of a friend's large garden, a task which entailed digging, mowing, etc., and I was able to play cricket and tennis with the boys who lived there. On my complete recovery the question of proper employment was taken up, and in a short time I got a good position, where I now am, and I continue in the possession of perfect health.

Although it is over a year since I had Christian Science

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treatment, I have never once had any return of the illness or been sick for a single day. For the benefits I have received from Christian Science I here express my heartfelt gratitude.

J. G. MACFARLANE, Bournemouth, England.

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I wish to express my love and thankfulness to God, and my gratitude to our revered Leader, for the many blessings I have received through the understanding of God as revealed by the study of "Science and Health with Key to the Scriptures" by Mrs. Eddy. I found Christian Science to be the "pearl of great price." I did not come to it for physical healing; I was led to investigate this demonstrable truth by reading articles against Mrs. Eddy and her teachings in one of the monthly magazines.

Over four years ago, while reading Science and Health, I was healed of chronic bronchitis, from which I had suffered every winter for years. I was also able to discard glasses which I had worn for several years, the physician having told me that I would always have to use them. These effective demonstrations proved to me that Christian Science is the Christ-teaching, that God is the great Physician, and that when we are healed by God, our healing is permanent. I have never had any return of these ailments.

I am very grateful for all the Christian Science literature which our revered Leader has so lovingly provided for us, and I cannot express my gratitude for the understanding of God as divine Principle. I have proved the power of Truth by applying this understanding, no matter what the problem was, and it has destroyed every sense of error.

MARY A. CHANNELL, Philadelphia, Pa.

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Words cannot express my gratitude to God for what Christian Science has done for me and my family. My children had whooping-cough and I did all I could for them, but being young in Science I could not overcome the ailment, so I called for help. There being no practitioner where we then lived, I sent to a friend in Guthrie, and we were helped at once. My children had been restless at night on account of the coughing, but after the first treatment they slept all night, and the next morning they were well. I knew that God was with His children, an ever-present help, and as I realized His power, my fear left me, and I was healed of a trouble that had been with me for four years.

I have made the Bible and Science and Health my daily study, and the Bible has been opened up to me. I read in Paul's epistle to Timothy that "God hath not given us the spirit of fear; but of power, and of love, and of a sound mind." I have proved that if we take God for our physician, He will always heal us. I cannot express my thanks to God, and I am grateful to Mrs. Eddy for bringing this great truth to help the whole world.—BESSIE SHANNON, Guthrie, Okla.

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I am thankful that I can testify to what God has done for me through Christian Science. After years of great suffering from a complication of diseases, I have been healed of intense pain in the head, from which I was not free for one whole day. I also had spinal trouble, supposedly caused by falling on ice. After suffering for ten years, at times unable to take a step without help, and being told by the doctors that I would never be any better, this healing was wonderful; but I have received many other blessings. I was said to have organic disease of the heart, and the attacks became so frequent that I was afraid to go from home alone, as I had several times fallen unconscious. Then there was a growth in the left side for which the doctor wanted to operate; but to this I would not consent. I wore glasses over fourteen years, but I am glad to say that for over two and a half years I have had no need of them. Besides these, several other ills have been overcome.

I shall never forget my first treatment in Christian Science. I was suffering terribly, as I had been for months, and was tempted to end it all; but when I saw my dear father and brother so worried, and doing all they could for me, I thought it was a sin even to think of such a thing, so I turned my thoughts to God and prayed to Him to help me. God answered my prayer. The practitioner who was treating a friend, kindly offered to help me, and before he left that afternoon I was so much better that I knew my life was saved. I am truly thankful to God for all that was done for me. My entire healing was slow, but this made me study the more, for which I am glad. Since then I have passed through sorrow and trouble, and there have been times when I was much discouraged; but I am thankful to say that my needs have been met through what little understanding I have of Christian Science and the help of the same kind practitioner.

In the summer of 1912 I was able to overcome for myself a case of poison and a very bad cold. I have also been able to assist my brother at different times when he has needed help. Once, when he met with an accident to his wrist and the ligaments of the arm, I did what I could for him, and then sent to a practitioner for treatment. Except for the first night, he suffered very little pain, although the arm was much swollen and he could not use it; but it came around all right. More recently I have had a wonderful demonstration of the power of Truth. I met with an accident by falling down a flight of stairs, and to material sense my injuries were very serious; but I am thankful to say that with the knowledge I had of Christian Science and some help from a practitioner I was soon free from any trouble.

We are truly grateful for these healings. I am thankful to God for Christian Science, and to all who had anything to do with bringing this blessed truth to me. Each day I am trying to learn more about it by studying the Lesson-Sermons, also by reading the *Sentinel*, *Journal*, and our other literature, so that I may be able to help some one else who is in need. How thankful I am for this healing truth that has again been brought to the world through our Leader, Mrs. Eddy!—ANNIE G. STEPHENS, Norwood, Pa.

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I first began to be interested in Christian Science four years ago, but being very skeptical and critical, I had not the slightest faith or belief in the healing, having unquestioningly accepted the idea that the Christ-healing belonged to a bygone day. The high moral teaching of Christian Science attracted me, however, and also the charitable and unselfish bearing of several Christian Scientists with whom I was brought in contact.

I had just been given glasses by a London eye specialist, and told that I ought never to leave them off if I wished to keep my sight from getting much worse. I wore them with great discomfort for several months, and then, after attending a Christian Science lecture, decided to experiment with my small understanding of the power of Truth. I bought a *Quarterly* and a copy of Science and Health, much astonished at myself for being willing to buy what seemed to me an expensive book, and left off my glasses. At that time I was in the country, removed from Christian Scientists, and when a great mental trouble come upon me I was most miserable and unhappy. A dear friend, on whose account I was looking into Christian Science, wrote and asked if she should get help for me from a Scientist. I had no belief that it could help me, but I told her she might do what she liked. To my

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astonishment, two days afterward, a load seemed to have been lifted from me, and although none of the apparent causes of the trouble had changed, my view-point was entirely altered and I felt happy and light-hearted. Before that time I had been of an extremely critical disposition, but I thank God that since then I have never felt critical toward Christian Science and have always tried to eliminate the feeling of criticism of others from my thoughts.

I have had many demonstrations of the healing power of Truth, applied with understanding. I can see perfectly without glasses; but more than all else, I am grateful for the knowledge of God I have gained, and for a practical religion which can be applied to every problem in our daily life. Whereas four years ago I steered clear of anything approaching religion, I now have the great privilege of being an active member of the Christian Science church. I can never be too thankful to Mrs. Eddy for all she has done for mankind, and for the understanding of our Father-Mother God which I have gained in the study and practise of Christian Science.

BEATRICE WELLS, London, England.

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I send my testimony in the hope that some one who may feel discouraged will take heart and know that divine Love through the understanding of Christian Science does heal, no matter what the trouble may be. I have been healed of a disease commonly called "symmetrical gangrene" in its worst form in both feet and limbs. I had had several amputations, and for months thereafter was unable to get around.

In January, 1912, the doctors told me there was no use to amputate any more, but if I wanted to get well I would have to go to Cuba, where the disease had been contracted from exposure, wounds, and privation fifteen years before. After hearing this anything but cheerful news, I decided to trust God absolutely, though for several years I had been trying Christian Science, material remedies being used when the pain seemed more than I could stand; but the time had come when I was willing to give up material means. I called in a practitioner and accepted the truth as revealed to us in "Science and Health with Key to the Scriptures" by Mrs. Eddy.

I am thankful to say that both my limbs are now perfectly healed and I am able to walk without crutches or cane, better than for several years. For this and many other blessings I am indeed grateful to God, and also thankful to Mrs. Eddy, who has shown this age how to interpret the Bible so that we may receive its blessings.—JAMES PENNIE, Los Angeles, Cal.

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I am exceedingly grateful for Christian Science, which I began to study during my girlhood. At first I attended the church services to please my mother, as she is a Christian Scientist. Gradually, however, the beauty of this faith dawned upon my consciousness, and I felt confident that Truth alone could bring me permanent happiness. I have been able to overcome fear of speaking and playing in public through the knowledge that fear is but belief in a power apart from God.

I am now attending college, and by studying the Lesson-Sermon every morning I am better equipped mentally for the day's work. Besides my regular college studies I have done some teaching and other work along musical lines. I have remained well and strong by realizing that "whatever it is your duty to do, you can do without harm to yourself" (Science and Health, p. 385). I am very thankful for the great privilege of having class instruction, and my sincere desire is to reflect more of Truth and Love.

JULIA E. BROUGHTON, Little Falls, N. Y.

From Our Exchanges

[*The Christian World*]

Beneath all nature's endless varieties we see the working of one law, of one intelligence, of one primal force. Here, indeed, we find one of the great factors of that religious unity for which all good men are striving. It is the unity we are learning to see between the facts of the external universe and the facts of the Spirit. That is where science and religion are meeting. It is a reunion better and deeper than anything our church conferences can devise. It is along this line that the only church unity worth the name will eventually come about. It will be a slow process, slow as the evolution of the human spirit. The hope of it lies in this: that the best men everywhere, of every church and denomination, are learning the same things, and by the teaching of facts are thinking along the same lines. They are coming together under the guidance of the same light. That light has already, under the workings of spiritual freedom, reached the leading churches of Protestant Christendom. The effect of it is seen in the *rapprochements* which are the religious feature of today.

[*The Christian Register*]

Those who love their country and their kind have good cause to feel a modest assurance that the great needs, deprivations, and sufferings of the world are taking hold of multitudes of people who formerly were indifferent, because they were not awake and conscious of their duty. These people, some of them, were among the old sleepers who had their ears filled with old hymns and prayers, and believed them efficacious for the salvation of the world without personal effort or any special sacrifice of ease or comfort on their part. But the new movement for the salvation of the world has no dogma to promulgate, no ritual to establish, no ecclesiastical hair-splitting to advocate, but is a new method and spirit of practical love to man the brother, and woman the sister, and the little child. Jesus Christ still lives, and, so to speak, he is becoming more and more alive every day. When, after he had risen, the apostles met him in the way, they did not know him, but their hearts burned within them. When our hearts burn with the noblest ambition of service, though we see him not, we may be sure he is near.

[Thomas Cuming Hall, D.D., in *The Christian Work and Evangelist*]

It is not a question as to whether the kingdom is coming or not; the kingdom certainly is coming. The question is as to whether the church, calling herself the church of Jesus Christ, is really to be the instrument of God for the bringing in of the kingdom. The question of the arrival of the kingdom of God is not one that any faithful heart can answer in the negative; but every faithful Protestant heart should be asking the very serious question whether our broken and divided, quarrelsome Protestantism is not standing already before the historical judgment-seat of God and being asked the solemn and the heart-searching question, Are you ready to go about it and do your Master's task, bringing the kingdom of God to full fruition? Or will you be found seeking the prosperity of your little denomination, seeking the preservation of your selfish property interests, seeking conservation of your class values, seeking as the eternal life things that Jesus Christ has himself said are passing, temporal, and doomed?

[*The Congregationalist and Christian World*]

Let us, then, in our seasonable meditations, free ourselves from the tyranny of a calendar whose standards leave so much to seek. Substitute growth for age, life for existence, fruition

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for duration, manifold and transforming experiences for the checkered spaces of an almanac. It is in some such fashion as this that the books of God are kept; we shall be better fitted for the great assize if we keep our little accounts in His divine fashion. Then we shall understand the contention of the philosopher that time is a form which the soul herself supplies; then we shall become the comrades of the mystics who have always proclaimed their high experiences to be timeless; then we shall at last know what Jesus meant when he said that those who share his temper and receive his word have already begun to live the ageless life.

[Rev. R. J. Campbell, M.A., in *The Christian Commonwealth*]

The first and last word of creation is Christ. He is supreme over all that befalls us. All else may change, but he does not change. Fleeting and ephemeral though the conditions of our mortal state undoubtedly are, he is just the same forever, and it is he who will have the last word, as he had the first. At the heart of all mutations, all that passing leaves its mark upon the soul, is Christ himself, Christ who is the one stable and reliable fact of existence, Christ who is superior to all vicissitudes, all contingencies, all privations, all revolutions of our lot, all sorrows and dreads, all death and decay. This is a beautiful thought, and as true as it is beautiful. It is the highest revelation ever given to the wistful spirit of man.

[*The Continent*]

We cannot do without Christ in our homes. We are trying to do so, some of us. We do not talk about him; we do not think about him; we do not consult him. Our children are sent to others for their training. President Nollen has recently been saying that American fathers, for the most part, are shirking their chief task by turning it over to others. It is true of many mothers also. Children will see the change it makes in a home; we will feel it ourselves. We may have chafed in our youth over the religious influences that surrounded us, but we have passed the chafing age long ago, and if we have come into a strong Christian life ourselves, we understand the value of it. No one who caught its spirit mourns it now; nor will our children mourn it in the coming years, when they remember that our homes did not try to do without Christ.

[*The Outlook*]

Society will never become thoroughly sound and sweet except by the moralization of its members. There must be a change of the heart of society before it will bring forth fruits meet for repentance. The right spirit is a thousand times more searching, exacting, and effective than the most rigid regulation. The prophetic function in the church is to declare steadily the will of God; and the will of God is written, not on tablets of stone, but on the heart and in the conscience of men. By all means let the outward reform be carried forward with zeal and courage; but it must be accompanied by the inward reform, which makes conscience a light to a man's feet and fills him with the spirit of Christ, and which imposes few laws, but sheds warmth and light on the whole world.

[*The Advance*]

The life that really is full has no room for sin, and it gives only the corners of its home to life's lesser interests. The expulsive power of a great affection has proved the eviction of many an evil that went not out by any other process. Be not content with the casting out of evil or with the sweeping and garnishing of the house. Let the life be filled with grace and goodness, and there will be no room for evil.

Special Announcements

From the Publisher of Mrs. Eddy's Works

THE CHRISTIAN SCIENCE TEXT-BOOK, "SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES."—For styles of bindings and prices see back cover of this periodical.

"THE FIRST CHURCH OF CHRIST, SCIENTIST, AND MISCELLANY."—A volume of the later writings of Mrs. Eddy, compiled from the files of *The Christian Science Journal* and *Sentinel*, together with historical matter pertaining thereto, as selected by her, is now on sale, and orders will be received by the publisher. Prices as follows: Cloth, single copy $2.25; six or more copies to one address, each $2.00. Morocco or pocket edition, single copy $4.00; six or more copies to one address, each $3.75. Orders for six or more copies to one address may include the two styles of bindings at the quantity prices.

In response to many requests, the "CHURCH MANUAL," heretofore published only in the cloth binding, is to be issued in a "pocket edition," size 4 x 5¾ inches, morocco, limp, round corners, gilt edges, Oxford India Bible paper. Prices of this special edition: Single copy $2.00; six or more to one address, each $1.75. This book is now ready for delivery.

Orders for the books named above and the other works by Mrs. Eddy should be addressed to ALLISON V. STEWART, Falmouth and St. Paul Streets, Boston, Mass.

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From the Editor

All manuscripts submitted for publication in the *Sentinel*, *Journal*, and *Herold*, whether articles, poems, or testimonies, and all correspondence relating thereto, should be addressed to the EDITOR, and not to individuals.

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From the Society

When a change of address is desired, subscribers, instead of asking their local postmaster to notify us, should write the Publishing Society direct and at least two weeks in advance, giving name and address exactly as it appears on the wrapper of the periodical, and the new address to which it is to be sent. It is necessary that each periodical for which the change is desired should be specified.

The lecture entitled "Christian Science: The Gospel of the Kingdom," by Judge Clifford P. Smith, has been translated into French ("La Science Chrétienne: C'est l'Evangile du Royaume"), and is now published and ready for distribution.

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From the Clerk of The Mother Church

CHURCH TENETS.—The tenets of The First Church of Christ, Scientist,—The Mother Church,—printed on folded sheet for use of the branch Churches of Christ, Scientist, with space for the names of the churches and their by-laws, can be had at seventy-five cents a hundred. Orders will not be taken for less than one hundred, and postage stamps should not be sent in payment.

Correspondence relative to the tenets or to membership with The Mother Church, should be sent to J. V. DITTEMORE, Clerk, 105 Falmouth Street, Boston, Mass.

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From the Church Treasurer

The annual per capita tax of members of The Mother Church is due June 1, but may be paid at any time during the year. The per capita tax of members uniting in November is reckoned from the preceding June, this being the beginning of the church year. Unless otherwise directed by the sender, the full amount of each remittance will be credited for the current year.

Please remit by postal or express money order, bank draft, or check. Currency should be sent by registered letter only.

Please advise promptly of any change in name or address.

Send all per capita taxes and contributions to ADAM H. DICKEY, Treasurer, 103 Falmouth Street, Boston, Mass.

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CHRISTIAN SCIENCE SENTINEL

"What I say unto you I say unto all-WATCH" Jesus

Vol. XVI No. 24

Boston, February 14, 1914

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Christian Science Sentinel

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Items of Interest

NATIONAL.

During January, customs receipts fell nearly six million dollars below the corresponding month of 1913. At the time of the enactment of the tariff act, treasury officials expected to see a customs falling off of about forty-five million dollars a year. For the month the excess of disbursements over receipts was about seven million dollars, while in January, 1913, the receipts exceeded the disbursements by nearly three million dollars. So far, however, there has been no return from the income tax, which is not payable until June, and it is probable that the excess of disbursements will continue until the tax comes in to offset the decrease in customs revenue.

Administration rural credit bills have been introduced in the Senate and the House by Senator Fletcher of Florida and Representative Moss of Indiana, members of the commission which President Wilson sent abroad last summer to study foreign systems. The bills are for long-term farm loans. Bills for short-term loans will be introduced later. These measures would establish in the treasury department a bureau of farm land banks under the direction of a commissioner and make provision for the formation of such banks in any state under federal charter and federal inspection.

Investigation of Argentine beef packing has been quietly started by the state department in an attempt to determine who controls the product; whether there is a combination among the Argentine packers, and to what extent American packers are parties to any combines that may exist. Orders have been sent from Washington to the diplomatic agents of the department in the Argentine Republic to make a careful inquiry into the Argentine industry, and particularly into the contracts which have been made for the delivery of beef to shippers who send it to the United States.

The seven naval powers of the world expended last year in construction the sum of $797,948,900, the United States standing second in the list, with appropriations of $140,800,643. Great Britain spent $235,713,489, while Germany was not far behind the United States, with an expenditure of $111,270,025. Japan took last place, having spent but $48,105,151.

As the result of an investigation disclosing the advantages of oil-equipped battleships, Secretaries Daniels and Lane, Chairman Padgett of the House naval affairs committee, and others, have been conferring over a project for government ownership of oil lands and pipe-lines for furnishing the navy with its own fuel.

Representatives of labor organizations in Boston and other Massachusetts cities have requested, before the committee on street railways, that the matter of public ownership and operation of street railways in the commonwealth be submitted to the voters of the state for decision.

Postmaster-General Burleson has issued an order providing that parcels of printed miscellany weighing more than four pounds may be mailed under the parcel post rates when within other parcel post regulations.

President Wilson has announced that he will use every legitimate influence at his disposal to have repealed the provision of the Panama Canal act exempting American coastwise vessels from the payment of tolls.

The United States has issued a call for the holding of the third peace conference at The Hague next year. The government took this action, it is understood, at the request of Queen Wilhelmina of Holland.

The nomination of Col. George W. Goethals for Governor of the Panama Canal Zone was confirmed by the Senate on Feb. 4. The appointment becomes effective April 1, 1914.

INTERNATIONAL.

The British colonial government of the Fiji islands is offering encouragement for the revival of the cotton industry there. During the civil war period in the United States, when England's supply of the staple was cut off, cotton growing was inaugurated in Fiji on an extensive scale. At first several thousand acres were planted by American residents, and within three or four years the area increased enormously. A price as high as one dollar per pound helped to make fortunes quickly. A restoration of the industry in the United States, however, caused a fall in prices and abandonment of the cultivation by Fijian planters. Now the prospective early opening of the Panama Canal, which is expected to give the islands a lower freight rate to Atlantic seaboard points, together with the recent discovery that Sea Island cotton is splendidly adapted to the soil and climate, is causing a strong agitation toward the planting of that staple.

The Society for the Protection of Ancient Monuments and Buildings has addressed a letter to the Paris *Temps* protesting against the widening of the Rue des Deux Ponts in l'Ile Saint Louis. To widen this street would mean the pulling down of many seventeenth and eighteenth century buildings full of historic association. It is all of five years since the project of widening was put forward. Since that time all the formalities connected with such a scheme have been complied with and the work is about to begin. It is very doubtful whether it will now be found possible to stop the project.

A semi-official statement lately issued, relating to the Russian troops in northern Persia, states that "the Persian government, in the endeavor to restore tranquillity in the country, especially in Teheran, recently adopted certain measures, such as the dismissal of the irregular troops, the so-called Fidais, the increase of the Persian cossack brigade to three thousand men, the organization of a police force in Teheran, and the removal of the Bakhtiari militia. In view of these steps the Russian government considers it proper to withdraw from Kasvin the greater part of the detachment sent thither at a time when there was reason to fear serious disturbances in Teheran, which threatened to endanger the safety of Russian subjects and others."

The American Red Cross Society has been granted by the Chinese government a year in which to obtain the necessary twenty million dollars to carry out a project for controlling the River Hwai, whose overflows have caused great loss of life and damage to property every year. A preliminary agreement to this effect was signed Jan. 30 by Paul S. Reinsch, American minister to China, and representatives of the Chinese government. The plan for obtaining the money is to float a 5 per cent loan.

The Tanganyika railway, which crosses German East Africa from Daressalam to Lake Tanganyika, was completed Feb. 2. The line is seven hundred and seventy miles in length and will enable the journey to the coast to be made in two days, instead of the usual forty-two occupied by a caravan. By means of steamships on the lake the Belgian Congo will now be linked up with German East Africa, having an outlet in the Indian ocean.

The aviator Brunolanger last week broke the world's record for an endurance flight. He remained in the air for fourteen hours and seven minutes. The best previous endurance record was made by the French aviator, Fourny, who, in September, 1912, at Etampes, covered six hundred and twenty-seven miles in thirteen hours and eighteen minutes without stop.

INDUSTRIAL AND COMMERCIAL.

In the agricultural districts of South Australia the actual yield of wheat per acre last season and the estimated return this season are both considerably above the average. This is a striking testimony to the improvement in the practise of agriculture in the state, and is the more noteworthy inasmuch as a large area of the land now under cultivation was a few years ago virgin land covered by a dense growth of indigenous timber. The quantity of wheat exported from the state for the last cereal year, which closed on Nov. 30, amounted to 18,338,496 bushels, and flour shipments for the same period totaled 54,188 tons.

That there is enough water-power in the commonwealth of Massachusetts to supply heat, power, and light to the whole state, is reported by the Massachusetts commission on water conservation. It is also said that not one quarter of the available power has been developed. The commission was created by the last Legislature, and was allowed five thousand dollars to expend in its investigations. With this fund it was able to investigate only Berkshire, Hampshire, Hampden, Franklin, and Worcester counties, but it was found that scores of available water sites were practically unknown or forgotten.

The mine production of gold in South Dakota in 1913, according to preliminary estimates, was $7,200,000, which is $691,870 less than the record yield of $7,891,870 in 1912. The 1913 output, however, is above the yearly average for the last decade. The silver production fell from 206,460 ounces to 164,800 ounces. A nominal quantity of lead and copper was produced.

The government has brought suit in New York against Theodore Haviland & Co., importers of china, to recover $1,220,849, alleged to be due on imports which were undervalued by fraudulent invoices.

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Christian Science Sentinel

"What I say unto you, I say unto all—WATCH" Jesus

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Conservation of the Public Health

WILLARD S. MATTOX

THE attitude of Christian Science toward the broad question of health preservation is not as yet well enough known to have gained for it that measure of general approval and cooperation which it is safe to predict will be accorded it in the near future. Indeed, the views held by Christian Scientists on questions relating to public health have at times been so misconstrued that they have been charged with obstructing the efforts made to safeguard the community welfare. This they have never done. They have, however, objected to the activities of an element in the medical profession which has endeavored to pass restrictive medical laws under the pretense of promoting health legislation favorable to the people.

The Christian Scientist believes in good health. He wants it for himself and for his family. He wants it for all mankind, for one reason because he knows that the prevalence of health conditions reduces the liability of disease. The Christian Scientist values good health no less than does his neighbor whose theory and method of maintaining physical harmony are different from his own. Valuing his own well-being and cherishing the health of those dear to him, it is not to be supposed that the Christian Scientist would wantonly expose himself or others to disease, nor would he foster or promote conditions which make for disease. Self-interest alone, if there were no worthier motive, would prompt him to protect himself and his loved ones, and to aid whatever measures give promise of conserving the health of the community.

There is no difference, then, between the opinions of the Christian Scientist and those of all other sensible men as to the advisability of being well and remaining well. The only difference is as to the best method of accomplishing this "consummation devoutly to be wished." The trend of modern thinking indicates that while the necessity for material methods of health conservation is being agitated and the value of these methods greatly overrated in the minds of the people, there are yet hopeful and unmistakable signs that better methods are being considered and approved, and these will inevitably supersede the cruder theories of the past. Years ago Mrs. Eddy foresaw this change of base from a material to a spiritual modus, for she said: "We thank our Father that today the uncremated fossils of material systems, already charred, are fast fading into ashes; and that man will ere long stop trusting where there is no trust, and gorging his faith with skill proved a million times unskilful" (The People's Idea of God, p. 8).

The Christian Scientist has no quarrel with the doctor; it is the medical theory of the cause, prevention, and cure of disease to which exception is taken. The Christian Scientist is not an iconoclast, or a ruthless destroyer of health safeguards; he merely differs from the materialist as to ways and means, and offers in place of those now most in vogue that which he has proved to his own satisfaction to be a safer and wholly successful method of health conservation.

The Christian Scientist makes no objection to the study of health or to lectures on health. It is the study of disease and lectures on disease which he opposes. According to Christian Science, a mind impregnated with theories of sickness and filled with mental pictures of disease, will do more to make a diseased mortal than all the germs and bacteria that were ever propagated. That is why the Christian Scientist is conscientious in combating the medical propaganda which is spreading over the country today, and which can be regarded only as error's publicity campaign to exploit disease. That is why the Christian Scientist arrays himself, along with other good citizens, against enforced medical inspection of school children, the teaching of sex hygiene, and other phases of the medical program that are now being advocated throughout the country.

Cleanliness and all proper precautions against unsanitary conditions of public and private property are highly desirable; but these may be secured without promoting an epidemic of fear such as is being engendered today in the public schools, in the daily press, and wherever men and women are gathered who are willing to listen to a "scientific" discussion of the horrors of disease. If the medical education now being attempted is not checked, we are in danger of imitating the ancient Egyptians, whose chief aim during life seemed to be to prepare to be properly buried. The modern tendency to discuss the human body and its frailties, and to pass laws to regulate and control it, puts far too much emphasis on the material side of existence, in the opinion of many besides Christian Scientists. It inculcates habits of thought that are fatal to health, and quite remote from the simple, sanitary advice of Jesus, who said, "Take no thought for . . . your body."

The mental cause of disease is being more generally acknowledged, although it has always been apparent to the thinkers of the world. The greatest English dramatist makes one of his characters ask, "Canst thou not minister to a mind diseas'd," and on receiving no encouragement he says, "Throw physic to the dogs: I'll none of it." Jesus of Nazareth, the master Metaphysician, plainly declared this fundamental truth when he averred that it is "not that which goeth into the mouth" that "defileth a man [makes a man sick]; but that which cometh out of the mouth."

As the understanding that disease is a subjective state of the human mind gains credence among the people, it will be seen that the present methods of preventing sickness are radically wrong. It will indeed be acknowledged, sooner or later, that instead of protecting the public from disease, the misguided medical methods of today are actually responsible for most of the prevailing forms of ill health. What appear to be laudable precautionary measures of protection will be discovered to be little else than suggestions which create and perpetuate the mental image that is later externalized as disease.

With the changed understanding of the nature of disease and its mental propagation will come a change in the methods of guarding against it. The thought of the individual will be quarantined then as carefully as his body is isolated now. The mental home will be segregated from the intrusion of fear, ignorance, and belief in disease, just as attempts are now made to protect the material home from germ and microbe. Clean thoughts will be found to be as effective an

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antidote against the spread of disease as the sanitary rules and regulations of health boards. The entire question of health conservation will be spiritualized rather than materialized, and the world will come to understand the significance of Mrs. Eddy's statement in Science and Health, "Much yet remains to be said and done before all mankind is saved and all the mental microbes of sin and all diseased thought-germs are exterminated" (p. 164). Who can doubt that the world will be grateful for the change in methods? "How beautiful upon the mountains," says the prophet, "are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation." How welcome, indeed, is the message of hope, the evangel which declares to a suffering race, "Thy God reigneth!" And what a contrast to the dismal appearance of that other messenger abroad in the land, that brings no "good tidings of good," that precipitates and aggravates fear and disease, and that promises no salvation from human ills.

There is such a thing as preventive medicine, and Christian Scientists are firm believers in it; but it is a mental or spiritual remedy, and it has proved itself to be far more efficient than the drugging system or prevalent medical theories. There is an inoculation which is a surer preventive of disease than vaccination or typhoid serum. It is the activity and circulation of right ideas, which neutralize and destroy all "thought-germs." Mrs. Eddy sums up the whole question of preventive medicine and health conservation when she says: "At a time of contagious disease, Christian Scientists endeavor to rise in consciousness to the true sense of the omnipotence of Life, Truth, and Love, and this great fact in Christian Science realized will stop a contagion" (The First Church of Christ, Scientist, and Miscellany, p. 116).

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Comparison of Standards

SYDNEY B. GIBSON

NOTHING strikes the student of Christian Science more forcibly than the necessity of constantly comparing the standard of his thought with that demanded by Truth. Mrs. Eddy writes in Science and Health, "Substituting good words for a good life, fair seeming for straightforward character, is a poor shift for the weak and worldly, who think the standard of Christian Science too high for them" (p. 167). In the prophecy concerning the coming of the Christ, we read that the Lord "shall set up an ensign [*i.e.*, a standard] for the nations," and in the life of Jesus we have the Christ-idea with its high and perfect standard set before us, showing humanity the ideal man with his spiritual might and dominion.

A very helpful thought on these lines occurred to the writer while engaged in his professional duties. Among the various acts of Parliament administered by him for one of the great industrial counties of England is the weights and measures act, and in this particular department the comparison of standards becomes a matter of the most vital importance. There are kept at headquarters a set of what are called "imperial standards," which are perfectly correct in every detail. These repose at all times in velvet-lined cases, are treated with the greatest care, and are used only to compare and verify the sets of "working standards" which in their turn are used for testing all weights and measures throughout the county.

One can clearly see the importance of this careful and constant comparison, for if the "working standards" were incorrect, that would be the means of throwing into error the whole of the weighing plant in that particular district, and would affect thousands of people in the world of commerce as well as many others indirectly connected with it. Now, if comparison in this matter is so important, how much more so is it that we be constantly comparing our mental standard of thought with that of the "ensign for the nations"! Our standard of love, honesty, justice, purity, etc., needs constant watching, and it is necessary that at all times we remember what the real man reflects, namely, God's attributes, so that by careful consideration of our motives and aims we may bring "every thought to the obedience of Christ."

Let us pause to consider what attainment to the perfect standard means. To us it is dominion over sin, sickness, and death, "the glorious liberty of the children of God." To others it means help, by which the fetters may be loosed from their necks so that they may be free to work for the cause of universal freedom. But if our standard of thinking is deficient and erroneous, the result is not only disastrous to others but to ourselves. Our thoughts, words, and deeds are either helping or hindering our brethren, for, said the Master, "with what measure ye mete, it shall be measured to you again." The responsibility is no light one, and Cain's question comes again, "Am I my brother's keeper?" Can we live to ourselves? No! The whole duty of each of us is the attainment and realization of his true selfhood as a son of God; to grow, and to help others grow, into the full stature of manhood in Christ.

A great factor in the comparison of standards is the balance on which they are verified; this must be true, sensitive, and without error, the means of drawing a clear dividing line between the true and the false, between the right and the wrong. Such a balance has been constructed for us by our Leader, for in the text-book, "Science and Health with Key to the Scriptures," we find the line sharply drawn between truth and error, the spiritual and the material, and we get a full understanding not only of how to compare our standards, but also of how to adjust them.

We do well to remember that the Christian Science standard is spiritual, and not material; that it represents Mind, not matter. Mrs. Eddy writes, "If the scales are evenly adjusted, the removal of a single weight from either scale gives preponderance to the opposite. Whatever influence you cast on the side of matter, you take away from Mind, which would otherwise outweigh all else" (Science and Health, p. 168). We must abandon matter and material beliefs if we wish to attain the spiritual, for these alone stand in the way of progress; and so long as we cling to error we shall be "weighed in the balances," and "found wanting." Let us therefore "put off the old man" and at all times heed the imperative command of the Master, "Be ye therefore perfect, even as your Father which is in heaven is perfect."

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Positive Authority

MARY I. MESECHRE

To the thoughtful student of Christian Science it is undeniable that Mrs. Eddy selected her words with definite design, and that due attention to her admonitions will obviate incorrect or strained construction thereof. Vexed questions are to be explained by Mrs. Eddy's own words, rather than by any private interpretation.

Occasionally a student of the Christian Science text-book, "Science and Health with Key to the Scriptures," is honestly blinded by a too circumscribed reading of the statements by which he is endeavoring to be guided. To such we may be privileged to enact the rôle of Aquila and Priscilla with regard to Apollos, to whom they expounded "the way of God

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more perfectly," thus confirming faith by clearer perception of divine law. There are, however, some who seem unable to discriminate between negative permission and positive authority, and who thereby repeatedly make the good of our cause to be "evil spoken of." These may presume to translate the meanings of Mrs. Eddy's most profound sentences at sight, and awe the timid questioner into enforced and unillumined silence by an aggressive manner or a bold assumption of authority. They are wont to say that Mrs. Eddy makes no hard and fast rules; that everything is left to individual demonstration.

True, Mrs. Eddy did not "make" rules; she merely stated and elucidated the divine Principle which makes its own rules, the "Deity, which outlines but is not outlined" (Science and Health, p. 591); and so thoroughly did she work that in the pages of the Christian Science text-book and the Church Manual are found abundant guidance for every teachable Christian Scientist. As commonly used, the above statement is both fallacious and misleading. Individual demonstration has nothing to do with the making of rules, but rather with the acceptance and demonstration of Principle; it does not establish the way, but follows obediently. No least word from the pen of our revered Leader authorizes the assertion quoted, nor does her rich legacy to the world afford any justification for excusing one's defection from Principle on the ground of extenuating circumstances. We do not find the honest student of mathematics proffering such a flimsy excuse for an unsolved problem. Only two explanations can be offered,—either he lacks sufficient understanding of the laws involved, or he has neglected to apply his knowledge to the answer of the question involved. Neither ignorance nor laziness is accepted by a just teacher as an apology for faulty work.

To one who will earnestly apply himself to comprehend, no paragraph written by Mrs. Eddy presents insurmountable difficulties, for in most instances diligent study will soon dispel all seeming obscurities, so self-explanatory are her writings. This cannot be done, however, by separating one paragraph or one sentence from its context and relying upon it to sustain a contention which one desires to establish. This method, constantly employed by the self-constituted critics of our Leader, has as constantly proven a ludicrous failure, for no private interpretation that has been or can be placed upon her writings can stand before her own elucidation of her idealism. (See Science and Health, Pref., p. xii.)

A paragraph which seems to perplex many, and to offer special allurement to private interpretation, is found on page 464 of the text-book, and reads: "If from an injury or from any cause, a Christian Scientist were seized with pain so violent that he could not treat himself mentally,—and the Scientists had failed to relieve him,—the sufferer could call a surgeon, who would give him a hypodermic injection, then, when the belief of pain was lulled, he could handle his own case mentally." No obscurity is here, yet the writer has known of several instances where this paragraph has been taken by readers to mean permission for the habitual use of a drug to allay pain, and also the active care of a physician while ostensibly the sufferer is having Christian Science treatment. Of course no trustworthy practitioner would countenance such procedure, and it is very clear that the wording of the paragraph does not justify such construction as has thus been placed upon it, for negative permission is not positive authority. The term a "hypodermic injection" argues the purposed restriction of the drug to a single application, under the special circumstances named, and does not justify further resort to such material relief.

Any construction of this paragraph other than that comprised in Mrs. Eddy's own words would violate the unity of her teaching on this important point of distinction between Christian Science and other methods of healing. This teaching, reiterated and emphasized throughout her writings, is perhaps nowhere more clearly stated than on page 167 of Science and Health: "It is not wise to take a halting and half-way position or to expect to work equally with Spirit and matter, Truth and error. . . . Only through radical reliance on Truth can scientific healing power be realized." "Radical reliance on Truth" does not excuse unscientific practise with the plea that since a drug is not specifically forbidden it is negatively permitted; it is satisfied with nothing short of the strictest adherence to positive authority, and carefully avoids even the "appearance of evil" in its uncompromising obedience to him whose demand is, "This do, and thou shalt live."

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The Bees

MARION A. BIRCH

I HAD gone one day to call on a friend living near, and as she walked down the drive with me on my homeward way, she told me of a little difficulty which had arisen in her household and which was causing considerable inconvenience to some guests. A swarm of bees had settled under her roof, just over her spare-room. It was during a very hot spell, and though it seemed impossible to keep the windows closed against the fresh air, it seemed equally impossible to open them to admit the turbulent near-by troop. Here was a problem indeed! The guests, a clergyman and his wife, possessing, I suppose, some considerable experience of country life and its difficulties, had declared to my friend that she would need to have some of the tiles removed and the bees "smoked out" before she could hope to be free from them!

So, as we walked and talked, we tried to turn upon this problem what understanding of Truth we had each gained through the teachings of Christian Science. We recalled the fact that God's kingdom is now come; that all the creatures formed by Him are His, and obey His voice; that God has prepared a place for each and all, and that divine Love alone governs all, hence all must know and find their right place. On my quiet walk home I tried to realize these truths more fully in connection with my friend's problem, and I am quite sure that she, for her part, did the same.

For some days I heard nothing more of the bees, until at last, curiosity prompting me, I called to ask news of them. "Oh! they have gone," I was told; and here, for the seeing eye, was yet another proof of the effectual and practical help which the demonstration of Truth in Christian Science brings into all the details of our daily lives. There had been no inconvenience through having workmen about, no tiles taken off, and no "smoking," with its consequent suffering for the bees; the tiny winged workers had simply and naturally flown away to seek and find their right nesting-place!

We are told in the Bible that God gave man dominion over all the creatures that He had made, and I am truly grateful that through this teaching we are shown how to attain to our rightful dominion through the law of loving-kindness, and not through destructiveness and cruelty. As Christian Scientists we are taught not only that our imperative duty is to love our neighbor as ourselves, but we are clearly reminded that all the creatures about us are worthy of our loving consideration and care. As we love them, how quickly they prove themselves to be our faithful and intelligent friends and ever willing servants! The law of God designs that all His creatures shall work together for good.

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The word of God comes, in all its direct simplicity, calling to us adown the ages, "They shall not hurt nor destroy in all my holy mountain," and the great, compassionate master Christian, Christ Jesus himself, declared that even a sparrow "shall not fall on the ground without your Father," for "not one of them is forgotten before God."

This experience brought to me anew a reverent appreciation of the truly Christian revelation of God's nature as divine Love, and of man's spiritual nature as the reflection of this Love. I thanked God with all my heart that in His great goodness He had inspired Mrs. Eddy to give an interpretation of being and its law so that the whole world may demonstrate the truth of those immortal words (Science and Health, p. 17), "Love is reflected in love."

✧

"If ye faint not"

ISABEL HILLIER

THE parable of the friend at midnight is probably one of the most imperative lessons in persistence that our Master ever gave us. It is particularly illuminating to any of us who may be trying to help others to destroy the various habits of mortal thought which have brought such dire results. It is made plain in this parable that the one who has come for the bread for his friend, knows the bread is there, and in spite of all objections presented, he continues to maintain his position until these apparent difficulties are overcome.

How often in our work does the suggestion of error come to us that it is of no use to try. Like the unwilling neighbor it pleads, "Trouble me not." It persistently argues that it is too late, that the habit has become too deeply embedded in consciousness, that "the door is now shut," and that there is not only one habit but many lesser ones as the result of the first; that, in fact, it is quite impossible to make the demonstration—"I cannot rise and give thee," it pleads. Suppose fear is the voice from within: what a vast number of unpleasant "children" immediately spring into evidence! One sees lying, deceit, want, sickness, jealousy, envy,—all these and many other discords as the result of fear.

Nevertheless, in spite of all this painful sense-evidence, how gloriously safe and sure is Truth's remedy; and after all how simple! Having grasped enough of the truth to be able to declare that "there is no power apart from God" (Science and Health, p. 228), all that remains for us is to maintain this position in spite of material evidence. It is this persistent clinging to what is true that absolutely wipes out all thought of any possible opposing power; and if we faint not, the patient is healed.

✧

"My presence shall go with thee"

EDWARD C. BUTLER

THE thought of being alone with God, which forms the theme of a well-known Christian hymn, may seem rather paradoxical, but it is not. This word "alone" is uncanny to many today, and it has terrified millions in the past. It has brought dread to those who have no sense of God as infinite, ever-present Love. The mother by the bedside of her child may fancy herself single-handed in the fight with sickness; even her kind-hearted physician may think himself alone in the effort to save the child. The business man may feel himself to be alone with his problem. These all forget that only God can enable us to solve life's problems aright. The problem of each is indeed his own, he has to learn his lesson for himself; but he must trust Principle to solve it, just as he trusts Principle to furnish the answer in mathematics. Since every problem, physical, financial, mental, or moral, must be solved by Principle, we are never alone with our so-called problem. The condition from which we are saved is an individual condition or experience, and our salvation is therefore individual; but the realization of Christ, Truth, with us as our Saviour, proves we are not alone. Were it otherwise, we could not be saved.

In Lamentations the prophet Jeremiah declares, "It *is* good that a man should both hope and quietly wait for the salvation of the Lord." Salvation is not through human effort, through lonely endeavor on our own part, "for it is God which worketh in you both to will and to do." Nor need we help God to fight error. God does not fight error or evil, any more than light fights darkness. All the darkness in the world, if condensed into one body, could not extinguish the light of a little candle, for though faint, it creates and sustains its own area of radiance. The only help we can give to God is in a childlike self-surrender. Jesus made this plain to those about him when he said, "Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven." He was the first to master evil,—not as concrete evil, nor as matter, but as a mistaken belief that human sense is alone in its struggle.

Jesus proved for all time that while one must walk on the level of individual experience, he can walk with God. He supplanted the terror of human isolation with the tenderness of inspired individuality. In "Miscellaneous Writings" our revered Leader says, "Whatever is possible to God, is possible to man *as God's reflection*" (p. 183). David did not stop to measure the giant whom he faced. He did not think himself alone or fancy he was about to engage in an unequal contest. Persuaded to try Saul's armor, he found it worse than useless; a shining pebble from the singing brook was enough. We find the armor of material sense a mockery, but, trusting in God, we find ourselves in the majority.

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[Written for the *Sentinel*]

Birth in Truth

ROBERT WATSON

THE sun dips down behind the hills, far in the west;
A drowsy calm creeps o'er the land,—all is at rest.
Deep in a reverie I sit at close of day;
The ruddy glow of firelight holds a thoughtful sway.
Under its dreamy influence visions appear,
The flames reflecting fancy's flight, as year by year
I see, in panoramic view, a wasted past,
Caught in alluring pleasure nets, of mortal cast.
Forever doomed, bound hand and foot within the snare,
The gath'ring darkness seems to mock at my despair.
But through the gloom there dawns at last a glorious light,
Rending the clouds and shining forth, steadfast and bright.
Its radiance chases dismal doubt from out my heart;
I gaze enthrall'd, I scarcely breathe, lest it depart.
In voice of sweetest melody Truth stills my fears,
Pointing the possibilities of future years.
It blots from out my memory ills gone by,
Awakening thought to deeds that never die.
There springs anew within my heart a power for good,
Which I, with earth-born vanity, so long withstood.
I vow once more to take my stand against the tide;
No more shall thoughts of evil me o'erride.

The morning breaks, eternity has just begun;
In faith, with purpose true, I hail the rising sun.

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Selected Articles

[Frederick Dixon in *Farnham Herald*, Farnham, England]

A recent issue contains an address by the Rev. Mr. ——, on the subject of mental medicines. In the course of this he refers, in a very kindly way, to Christian Science, but he confuses the healing in Christian Science with every other phase of mental healing under the general designation of "suggestion." The subject is so important and so interesting that I am sure you will permit me to refer to his remarks for the purpose of illustrating the difference between what may be termed spiritual healing and what is commonly known as mental healing, and of showing what, in the opinion of Christian Scientists, is the extreme danger of mental suggestion.

Healing by mental suggestion is the claim that it is possible for one person to suggest to another person a belief of health in place of a belief of sickness. The danger of this is that the suggestion, even when it is supposed to be efficacious, is quite commonly not permanent, and is followed by a relapse to an even worse mental and physical condition. This, however, is by no means the worst part of it. If suggestion is a possible thing, it is a claim that one person is able to dominate the mind of another person. The conclusion from this is unavoidable. If it is possible to suggest health, it is also possible to suggest sickness. If it is possible to suggest good, it is as easy to suggest evil, and the human mind, being much more prone to materiality and evil than to spirituality and good, it would necessarily be easier to impregnate the mind with evil than with good. Even supposing that a person who was sick could have that sickness removed by a suggestion of health, nothing would have been done to protect him from another attack of sickness, in the event of its supervening. As a matter of fact, the best that can be said for suggestion is that if it seems to do temporary good, it must inevitably do harm; while the worst that can be said for it is that it claims to give the worker in iniquity power over another person.

All this is really the complete antithesis of Christian Science treatment. Christian Science demands that a man shall be made spiritually better before he can be made physically so. It insists, in short, that a man's physical condition is the result of his mental condition; and that the only way in which he can be healed is by giving him an understanding of the omnipotence of good, which will not only destroy temporary physical disability, but will prepare him to face any future sickness with an understanding of spiritual action, which, as it develops in his consciousness, will enable him to defend himself against sickness and sin in every form. In plain English, it will be seen that the healing of physical disease is only a factor in this view of healing, which aims at healing the human mind from a belief in the reality and power of evil, and so producing a mental condition which will be reflected in harmony of mind and body. In order, then, to make a man whole, you must make him, so far as may be, holy, holy and whole being only different spellings of the same word, brought about in the development of the language.

Now, Christian Science teaches that the spiritual healing which Jesus taught to his disciples, and handed down to humanity through them, was absolutely devoid of mental suggestion, and was absolutely untainted by the influence of the human mind. A belief in the power of mental suggestion has always existed in the East, and existed largely in the time of Jesus himself. One of the most dominant notes of the monotheism of Israel was necessarily its revolt from the polytheism of heathenism. Polytheism included a belief in good and evil deities, and the necessity for propitiating the latter even more than the former. This led to the worship of idols, and it led also to the war waged by the prophets against suggestion in any form, whether known as magic, necromancy, witchcraft, sorcery, or any other of such things. In the time of Jesus the teaching of the magicians was largely embodied in the cult of exorcism. The exorcists claimed to be able to charm sickness out of their victims, and this was so well known that when the Pharisees and the high priests wished to find a handle to attack Jesus, they confounded his healing with that of the exorcists, declaring that he cast out devils by Beelzebub.

Jesus' knowledge that the Jewish hierarchy closed its eyes to mesmerism when it suited it, barbed the sting of his reply. He demanded that if he cast out devils by Beelzebub, by whom did their children cast them out? Nor did he stop here; he went on to prove the very thing which it has been the endeavor of this letter to bring out, that the so-called healing of evil by evil was an impossibility; in other words, that a mind limited by a belief in materiality and impregnated with a belief in sickness and sin could not possibly be a healing agent. A house, he said, divided against a house, could not stand. In other words, a mind believing in good and evil could not even suggest, much less scientifically declare, that there is no evil. Even if such a statement were made, it could be nothing but a repetition of the declaration of the book of Genesis, where it is described as the fruit "of the tree of the knowledge of good and evil," necessarily ultimating in death. What good it claimed or seemed to do, could be nothing but a mitigated form of evil, and so of little use to anybody.

It was not Jesus' habit, however, to deal in mere negations. True Christian healing he described clearly enough when he declared that if he "cast out devils by the Spirit of God," then the Spirit of God was come unto men. He could hardly have dismissed more peremptorily the claim of suggestion as a factor in Christian healing, and he could hardly have stated more specifically the fact that God is the only power, and that a knowledge of God, or Truth, is the only scientific way of destroying error. The Spirit of God never came to any man, and never can come to any man, by suggestion from a mind impregnated with a belief in sensuality and disease. The Spirit of God, and thereafter divine healing, can come to a man only in proportion as he gains the Mind that was in Christ Jesus. This is what Mrs. Eddy means when she declares in "Miscellaneous Writings" that "the student who heals by teaching and teaches by healing, will graduate under divine honors" (p. 358).

Fortunately evil is not power, and is not real. It is nothing but the supposititious absence of good. That it seems very real and very powerful to the human intelligence, there is no more question than that to the human intelligence the sun rises and sets. The word real, however, as used in Christian Science, means that which is all good, and consequently spiritual and eternal. To gain this understanding of good, man does not have to pass through the portals of death, since Jesus himself declared that "the kingdom of God is within you." The devil, or evil, he insisted, was a liar, or lie, "and abode not in the truth," because there was no truth in him. He could hardly have said more clearly that evil is a false belief which can be lost by the human consciousness only as a knowledge of good or God is gained. "Ye shall know the truth," he said, "and the truth shall make you free." In these words he claimed the right of humanity to know the truth, and so to gain the Mind of Christ, "and the peace of God, which passeth all understanding."

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[John W. Doorly in *Huddersfield* (England) *Examiner*]

In a recent issue I notice that the Rev. Mr. —— again brings the subject of Christian Science and its curative power into his "Talks for a Quiet Hour." This time, however, he refrains from quoting directly his own views on the subject, but gives at length the views of a committee appointed by the Lambeth conference in 1908 to study the "Ministries of Healing."

When one proposes to quote another's opinion, it is usually considered wise to make sure how one's informant obtained his information, and it will undoubtedly interest this clergyman to know that the committee on whose judgment he places so much value, obtained its information solely from critics of Christian Science, and was in no way interested in or desirous of obtaining first-hand information from Christian Scientists themselves. The fallacy of judging a system from what its critics think of it, is apparent. The plain, unvarnished truth is this: that Christian Science is healing the sick and saving the sinner in strict accordance with Jesus' teachings, and at a rate that astonishes these good gentlemen; naturally, if the teachings of Christian Science are correct, then they will have to alter their views. This is not a pleasant prospect from their standpoint; therefore, the only thing left to do is to prove that Christian Science does not heal, and is not to be relied upon or accredited as our Saviour's gospel. Unfortunately for these critics it is becoming only too apparent every day that Christian Science does heal, and heals every so-called incurable disease and sin which every other system has failed to heal. More important still, it is beginning to be clearly seen that this healing is done through the simple process of knowing God aright, and then putting this understanding into daily practise. Eight years ago there was practically little or no Christian Science in Yorkshire. Today, every active town or city has a sturdy branch of this movement, and not a few villages, and this growth is in an increasing ratio.

The critic is quite sure that no healing except that of nervous cases ought to be accomplished without the aid of a physician. Does the gentleman intimate that Christ Jesus and his disciples, and others who were not his disciples, as, for instance, Paul, had to have the assistance of a physician before they could heal their cases? Does he think that the Christian church, which for three hundred years after the resurrection not only healed the sick but raised the dead, needed the help of a physician to perform this healing and the raising of the dead? The trouble is, that these critics fail to recognize that Christian Scientists are today understanding and utilizing God's immutable law, "the law of the Spirit of life in Christ Jesus," which makes "free from the law of sin and death," even as this law, which our Saviour described as "the truth," was utilized nineteen hundred years ago. Certainly if it is God's law, then it is the same today as it was yesterday and will be forever, and is indeed without variableness or "shadow of turning."

The clergyman, like all other critics of Christian Science, has failed to grasp the fact which Christian Science has made so plain, the fact of the omnipresence and omnipotence of the one Mind, or Spirit, which men call God, and that anything which seems to human sense to be in opposition to this one presence and power is only a suppositional effect of the carnal mind, an effect which can be dispelled or corrected through the understanding of the one Mind. When this is clearly understood, then what Mrs. Eddy has so aptly described will be consummated, for then it will be seen that the law of God is wholly spiritual, operating infinitely with intelligence, and needs no material cooperation, but rather operates in spite of every material condition. As Mrs. Eddy says on page 340 of "Science and Health with Key to the Scriptures": "One infinite God, good, unifies men and nations; constitutes the brotherhood of man; ends wars; fulfils the Scripture, 'Love thy neighbor as thyself;' annihilates pagan and Christian idolatry,—whatever is wrong in social, civil, criminal, political, and religious codes; equalizes the sexes; annuls the curse on man, and leaves nothing that can sin, suffer, be punished or destroyed."

[From *Lewiston* (Maine) *Saturday Journal*]

While Christian Scientists, who are occupying their new church on College street, Lewiston, are not actively participating in the special local campaign for Sunday attendance, inasmuch as they affirm that here, as elsewhere, their churches are always filled with church-goers who seem to appreciate their privileges keenly, nevertheless, at the suggestion of the *Journal*, one of the adherents consented to the following statement covering some reasons why this condition prevails:—

The Christian Science interpretation of the gospels, the teachings of Jesus, makes religion so vital to the daily needs of people that they can take it into their home, their social relations, and even their business, as a solvent for every problem. This interpretation, highly spiritual in character, makes it possible to heal sickness as well as to destroy sin, and to demonstrate for one's self ample supply for one's needs from God's largess. It offers, not resignation to evil and consolation in sorrow, but power to overcome evil and triumph in the sense of life eternal. It holds the demonstration of spiritual life in the reflection of love and harmony and health to be the sufficient proof of Christianity, and it accepts nothing less. Profession of Christlike living, adherence to creeds, and attention to ritual and sacrament, are less availing than that quality of spiritual thought, that possession of the Mind "which was also in Christ Jesus," which lifts the sick from his bed of suffering, heals the bruised heart, restores peace in the home and in industry, and transforms the sinner into a loving student of the Bible and an example of pure, consecrated manhood and womanhood.

One cannot help being impressed, in attending the services of this church, by the simple Sunday morning service, founded wholly on Bible teachings, and with its hymns, so full of optimism and inspiration and strength; while at the Wednesday evening meetings the stranger must admit the sincerity, earnestness, and gratitude of those who testify to their own and others' healing and happiness, which has been gained through Christian Science. While the visitor is always welcome, we make no bid for publicity and do no proselyting in the ordinary sense of the term. Our doors are open to all, and there, weekly, we present the living water of Life. The truth needs but the statement and proof thereof. No one is ever asked to believe it, any more than one would seek believers in the principle of mathematics.

Christian Scientists are devout, happy in their religion, helpful to others, good citizens, law-abiding, minding their own business, and living in peace. Their regular attendance at church services is the occasion of remark by outsiders many times, but it is due to love for and appreciation of the message the church has to give; this, too, although the Lesson-Sermon read every Sunday morning is the same Bible text and commentary from "Science and Health with Key to the Scriptures" by Mrs. Eddy, which every member studies daily in his home. In humility Christian Scientists try to extend God's kingdom on earth through deeds rather than words. All who wish to join them in this are welcomed, and the history of this church is proving that human hearts respond to Truth, that they long for a real panacea from all

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evil, a harbor of refuge in every storm. The twentieth century cries out for practical things, and it wants a practical religion. This Christian Science is, as any one may learn who probes deeper than popular prejudice or misunderstanding. These obstacles to a right understanding of the teachings of this church are being fast swept away, and today have little weight with thinking people. The church that best answers the needs of people will always be filled.

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[Thomas F. Watson in *Santa Rosa* (Cal.) *Republican*]

It is reported that Dr. ——, in giving his address on "Christian Science in its Relation to the Church," stated that "the church recognizes the Word of God as its supreme authority, while Christian Science practically makes Science and Health its authority." There is nothing in Science and Health to warrant such an assertion. In every Christian Science service the Bible reading is first, while the references from Science and Health follow to elucidate the text. The orthodox churches all have their reference books and commentaries on the Bible, and the Christian Scientists have theirs, and thousands have testified that through its study they have learned to love and understand the Bible better.

In this commentary we read: "The Bible contains the recipe for all healing" (p. 406), and this recipe is the Christ-method. "He sent his word, and healed them, and delivered them from their destructions." Christian Science teaches the Christ-method of healing, the method taught by Jesus to his disciples, for he said: "If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free." The critic greatly errs in stating that Christian Science heals through the law of suggestion; and this reminds us that there were some in Jesus' time who declared he cast out devils by the power of Beelzebub.

Christian Science does not ignore sin, as the critic states, but teaches us how the Christ-method overcame, and still overcomes, the belief in sin, sickness, and death. Jesus said nothing about "vibration" in his teaching, and yet the doctor tells us: "The things you most enjoy come from vibration. It was through these laws that the walls of Jericho fell down. Thought vibrations reach the vibrations of the healer." Paul said, "By faith the walls of Jericho fell down, after they were compassed about seven days." Jesus said, "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you."

Mrs. Eddy taught her students to follow her only so far as she followed Christ. The critic says, in speaking of the orthodox church: "We have made a great mistake, for we have not given the whole gospel." This is undoubtedly true, for Jesus commanded his followers to preach the gospel and heal the sick, and yet here is a minister of the gospel criticizing Christian Science for doing just what the Master taught us to do. Jesus said, "He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father."

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[Algernon Hervey-Bathurst in *Weymouth* (England) *Telegram*]

I have read the letter referring to Christian Science in a recent issue. "M.A. (Cantab.)," who signs the letter, has very kindly expressed his desire to draw the attention of Christian Scientists to certain statements in the New Testament with which, I will venture to say, every Christian Scientist is familiar. May I be permitted to say a word respecting his somewhat unusual interpretation of at least one of the passages referred to?

The meaning of the word apostle is "one sent forth," or "a messenger," and the signs the critic refers to, in Corinthians, are surely the signs demanded of every apostle or messenger professing to accept and practise the teaching of Jesus the Christ; for I fail to see by what possible method of reasoning it can be shown that these same signs were to be given as evidence of the truth of the teaching of the Founder of Christianity only for a certain period of time or by certain privileged persons. Nowhere in the New Testament is such teaching to be discovered, nor is it possible to find any confirmation of the remarkable statement of the critic that "the law of evidence took the place of miracles." The miracles were the logical and inevitable results of the understanding of the law of God, the law which Jesus came to fulfil, and in doing which he could not fail to expose the true nature of sin, sickness, and discord. The so-called miracles were therefore the proofs of the truth Jesus taught —the "signs following."

It does not require a very great effort to realize that truth is unalterable, and that therefore what was true nineteen hundred years ago is just as true today. If, then, a correct understanding of the teaching of Christ Jesus resulted in the healing of the sick and the destruction of sin a few centuries ago, a correct understanding of that same teaching will inevitably produce the same results today. Now, Christian Science is not a "new religion" by any means. It is the reiteration of what Jesus and his disciples taught and practised so successfully; it is no invention, but it is the reaffirmation of that truth to which the Master referred, declaring that a knowledge of it would make men free. A religion or system which enables its adherents to accept and practise the teaching of Jesus the Christ, can scarcely be called anything but Christian, and what better term could be used than science to designate that which proves its faith by its works in a way which has never been done since the first centuries of the Christian era?

The results which are accomplished by Christian Science today prove unquestionably that the teaching set forth by Mrs. Eddy in the Christian Science text-book, "Science and Health with Key to the Scriptures," is in absolute accord with the teaching of the Master. Just as definite results were manifested in the healing of physical trouble and in the reformation of the sinner by the early Christians, so today the same results are being obtained, in a measure at least, by the faithful understanding and practical application of the teaching of him who declared in such emphatic language, "He that believeth on me [*i.e.*, understands my teaching], the works that I do shall he do also."

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[Written for the *Sentinel*]

Press On

MARY HORNIBROOK CUMMINS

Press on, for the sake of those hungry ones
Who are looking to you for bread.
Press on, that the sick, the sinning, the faint,
To their Father's house may be led.
Press on, that the weaker brother who halts,
Nor deems the victory near,
Seeing your faith and your steadfast hope,
May conquer his doubt and fear.

Press on, for the love of the Master, who
A far steeper path hath trod.
Press on, as did he, to the fuller life
And the larger thought of God.
Press on, and the vision of the Christ
Shall bring to you and to me
That knowledge of Truth which shall cover the earth
As the waters cover the sea.

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Editorial

"The prayer of faith"

MANY of the criticisms of Christian Science have been based upon the supposition that the healing work which characterized the ministry of Christ Jesus and the early Christians was simply a special gift for a limited time and a limited purpose. When Mrs. Eddy first announced her discovery to the world, the incredulity which tried to belittle her efforts, and disputed the possibility of spiritual healing in the nineteenth century, denied both the Christianity and the science of her claim that spiritual healing was not only possible, but also that it was a necessary part of Christianity. She, however, was so confident that the healing of sickness would again be recognized by all Christians as a vital part of Christian ministry that she said (Science and Health, p. 345): "As it is evident that the likeness of Spirit cannot be material, does it not follow that God cannot be in His unlikeness and work through drugs to heal the sick? When the omnipotence of God is preached and His absoluteness is set forth, Christian sermons will heal the sick."

The truth of this prediction has been acknowledged in a measure by utterances of many Christian ministers, but never more completely than by the words of several Episcopalian clergymen at the annual diocesan convention held in San Francisco a few weeks ago. We quote from the report of this convention which appeared in the *San Francisco Chronicle* of Jan. 30 as follows:—

"Rev. Edward Morgan, rector of St. Luke's, San Francisco, declared emphatically that he believed and knew that the church has the power of healing through prayer, and that its ministers are able to exercise that power. He cited instances where he had himself brought about recoveries through prayer, and asserted that it was the fault of the priests of the church if they did not exercise the power that belonged to them.

"Rev. Clifton Macon, rector of Trinity, Oakland, added the weight of his evidence, saying that he knew of many cases where the prayer of priests had been efficacious in healing, and that he knew his brethren could attest many more. The church, he said, has lost nothing of its healing power. Rev. E. W. Couper said afterward that the church yields nothing to Christian Science in healing ability, but because rectors are not given to advertising the fact, people have fallen away from the habit of calling them in.

"Speaking of Christian Science, the Rev. Mr. Couper's report continued: 'The demand upon the church is not imaginary; it is a real demand that we claim for ourselves and put into practise the healing power of the early church.'"

The significance of all this is that the truth of the claims which Mrs. Eddy made almost a half century ago, that "Christians are under as direct orders now, as they were then [in the Christian era], to be Christlike, to possess the Christ-spirit, to follow the Christ-example, and to heal the sick as well as the sinning" (Science and Health, p. 138), is gradually being admitted. That representatives of a large and influential denomination, officially assembled, should express the advanced views reported in the *Chronicle*, is a very hopeful sign of the times, and these views certainly are to their credit. As followers of the Master they tacitly admit, as one of their own hymn-writers has expressed it,—

> Thy touch has still its ancient power;
> No word from Thee can fruitless fall,

which is precisely what has been claimed for and demonstrated in the practise of Christian Science for more than forty years. We cannot but rejoice, therefore, that these men, when meeting in their official capacity, have pledged themselves to the doctrine that the healing of sickness is an essential part of Christianity rather than a closed incident of the first century.

ARCHIBALD MCLELLAN.

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"Endless life"

IN the epistle to the Hebrews we read of the law of inheritance which prevailed in the Levitical priesthood, by which men "gave attendance at the altar" and participated in all the rites and ceremonies of the Jewish religion. In the seventh chapter we however read of one who was not of the tribe of Levi and whose priesthood was perpetual, one who was wholly above the earthward tendencies of human parentage, who was "made, not after the law of a carnal commandment, but after the power of an endless life." The whole of this remarkable epistle is vibrant with this tone which links itself so readily with the teachings and demonstrations of Christ Jesus. While many of the critics have questioned the authorship of this epistle, it has been generally agreed among Christian thinkers that it gives such evidence of true inspiration as to make it a question of slight importance whether it was written by Paul or by Apollos, or whether they labored together to give this message of eternal life to the human race. To the Christian Scientist its supreme value lies in its teaching that it is not God, but the devil, who is responsible for death, and that the mission of Christ was and is to "destroy him that had the power of death, . . . and deliver them who through fear of death were all their lifetime subject to bondage."

It seems strange indeed that the insistent demand of Christ Jesus, that his followers should claim the eternal life which was the central theme of all his teaching, should have come to be forgotten, so far as practical results were concerned. With the lapse of the centuries, eternal life came to mean unending existence after death had been experienced, and this belief was made for the many to include unending evil as well as good. The Master, however, plainly taught that to know God meant life eternal, while St. John, who has given us more of Jesus' declarations on this subject than any of the other apostles, tells us that "no murderer hath eternal life abiding in him." This would be explained in Christian Science by the fact that God, good, alone "hath immortality," as Paul tells us, that evil is self-destructive, as may be readily seen, and that he who lives the truth taught by Christ Jesus will not only have life "more abundantly," but, more than this, "he shall never see death."

At the time Jesus made this statement, he also announced the life which has neither beginning nor end when he said, "Before Abraham was, I am." It is not to be supposed that any professed Christian would question these words as relating to Christ Jesus, but few would admit that they must represent man as God's likeness whenever and wherever the divine nature is expressed by man as it was by Christ Jesus, that glorious type of divine sonship and of true humanity. Mrs. Eddy, who did not shrink from accepting all the teachings of the Master, takes up this profound subject of eternal life when she says (Science and Health, p. 429), "If man did not exist before the material organization began, he could not exist after the body is disintegrated. If we live after death and are immortal, we must have lived before birth." She then asks, "Do you believe this?" and goes on, "No! Do you understand it? No! This is why you doubt the state-

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ment and do not demonstrate the facts it involves;" in other words, we forget what eternal life means, when we should remember it every moment.

When one is indulging hatred or any evil thought, he is not living at all, for God is Love and the only source of man's life. We are bidden to "lay hold on eternal life," and having grasped it, we are not to live intermittently, but ceaselessly and largely, until the narrowing mortal sense of selfhood is "swallowed up in victory,"—the triumph of Truth and Love in our consciousness. Thus we prove "the power of an endless life" which annuls the asserted laws of sin, disease, and death. St. John calls upon Christians to aspire to sonship in God, when he says, "That ye may know that ye have eternal life." This is the high privilege of all who are "born of God."

ANNIE M. KNOTT.

"Lift up thine eyes"

How illuminating and significant it would prove if one were able to discern the full content of the psalmist's exclamation when he cried, "I will lift up mine eyes unto the hills." To perceive all of the past and of the future for which it speaks, would be to look upon all that lies between the Bethlehem and the Olivet of spiritual consciousness.

Naturally the noblest, most radiant moment of any life is its moment of most exalted aspiration. Then the better self which is born, "not of blood, nor of the will of the flesh, nor of the will of man, but of God," and which is so unintelligible to mortal sense, surges to the front, as in the instance of Paul's appeal to Agrippa, and one is likely to be accounted beside himself sometimes, as was the great apostle. Such moments in any life are of universal value, for they bring assurance of one's responsiveness to, if not at-one-ment with, Him who is speaking ever "by the mouth of his holy prophets." We thus come to know something of "the communion of the saints," and can have that daring "confidence toward God" which is the essential equipment for an effective ministry.

The Scriptures are replete with these windows that are "open . . . toward Jerusalem," these outlooks upon that larger life whose horizon fades into the infinite. Through them, if we but lift our eyes, we may often gain a vision of the highlands of revelation that will enable us to interpret God, and nature, and history, and human life in a demonstrably right, and hence satisfying and saving way. This is the purpose and end of Christian Science, to spiritualize, "lift up," perception; to correct, beautify, and give healing power to thought. As Mrs. Eddy writes, "It is the spiritualization of thought and Christianization of daily life, . . . which really attest the divine origin and operation of Christian Science" (Science and Health, p. 272).

The level of ordinary mental vision is pitifully low, commonplace, and materialistic. Much of the time the average mortal sense is companioning with the prodigal and with the swine. It is recognizing, understanding, consenting to, and defining experience from an altogether unideal point of view. Belief in a fleshly origin and in the reality of material law, environment, and destiny, tends to keep the eye of thought content with earthly things and to fetter one with constant fear, when it is his privilege to know and find rest in the facts of spiritual being, as did Elisha when he prayed that the eyes of his servant might be opened to see the protecting hosts which surrounded them.

In Christian Science we speedily learn that the breadth and beauty of our outlook is always determined by the depth of our insight, by our power to penetrate the seeming. As we rightly define, we determine. Our material environment is always projected belief, hence subject to the divine idea. To know God, therefore, is indeed life, eternal because spiritual and true. The world of experience is to be made harmonious and happy through mental transformation, and this is the entire philosophy of Christian healing. The thought that embraces the true concept of God, follows on to know His universe and His man, to perceive the beauty and enter into the freedom of real being. The fact that consciousness is the basis and boundary of all real possession, is the sufficient voucher for the wealth and satisfaction of the right-minded. Socrates knew this well, and it abundantly accounts for his wondrous poise in that last conversation with Crito.

To learn to see things from the highest point of view is to become a Christian Scientist, a prophet, and a true physician. It is to find a blessing in all experiences; more than this, it is to become a blessing to all men. No one can reach an outlook which commands a sunlit summit of Truth, without bringing to his brothers, as did Simon to Andrew, an awakening and gladdening report of its glories. To learn to keep thought fixed upon the Christ-ideal, and to return to this vigil whenever we discover ourselves upon a lower mental plane, is the great lesson to which every worthy Christian Scientist is studiously devoting himself, and he is helped in his endeavor as he hears this loving call out of the unseen, "Lift up thine eyes."

JOHN B. WILLIS.

Suburban Lectures

Under the auspices of The Mother Church, The First Church of Christ, Scientist, in Boston, Mass., a lecture on Christian Science will be given by Judge Clifford P. Smith, C.S.B., member of the board of lectureship, at Roslindale, Mass., in the Methodist Episcopal Church, Ashland and Sheldon streets, Sunday afternoon, Feb. 15, 1914, at half past three o'clock. The lecture is free, and the public is cordially invited to be present.

Among the Churches

Current Notes

JACKSON, MISS.—A very attractive reading-room was built on the grounds of the recent Mississippi state fair by First Church of Christ, Scientist, of Jackson, with the cooperation of other societies of the state. This room occupies a prominent place on the grounds and will be for permanent use in the future. During the fair this room was daily supplied with *Monitors* and all other Christian Science literature. While much of this was given out, the left-over *Monitors* were distributed throughout the city, and many expressions of gratitude have been received for the good realized therefrom.

Correspondence.

INDIANA.—Fifty-four articles and corrections were published by Indiana newspapers during 1913. In addition, fifty-one special articles appeared, making a total of one hundred and five corrective and wholesome articles on the subject of Christian Science. These articles appeared in fifty-four different newspapers and in forty-one different localities in the state, while the total circulation of issues was 1,459,113. As a result of local effort 218,335 copies have been systematically distributed, and the state office has given out copies aggregating forty-eight thousand six hundred.—*Report of Publication Committee.*

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STATEN ISLAND, N. Y.—First Church of Christ, Scientist, maintained a reading-tent this year at the Staten Island annual county fair, and all were shown every courtesy by the fair management. The tent was amply supplied with copies of all of our Leader's works and all Christian Science periodicals and publications. On a large table just outside the entrance was a pile of *Monitors*, which received much attention as samples of clean journalism, several editors evincing special interest and praising the paper very highly. There was an average daily attendance of about two hundred visitors at the tent, where were given out three thousand *Monitors*, four hundred and seventy-five *Sentinels*, sixty *Journals*, and sixty pamphlets. Much gratitude was expressed by visitors for the tent, as it filled a long-felt want at the fair, and many have requested that it be repeated next year.

Correspondence.

ABERDEEN, S. DAK.—One of the beautiful buildings to be constructed in Aberdeen this year will be the twenty-five thousand dollar church to be erected by First Church of Christ, Scientist, on the lots on the north side of Sixth avenue southeast, between Jay and Kline streets. The first floor will be occupied by a large auditorium with a seating capacity of approximately five hundred and twenty people. The possession of such a building has been the earnest wish of every member of the congregation in this city for several years. Four years ago the lots upon which this edifice will stand were purchased. It is hoped to have the church completed early next fall.—*Aberdeen News.*

PORTLAND, ORE.—Services were conducted yesterday [Jan. 4] for the first time in the new edifice of Fourth Church of Christ, Scientist, on Emerson street, between Moore street and Vancouver avenue. Just a year ago yesterday this church held its first service in an improvised hall on Killingsworth avenue, near the site of the present building. The organization's growth was so rapid that larger quarters became necessary, and last September ground was purchased and work begun on the present edifice. The new church will accommodate five hundred persons in the main auditorium.

Portland Oregonian.

DAYTON, OHIO.—On Thanksgiving day, First Church of Christ, Scientist, was filled to overflowing with the happy members and friends of both First and Second churches of this city in a joint service. The occasion was especially significant in that it marked the completion of the repairs and renovation made necessary by the great March flood and the final payment of a debt which had hung over First Church for some years, thus making the service a dedicatory one as well as one of special thanksgiving.—*Correspondence.*

SAN FRANCISCO, CAL.—The first services in the recently organized Sixth Church of Christ, Scientist, were held Jan. 4, in Majestic Hall, Geary and Fillmore streets. This church was organized to relieve First Church, which had become crowded. On the same day Fourth Church moved into its new building, 450 Arguello boulevard, near Geary street. This is a frame structure of mission style, with a seating capacity of seven hundred and fifty.—*San Francisco Examiner.*

KNOXVILLE, TENN.—First Church of Christ, Scientist, has purchased the old Central Presbyterian church edifice from the consolidated Fifth Avenue Presbyterian church congregation. The consideration is eight thousand dollars. The structure has been occupied by the Christian Scientists for two years under lease. First Church of Christ, Scientist, was organized in Knoxville in 1900.

The Knoxville Sentinel.

The Lectures

Melbourne, Australia

Long before the opening hour, the entrance to the auditorium in Collins street was thronged by the first comers of an audience of thirteen hundred, who listened with rapt attention to William R. Rathvon's lecture on Christian Science. The lecturer was introduced by Theodore Fink, member of a city law firm, who in the course of his remarks said that he had much pleasure in taking the chair, and as the Melbourne Christian Science church had followed the practise of selecting a chairman from outside its ranks, he was not speaking from the platform of Christian Science, but as one of Melbourne's citizens interested in hearing an authoritative exposition of Christian Science from one who came so exceptionally qualified for the task as the lecturer of the evening. Mr. Rathvon was not a self-appointed missionary to Australia; he came entirely at the invitation of the several Australian churches of the Christian Science body. He had had many years' experience in Christian Science work, and was a member of the board of lectureship of The Mother Church in Boston, U. S. A.

Mr. Fink went on to say that, whether Christian Science or any other religious belief, however firmly held, could be the means of conducting all evil of every description, including physical and mental ailments, to the edge of the universe, as it were, and dismissing them into void, remained to be demonstrated. He understood that it was claimed for Christian Science that such effects could be accomplished through the acceptance and practise of its teachings, and it was with these large claims that he understood the lecturer would deal. Doubtless much had to be done in order fully to understand the influence of either mental or religious attitudes upon bodily health, but there was an increasing tendency, alike in the medical profession and among the churches, to give patient attention to mental phenomena and their relation to health and disease. Some people regarded religion as an instrument of consolation and succor, others as the ultimate expression of the reality of things; and as he understood that the Christian Science religion claimed to satisfy both of these great needs of humanity, he was sure Mr. Rathvon's address would be listened to with profound interest and attention.—*Correspondence.*

Sioux City, Iowa

The introductory remarks of Miss Clara Shepard at the lecture on Christian Science by Bicknell Young in the Auditorium, were as follows:—

Ever since time began, God Almighty has, through His messengers,—the patriarchs, judges, kings, prophets, Jesus and his followers,—been urging humanity to know Him better, love Him more, and live as He has given them the capacity to live. Once in about every one thousand years since Adam, some one has arisen with a clearer view of God, and presented this view to the people for their betterment. So long as they lived this truth about God, and His idea, man, they were healed of all their diseases and forgiven of all their iniquities. History records this fact, that for three hundred and twenty-five years after Jesus was here, his disciples and their converts healed the sick and raised the dead. Then the way was again lost sight of, and remained lost until Mrs. Eddy in 1866 discovered the true view of God and man, and the way of salvation from evils to which flesh seems heir. By her understanding of God demonstrated, Mrs. Eddy instituted

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ways and means whereby humanity may now acquaint itself with God and be at peace.

The text-book of Christian Science, "Science and Health with Key to the Scriptures," which Mrs. Eddy has written, is a full, exact, and complete statement of this subject. All who will study the contents of this book may know the truth which will make them free from evil thinking and evil speaking, the cause of all woe. One other means which Mrs. Eddy has arranged for giving the world an opportunity of gaining an inkling of Christian Science is the board of lectureship, members of which are invited by our churches yearly to tell the public of some of the good things they may gain by knowing Christian Science for themselves.—*Correspondence.*

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Long Beach, Cal.

Clarence W. Chadwick, who lectured on Christian Science in the edifice of First Church of Christ, Scientist, was introduced as follows by Charles Lynd Cowan:—

Your presence here tonight very clearly indicates at least one thing; namely, that here, as elsewhere, all over the civilized world, thinking people are desirous of learning, yes, are almost insisting upon knowing, more about this great subject of Christian Science. With a vivid recollection of my own beautiful healing, I, like thousands of others similarly situated, have taken up the study and practise of this religion of truth and love with a heart filled with gratitude toward Mrs. Eddy for having given her discovery to the world. It is gratifying to observe that not only the followers of Mrs. Eddy, but a vast number of others who are not now so well informed upon this subject, are not neglectful of opportunities to learn more of this new-old religion, this teaching that Christ Jesus taught.—*Correspondence.*

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Nelson, British Columbia

The Christian Science church was filled to its capacity when Clarence C. Eaton delivered a lecture on Christian Science. William Irvine, in introducing the speaker, said in part:—

While not a member of the Christian Science church myself, yet I beg leave to state that some of my warmest friends and many of our most esteemed citizens are affiliated in its work. From close observation one must concede that the work since its organization has prospered wonderfully, for since Mrs. Eddy discovered and founded this movement in the year 1866, it has spread and been established almost universally. The tenets of the Christian Science church, we are informed, are those of love and truth, founded upon the teachings of our Lord and Saviour Jesus Christ; the seeking to do good and to spread that good to others, making the work one of love and progress; the overcoming of sorrow, the healing of the sick, and the destruction of sin, thus uplifting one's fellow man. And there glows a fire upon the altar of innumerable hearts of those who have been benefited through their efforts, that being a proof that the members do not and have not lived for self alone, but that they have bordered the path of life with kind deeds and flowers of love.

The Daily News.

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Manchester, England

A large audience assembled in the Manchester Town Hall to hear a lecture on Christian Science by William D. McCrackan, M.A.

William Royle, the chairman, said Christian Science was of world-wide interest because it was proving itself a practical religion, a religion that could be used in every department of human experience. He himself had applied it and had seen it applied in business matters, as well as in physical and mental conditions. He could tell any business men who were present that he had seen it applied to the sick business, and there were businesses just as sick as the body could be; and he had seen those businesses healed just as much as he had seen the sick body healed. He had seen the maimed limb put straight, hearing restored to the deaf, and sight to the partially blind; he had also known many instances where men had been released from chronic vicious habits. These lectures, and the free literature distributed at them, were provided in gratitude by those who had found salvation through Christian Science from sin, sickness, and disease. Much misunderstanding existed as to what Christian Science was and what it taught, which accounted in great measure for the opposition to it and the reluctance of many to inquire into it for themselves.

The Manchester Courier.

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Lectures to be Delivered

Amsterdam, Holland.—Bicknell Young, Great Hall of the Free Congregation (Vrye Gemeente), 8 p.m., March 12.

Bay City, Texas.—Virgil O. Strickler, Grand Opera House, Feb. 17.

Bowie, Texas.—Virgil O. Strickler, Bowie Opera House, 8 p.m., Feb. 23.

Chicago, Ill. (Fourth Church).—Col. William E. Fell, Church Edifice, Harvard avenue, corner 67th street, 8 p.m., Feb. 26 and 27.

Columbus, Ohio.—Clarence W. Chadwick, Memorial Hall, 3 p.m., Feb. 22.

Lancaster, Pa.—Prof. Hermann S. Hering, Colonial Theater, 3 p.m., Feb. 22.

Long Beach, Cal.—Bliss Knapp, Church Edifice, 440 Elm avenue, 8 p.m., Feb. 24.

Los Angeles, Cal. (Second Church).—Bliss Knapp, The Auditorium, Theater Beautiful, corner Fifth and Olive streets, 8 p.m., Feb. 20; Second Church Edifice, 948 West Adams street, 8 p.m., Feb. 21.

New Orleans, La. (First Church).—William R. Rathvon, Athenæum, corner St. Charles avenue and Clio street, 8 p.m., Feb. 26.

New York, N. Y. (Second Church).—Prof. Hermann S. Hering, Church Edifice, Central Park West and 68th street, 8 p.m., Feb. 23.

Oroville, Cal.—Francis J. Fluno, M.D., Gardella Theater, 3 p.m., Feb. 22.

Ottawa, Kan.—Virgil O. Strickler, Feb. 27.

Roslindale, Mass. (auspices The Mother Church).—Judge Clifford P. Smith, Methodist Episcopal Church, Ashland and Sheldon streets, 3:30 p.m., Feb. 15.

Santa Ana, Cal.—Bliss Knapp, Grand Opera House, 8 p.m., Feb. 26.

Shreveport, La.—Virgil O. Strickler, City Hall Auditorium, 8 p.m., Feb. 21.

Titusville, Pa.—Clarence W. Chadwick, Women's Club Building, 8 p.m., Feb. 24.

Wichita Falls, Texas.—Virgil O. Strickler, Opera House, 3:30 p.m., Feb. 22.

Winfield, Kan.—Virgil O. Strickler, Grand Opera House, 8 p.m., Feb. 26.

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Testimonies of Healing

It is with a heart full of thankfulness to God that I give my testimony of healing, through the aid of Christian Science, of what threatened to be total loss of sight. For quite twenty years I had held responsible positions which entailed much mental strain. I was the matron of a London hospital for ten years, and later held a similar position in a large public institution where the responsibility was equally great. In consequence I broke down completely in health, and one of the troubles which came to me was loss of sight in the left eye, through a complication of disorders followed by a cataract. I had the very best medical aid in London, and was advised not to undergo an operation for the removal of the cataract, but to be content with the sight of one eye.

In course of time the right eye grew weaker and weaker, and great pain came when I read or worked at my books. Time after time I consulted one of the best oculists in London, asking him to give me stronger spectacles (I had worn glasses for short sight all my life), but he said it was useless; and one day, after examining my eyes in a dark room, he told me very kindly that I must not expect to get better, for as time passed I would in all probability lose my sight entirely. He advised me to try to learn things which would amuse me when I could not see; in other words, to learn how to be blind. I did what he advised; I gave up all reading and all unnecessary writing, for I found both were straining my eyes. I learned to knit and to do certain kinds of work with my eyes shut, went about in the dark, and soon found that I could feel my way easily to places I knew. This continued for some years, and eventually I resigned my appointment to go to my friends and family in the North of England, with the thought in my heart that I might see them before my sight failed entirely.

One day, while visiting some friends, I heard Christian Science spoken of disparagingly, and also heard that a gentleman whom I knew a little had defended the work of the Christian Scientists, saying that his wife had been wonderfully healed of certain ailments of long standing by a Christian Science practitioner. This attracted my attention; and when I met the lady herself the same week, I asked her if it were true, and if so to tell me what Christian Science was, as I knew nothing about it. Later, she introduced me to a practitioner, and from that day I date the beginning of my recovery. The practitioner read to me from the text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, and then loaned it to me for a fortnight, saying that I was to read it. I replied that I was not able to read, my eyes being so weak. She then said that I could read this book and it would do my sight no harm.

Doubting this statement very much, I took the book and tried to read it day by day. I found that what she had said was true; I did not suffer from the reading as I had done before, and after two weeks I knew that this was the religion I had been seeking all my life. I asked to have treatment for my eyes, and received it from the same practitioner. After her second treatment I lost the sense of fear when crossing the roads, and my eyes lost all sense of the burning pain. I have entirely given up the use of glasses, except occasionally to see things at a distance, and I use them in church to read the hymns, but that is all. The recovery has been slow, and it is not yet quite perfect, but I live day by day knowing that man's sight is perfect, and each day anticipate that I may be able to prove it fully. In addition to this, I have received blessings too numerous to mention. My health, which was not good, is now splendid; I can walk for miles and not feel tired. I can read without any fatigue. But what is much more than all this is the spiritual help which has been given me, the understanding of the allness and ever-presence of God.

I can truthfully say that I never was so happy in my life, I am so sure of the love of God for me and for all. The teaching of Christian Science, and the daily effort to put in practise what I learn, has done this, though as yet I am only a beginner; but my gratitude and thankfulness for all these great blessings make me long for the opportunity to be a help, even in the smallest degree, to others who are situated as I was.

LOUISA C. EAST, Newcastle-upon-Tyne, England.

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In February, 1912, I entered a Christian Science practitioner's office in a confused, nervous state. I knew nothing of this teaching, but was anxious to try anything to get relief from a distressing physical condition which also affected me mentally. I had undergone two operations for the removal of several very large tumors. I also had a severe stomach and liver trouble and lived on a light diet; but after treatment was given me by the practitioner I went away much at ease, and afterward ate heartily without any ill effect. To my great surprise the ailment had disappeared in one treatment, and there was no return. I was also cured of a severe lung trouble by one treatment, and later had yet another beautiful demonstration of the power of Truth by knowing and declaring the allness of God.

MRS. JEAN E. HARDY, Chicago, Ill.

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It is with a deep sense of gratitude that I write of what Christian Science has done for me. Three years ago I was prostrated with what my doctor called locomotor ataxia. I had the best physicians, but continued to fail. After trying to help me for several months, they advised me to go to a hospital. I did so, and had a good doctor and a trained nurse, who did all they could for me, but there was no relief. I remained there for one year; then the doctor told me that my case was hopeless, that he could do nothing for me.

I was taken home a physical wreck, and my wife sent for three of the best doctors she could hear of, one at a time. They examined me, and all agreed that there was no hope for me; and they also told my wife that I had only a short time to live. I was helpless. I could not walk, dress or undress myself, but I thought that if I could get out in the country, away from the noise of the city, I would like it; so they took me to Laverne, near Mill Valley. The change agreed with me for a while, but I soon became worse again, so that my son got frightened. He told a neighbor how I was, and the kind lady came in and helped my wife to rub and chafe my limbs. I was groaning with pain, and she asked why we did not try Christian Science. I did not believe in it, but I was in such pain that I told her I was willing to try it, so she said she would telephone for a practitioner. It was then nine o'clock at night, and I told the neighbor that I disliked to call a lady out at night; but she said she would come, and she did. I thank God that she did, for I know that my life was saved by her coming.

The Scientist was soon sitting by my bedside, and although I had no faith, I asked her what was expected of me. She replied, after she learned that I had sent for her voluntarily, "I expect nothing from you until you are healed, when I will tell you what to do." Thereupon she read from a book which I supposed to be the Bible, and talked a little, but I

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was in such pain that I did not sense what she read. She next sat a few moments in silent prayer, and I tried to keep from moaning, but was suffering so much that I must have failed. I will never forget how I felt when she said it was getting late, and that she would go, as I needed a good rest. I think I must have shown how little I expected to rest, for she said very emphatically, "You are going to have a good night's rest." I asked if she really thought so, and she said, "I know it." I said, "I hope so." Then bidding me good night, she said she would come the next day, when I would be in a better condition to understand. She went home, and I fell asleep and slept all night.

The next morning, when I awoke, I could hardly realize that I had slept all night and that I had no pain at all. It should be remembered that for three years I had had continuous pain, no relief at any time,—and can any one wonder at my gratitude to the practitioner, and to Christian Science and all connected with it? In the two months following that night I had no pain to speak of. I could walk, dress myself; in fact, I was nearly well. My friends and acquaintances said it was wonderful, and I could hardly realize it myself. I found the next day that the book from which the practitioner read was "Science and Health with Key to the Scriptures," and it is truly a key to the Scriptures, for it has unlocked the Bible for me. I used to read the Bible, but I did not understand it. I used to pray, but I did not know how to pray; now I am not only searching for, but I am finding, the light every day more and more. I shall try to do good the rest of my days to offset the errors of the past. I thank God daily for what Christian Science has done for me and others, for I know that all can be healed as I have been through Christ, Truth.

I wish to add that my healing is permanent. It has now been over a year since I called for help in Christian Science, and at that time I was helpless. Since then I have been able to attend to my business myself, going from Mill Valley to San Francisco almost daily, also to Stockton, Sacramento, and other places; indeed, wherever business called me. I have gained greatly in weight and am feeling fine. I am more interested in Christian Science every day, and so grateful for my healing that I want the whole world to know of it, as I feel that in this way other sufferers may be led to inquire into the subject of Christian Science. I knew that if they do, the blessing received will make them as happy as it has me. I cannot express how grateful I feel to God for Christian Science and for the good it has brought to me and to my family; and if I can in any way in the future say or do anything to help the good cause onward, it will be a great pleasure to do so.—C. H. Raymond, Laverne, Cal.

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I wish to witness to the help which Christian Science has brought me. I was cured of an abnormal growth, from which I had suffered for seven years, also of fever and headache. A short time ago the words of our Leader, "Divine Love always has met and always will meet every human need" (Science and Health, p. 494), were made very plain to me. I retired at night feeling as well as usual, but about two hours later I awoke with a high fever and was in great pain, so that I could not even make a light. I vomited frequently, continuing to do so all night, and when dawn came I was startled to find I had been vomiting blood. I was entirely alone, and when my servant-boy came at about seven o'clock, he was so frightened that he ran for two native women, and they sent for a doctor; but I refused to take any medicine. I have a Christian Science friend at Huigra, one hundred and fifty miles from here, to whom I sent a message asking for help, and as soon as the message was received I was healed; the pain left, the vomiting ceased, and I went to sleep. By four o'clock in the afternoon I was up, and the boy and the two women were surprised to see me about as if nothing had happened. Truly it was nothing to God's idea, as had been proved with the help of my friend.

I am thankful to God for Christian Science, and grateful to Mrs. Eddy for showing us the way out of human ills.

Mrs. R. H. Hunter, Latacunga, Ecuador, South America.

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About two years ago I fell a victim to an automobile accident. I was so severely injured that I was unable to walk or use my right arm, so I was taken to a near-by house, where a physician was called. My legs were so badly swollen that the physician said he could not determine the exact condition for a day or two. After being bandaged I was taken to my home; but I had to be carried into the house. My sister, the only member of the household who is a Christian Scientist, aided me by declaring the allness of God, and about one hour thereafter there was heard a report which indicated that the bone in the leg had gone back into its place. The next morning the swelling was considerably less and the fever was gone. Christian Science treatment was continued, and at noon another report was heard; this time the bone in my right arm went back into place. In the short space of one week I was able to walk, and also to use my arm.

On another occasion, early one evening, something flew into my eye and seemed to lodge in the pupil. I tried to remove it, but to no avail. The eye soon became inflamed and caused me much pain and discomfort. I then called upon my sister for aid and was instantly relieved. I have also been healed instantly and permanently of many ills, such as sore throat and a rheumatic affection.

For my many healings in Christian Science I am indeed grateful, but words are inadequate to express my gratitude for the understanding that God is All-in-all, which has come to me and to several members of our household.

Hattie L. Becker, Detroit, Mich.

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In January, 1912, I was taken ill with what seemed at first a very severe attack of stomach trouble. I could retain no food and was in very great pain. After some weeks of suffering I consulted my physician, who is very eminent, and after treating me for two months or more without any change for the better, he sent me to a stomach specialist, who took a test, prescribed for me, and put me under the care of my physician again. After washing out the stomach several times, my doctor told me that owing to the catarrhal condition it would be necessary to do this daily, so the daily washing was continued for three months, but I got no relief, neither was there any abatement of the mucus. Early in July I had a slight hemorrhage of the stomach, and on the twentieth I became very ill, the attack terminating in a most severe hemorrhage. This left me very weak and in great pain. I telephoned to my doctor's office, and as he had gone abroad I spoke to his assistant, who told me I had no time to lose, for my condition was serious, and that I must go to a hospital at once. He also said I would have to remain there at least three weeks, perhaps much longer; that a hemorrhage of this kind was always an indication of a very grave condition. This statement was verified by another physician, a friend of the family, on Saturday, and I told the doctor that I would think it over until the following Monday.

As I was lying in bed, suffering intense pain and thinking of the eight months that I had been under the care of eminent physicians with no relief, knowing that I was growing thinner

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and weaker and that I could not survive much longer under these conditions, I concluded to try Christian Science. We found the name of a practitioner in the *Journal*, one who lived in the immediate vicinity, and who called soon after we had telephoned. I told him of my severe illness, but added that if it was necessary for the patient to believe that Christian Science would heal, there would be no use in treating me, as I could not believe it. He then said the fact that a patient calls for a Christian Science practitioner when all material means have failed, is generally found sufficient. I was living at the time on an invalid's diet, and I asked the practitioner if I should step right out on the promises and eat anything I wanted. He told me to do just as I felt inclined; that food would not hurt me, but that if I feared it would do so, the fear might occasion bad results. Thereupon he read to me from the seventeenth chapter of John, and called my attention to the preceding chapters, in which Jesus dwelt at length upon his relation to God, and the relation of others to God and to himself, and he also explained the application of this to each one individually.

I read the chapters mentioned, also in Mrs. Eddy's writings as advised, and I then began to see the real spiritual man in God's likeness, free from sickness, sin, and error. I had treatment every day that week except Wednesday, when I attended the testimony meeting. On Friday night the practitioner asked me if I had partaken of any ordinary food, and on learning that I had not, he asked me why I did not try to eat something. I said I would, and that night I did so, without any serious results. From that time I have continued to eat whatever I like without any ill effects, and I have been gaining steadily. Within a few days after calling for Christian Science help I was healed.

As my physician had returned to the city, I felt it my duty to call on him personally to inform him of my state of health, and while waiting to see him I prepared myself for the ordeal through silent prayer, realizing that man is spiritual. When he came in, he inquired solicitously for me and was surprised when I told him that I had fully recovered. He turned on all the lights, and then he and the nurse both smilingly said, "You certainly look very much better than when we last saw you." I told them all the details of my restoration to health through Christian Science, and instead of ridiculing it as I had at first feared, the doctor said he was delighted to learn that I was well, and added that he had the greatest respect for Christian Scientists.

This healing is a great joy, for which I am truly thankful to God, also grateful to our dear Leader, Mrs. Eddy. But my greatest joy is that through all this I have found the truth; that my real being is not material, but spiritual, the reflection of God; and that therefore I am not subject to sin, sickness, and death, for they are not of Him.

KATHRYN M. MAYER, New York, N. Y.

I send this testimony with gratitude for the many blessings received in Christian Science. Several years ago I was stricken with what the doctors pronounced a nervous breakdown, and was told that I would not be able to do anything for a long time. I was sent away from home because it was thought that a change would do me a great deal of good, but I did not realize much benefit from that course. Nevertheless, I started to work again, though I did not feel as if I ought. I went on in that state for three and a half years, when I had to give up again, and was under the care of three doctors and took medicine for eighteen months, but did not improve at all.

While in a very confused and troubled state, not knowing where to turn for help, my wife met a dear friend, and in conversation about me she was told that my need was a better understanding of God, which could be gained by the study of Christian Science. A copy of the *Christian Science Sentinel* was given me; but although I found it good and helpful to read, I could not realize any benefit in the way of bodily healing until I sought the aid of a practitioner, when improvement began. Though I gained slowly at first, after a while I saw the error that was keeping me back; then I felt able to seek work again. I had been in a state of ill health so long that the firm for which I had been working did not at first think I would be able to do anything; so a friend gave me some work, and for this I was very thankful. Although it was an inferior position to what I had formerly held, I was glad to try anything. I then began to see that it was fear which had stood in the way of my getting on at the old place, but I realized that nothing could stand between me and my right work. I went to the old firm and got a place temporarily, and from that time I have remained there, soon getting back to my old work.

At the time of my breakdown my eyesight began to fail, but it has since slowly but steadily improved. I can now see to read for any length of time. I am able to and do overcome many difficulties in every-day life. A short time ago I had an attack of rheumatism, but with help from the same practitioner this was overcome, and I am now able to do even better work than I could before.

My heart overflows with gratitude to our dear Leader for bringing again to humanity, through "Science and Health with Key to the Scriptures," the truth which Jesus taught. I am specially grateful for the happiness that Christian Science has brought to my family and home.

JOHN PEPPER, Stoke-on-Trent, England.

I can fully attest the facts as set forth in my husband's testimony. I am truly grateful to God for the happiness that Christian Science has brought to our home in many times of trouble.

MRS. J. PEPPER, Stoke-on-Trent, England.

It is with sincere gratitude that I give my testimony to the wondrous power of divine Truth as revealed through Christian Science, hoping by a life of love to show my gratitude, so many have been the blessings received during the four years I have been studying its teachings. One by one old ills have dropped away, their falsity being laid bare in the light of Truth. Love's healing and protection, as demonstrated in every need, drive out fear and fill one's consciousness with confidence and peace. It was gradually that I came to understand this truth, as only by growth can we learn to lean entirely on God for everything.

I am thankful to Christian Science for teaching us how to overcome the greatest difficulties, for healing, supply, guidance, and all. We need turn nowhere else. The Bible has been made plainer than ever before, and I now realize that I never lived as I should until this great truth came to me. I take great pleasure in reading the Bible daily, and also "Science and Health with Key to the Scriptures" by our dear Leader, Mrs. Eddy. I thank God for the many blessings that have come to me.—AMANDA C. KOCH, Champaign, Ill.

St. Paul says, "The law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death." Christian Science has enabled me to prove the truth of these words. It is now eight years since I began to study Science

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and Health. At that time I was very delicate and a great sufferer from rheumatism, the pain at times being so acute that I had to have hypodermic injections. I tried baths, electricity, massage, and every material remedy, but nothing gave me any permanent relief. After a very severe course of treatment in California, I saw a specialist in London, who told me my heart was so weak that it was not safe for me to try any more of these remedies, and advised me to make up my mind to bear the rheumatism, as there was really no cure for it. Shortly after this I bought a copy of "Science and Health with Key to the Scriptures" by Mrs. Eddy. I was deeply interested, and absolutely convinced of the truth of its teaching, and after about three months' study of the book I was healed of the rheumatism.

About a year before coming into Christian Science I had also suffered from an internal complaint, and after a consultation with two specialists in London I was advised to undergo an operation, to which I consented; but when under the anesthetic it was found impossible to proceed, as the condition was too bad. Therefore instructions were given for me to be kept on a very low diet, just enough to keep me alive. After three months of this diet and rigorous medical treatment, I was pronounced well, but at the same time the doctor informed me that I would always be liable to a return of the trouble, when a repetition of the course I have described would have to be resorted to.

The illness did return, but at the time I was staying with a Christian Science practitioner, and although considerably alarmed by the recollection of the doctor's forebodings, especially regarding food, I decided to rely entirely upon Christian Science. The practitioner told me that the medical law of prohibition in regard to certain articles of food must be broken, and that I was free to take whatsoever I desired. The way in which this was spoken conveyed such understanding of the powerlessness of any asserted law but the law of God, that my fear was there and then destroyed, and I have never been troubled with any such conditions since. I eat anything without the slightest fear.

For this freedom from the bondage of belief in the supposed laws of *materia medica* I am indeed thankful, but find it impossible to express in words the gratitude I feel for this new understanding of God, and man in His image, which Christian Science has brought to my consciousness.

ELEANOR C. CHARLESWORTH, Manchester, England.

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I am impelled to write to tell others how grateful I am for my healing in Christian Science, which I consider a great manifestation of the power of God. I was relieved of pain and suffering, with all the indications of quinsy sore throat, in a comparatively short time; but I have a still higher, deeper sense and evidence of the unfolding of the law of divine Love in my home and business problems, which are being adjusted and worked out to the mutual advantage of all concerned. I am also sincerely thankful for the faithful work done for me in what seemed a serious difficulty. To me it was a positive evidence that Truth never fails us.

CHARLES G. FRITZ, East Orange, N. J.

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O thou eternal One! whose presence bright
All space doth occupy, all motion guide,
Unchangeable through time's devastating blight,
Thou only God—there is no God beside.
Being above all beings! Mighty One!
Whom none can comprehend and none explore,
Who fill'st existence with Thyself alone.

GABRIEL ROMANOWITCH DERZHAVIN.

From Our Exchanges

[*The Watchman-Examiner*]

More than one man who reads these lines will recall the day when there first came full and clear into his heart the consciousness that he was a Christian. It was literally the beginning of a new life, a new creation in Christ Jesus. The old things had passed away, and all things became relations. The aims, motives, purposes, aspirations, spirit, everything, was of a higher order, and included everything that could glorify God and benefit humanity. In those fresh experiences of the new life how clear was the purpose to do everything in our power for the salvation of our fellows! It was an exalted joy to think that we might pray and labor for the redemption of "every creature," from those who were nearest us in the home circle to those who were farthest off among the ignorant and degraded of Asia and Africa.

It did not occur to us then that there was anything burdensome in the golden rule. To our newly anointed apprehension it seemed the very essence of divine wisdom. To esteem others as better than ourselves and to count all men as our brothers was the refinement of true Christian courtesy. How we wanted to make the very utmost of ourselves for God, and to do the very utmost for others, that they might be as blessed as we were! Every faculty within us was to be developed by education and practise, and every opportunity without was to be improved to highest fruitfulness. How we repeated that inspired and inspiring injunction, "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God"! We felt ourselves set apart for the recovery of the world, in all its concerns of every sort, to truth and holiness. And so we were.

But what has all this to do with business? Much, every way. Can the boy, with his high and generous glow of devotion, now grown to the man of principle and place and power in the world, shut out his business life from his religious life, and thus exclude Christ from those very things that dominate and control himself, when he had so joyously vowed that Christ should control him and everything he had? Verily, that must not be. Is the Christian man less a missionary, under appointment by Christ, because he is in service in America as a merchant or manufacturer or railroad manager or mine operator, than as a preacher or teacher or physician at a station in India or on the Congo? Is there one law for one class of Christian workers and another for the others?

[Prof. A. B. Bassett in *The Hartford Seminary Record*]

The Master was full of grace and truth. He had a message old and new for men. His teachings were saving truth. To heed his sayings was to build upon a rock; to slight them was to build upon the sand. But even when silent he still blessed. Compassion, love, strength, dwelt in him. He was full of grace. Men felt it, were braced and lifted by it. His love and power overflowed in miraculous deeds of mercy and relief, symbolic of God's constant, world-wide help and healing. He speaks of these two forces in the same terms: "Ye shall know the truth, and the truth shall make you free;" "If the Son . . . make you free, ye shall be free indeed."

[*The Christian Register*]

What an answer that was in the great debate when the crisis came between the old and the new! "Why do thy disciples transgress the tradition of the elders?" they demanded. "Why do ye also transgress the commandment of God by your tradition?" he rejoined. Never was there more skilful parry, more fatal thrust. That reply went to the heart of

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the issue. It carried the appeal from authority of antiquity to authority of truth, from authority badly informed to authority well informed, from what men once thought God said to what men then thought God was saying, from a departed God to a living God.

It sounds presumptuous for any one to claim this right for himself. To do so is to shoulder a heavy responsibility. But to all men, in whatever communion, who are casting aside every weight in order that with unimpeded strength they may press forward toward the high calling of God, this right belongs and this responsibility appeals. They are entitled to all the inspiration of all high example. And no high calling of God is more truly of Christ Jesus than that which confides in his present leading and accepts as sacred every fresh impress of his grace.

[*The Christian World*]

We are never, at any moment of our lives, the victims of a mere necessity. Upon each event, as it follows, our personality can play. We can create it, as it were, after our own image. Let the image be a pure one, illumined, strengthened by faith and love, and it shall be, amid the crude elements of the outward, as the philosopher's stone, which turns the iron into gold. What is coming in the immediate succession of the years? Many sincere men take a pessimistic view. They foresee a slump in religion and morals as inevitable as the slump in trade, and perhaps with less chance of recovery. Certainly the times are difficult and some of the omens menacing. What, for instance, are our youth thinking about? We look into the eyes of so many to find there no reflex of "the vision splendid." Are materialism and skepticism, the struggle for existence, the lust of luxury and pleasure, to bring us, if we are not there already, to the decadent Roman world?

[*The Universalist Leader*]

The story is that Jesus, walking by the sea of Galilee, saw two brethren who were fishermen; he called them to come with him, and in that companionship those two humble fishermen became shapers of the world's life through all succeeding generations. What happened to them? In the brief time of that companionship, and with their matured minds, there could have been little of what we call education, certainly not enough to account for the results which followed. It is not too much to believe that there was some unique transfer of life and power through this companionship, a transfer which translated those men into a new world. Through the succeeding years and centuries other lives have come into spiritual companionship with Jesus, and have been transformed far beyond any accounting for by the ordinary processes of development.

[*The Advance*]

There is no one way in which God certifies the coming advent of the new era. In some way that they knew in their souls to be true, brave men received—yes, and they still receive—messages from God. God still speaks to men, and in different ways, imparting His truth to successive generations. Whenever His prophets have wisdom to understand, rightly to interpret, and fearlessly to proclaim the truth, and the people have grace and strength to hear and heed, history begins a new chapter.

[*Zion's Herald*]

The humblest helper of Jesus Christ, if he gives what he finds it within his power to give of strength and time and money, and gives it honestly and earnestly, should have the assurance that his efforts have helped the kingdom. Be they ever so insignificant, they have helped, and he should take courage and press forward.

Special Announcements

From the Publisher of Mrs. Eddy's Works

THE CHRISTIAN SCIENCE TEXT-BOOK, "SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES."—For styles of bindings and prices see back cover of this periodical.

"THE FIRST CHURCH OF CHRIST, SCIENTIST, AND MISCELLANY."—A volume of the later writings of Mrs. Eddy, compiled from the files of *The Christian Science Journal* and *Sentinel*, together with historical matter pertaining thereto, as selected by her, is now on sale, and orders will be received by the publisher. Prices as follows: Cloth, single copy $2.25; six or more copies to one address, each $2.00. Morocco or pocket edition, single copy $4.00; six or more copies to one address, each $3.75. Orders for six or more copies to one address may include the two styles of bindings at the quantity prices.

In response to many requests, the "CHURCH MANUAL," heretofore published only in the cloth binding, is to be issued in a "pocket edition," size 4 x 5¾ inches, morocco, limp, round corners, gilt edges, Oxford India Bible paper. Prices of this special edition: Single copy $2.00; six or more to one address, each $1.75. This book is now ready for delivery.

Orders for the books named above and the other works by Mrs. Eddy should be addressed to ALLISON V. STEWART, Falmouth and St. Paul Streets, Boston, Mass.

From the Editor

All manuscripts submitted for publication in the *Sentinel*, *Journal*, and *Herold*, whether articles, poems, or testimonies, and all correspondence relating thereto, should be addressed to the EDITOR, and not to individuals.

From the Society

The lecture entitled "Christian Science: The Gospel of the Kingdom," by Judge Clifford P. Smith, has been translated into French ("La Science Chrétienne: C'est l'Evangile du Royaume"), and is now published and ready for distribution.

The more recent translations into Dutch, German, Norwegian, and Swedish pamphlets are listed as follows:—

Dutch: "De Goddelijke Natuur" ("The Divine Nature"). Thirty-six pages.

German: "Die Christliche Wissenschaft: Die Wiedergeburt" ("Christian Science: The New Birth"). A lecture by Bicknell Young. Thirty-six pages.

Norwegian: "Den guddommelige natur" ("The Divine Nature"). Thirty-six pages.

Swedish: "Det Godas Försyn" ("The Providence of Good"). Seven articles, thirty-six pages.

From the Clerk of The Mother Church

CHURCH TENETS.—The tenets of The First Church of Christ, Scientist,—The Mother Church,—printed on folded sheet for use of the branch Churches of Christ, Scientist, with space for the names of the churches and their by-laws, can be had at seventy-five cents a hundred. Orders will not be taken for less than one hundred, and postage stamps should not be sent in payment.

Correspondence relative to the tenets or to membership with The Mother Church, should be sent to J. V. DITTEMORE, Clerk, 105 Falmouth Street, Boston, Mass.

From the Church Treasurer

The annual per capita tax of members of The Mother Church is due June 1, but may be paid at any time during the year. The per capita tax of members uniting in November is reckoned from the preceding June, this being the beginning of the church year. Unless otherwise directed by the sender, the full amount of each remittance will be credited for the current year.

Please remit by postal or express money order, bank draft, or check. Currency should be sent by registered letter only.

Please advise promptly of any change in name or address.

Send all per capita taxes and contributions to ADAM H. DICKEY, Treasurer, 103 Falmouth Street, Boston, Mass.

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The Christian Science Journal

Published Monthly

Founded April, 1883, by Mary Baker Eddy, Discoverer and Founder of Christian Science, and author of the Christian Science Text-book, "Science and Health with Key to the Scriptures."

This monthly magazine is the official organ of The First Church of Christ, Scientist, in Boston, Mass. In addition to articles, lectures, and testimonies not published elsewhere, it contains a complete list of Christian Science practitioners, and a directory of Christian Science Churches, Societies, and Reading Rooms.

SUBSCRIPTION PRICE, PAYABLE IN ADVANCE, POSTPAID: For the United States, Mexico, and Cuba, single copy, one year, $2; six months, $1.20. For Canada add 25 cents for postage. SALE PRICE: Single copy, 20 cents. In all other countries add 65 cents postage for each annual subscription. SALE PRICE: Single copy, 25 cents.

BOUND VOLUMES: Current and past year, cloth, $2.50; half calf or half morocco, $3. On earlier volumes write for prices.

The Christian Science Monitor

Published Every Day, Except Sunday

A daily newspaper for the home. Adequate news service. The various departments of a modern newspaper. Unique home forum page. Entire page of editorials dealing with the vital topics of the day. Contributions for the columns of the MONITOR should be addressed, Managing Editor, THE CHRISTIAN SCIENCE MONITOR.

SUBSCRIPTION PRICE, PAYABLE IN ADVANCE, POSTPAID: For the United States (except in the Boston Postal District), Canada, Mexico, and Cuba, $5 a year, $3 for six months. In all other countries additional postage at the rate of $3 yearly is required. When delivered by carrier through a local news-dealer, 12 cents a week, payable to the news-dealer. In the Boston Postal District, by mail, $7.25 a year. Quantity rates will be furnished on application.

The Christian Science Quarterly

Published January, April, July, and October

Contains the Lesson-Sermons which are read at the Sunday services throughout the year in all the Christian Science churches. These Lessons, which present citations from the Bible and "Science and Health with Key to the Scriptures," are valuable for daily study.

TERMS OF SUBSCRIPTION AND SALE: In the United States, Canada, Mexico, and Cuba, 50 cents annually; single copy, 15 cents; fifty copies or more to one address, 12½ cents, each. In all other countries, 60 cents annually; single copy, 18 cents; fifty copies or more 15 cents, each.

Subscriptions not accepted for less than one year. Subscriptions begin with current quarter unless otherwise designated, and terminate with the last of the month named on wrapper.

Der Herold der Christian Science

Published Monthly

A magazine printed in German. It contains original and translated articles bearing upon Christian Science, testimonies of healing, also the Lesson-Sermons which are read at the Sunday services in all the Christian Science churches. Improved and enlarged in 1910.

SUBSCRIPTION PRICE, PAYABLE IN ADVANCE, POSTPAID: For the United States, Canada, Mexico, and Cuba, $1 a year, 60 cents for six months. In all other countries $1.25 a year, 75 cents for six months.

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Pamphlets

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CHRISTIAN SCIENCE VS. MENTAL SUGGESTION. By FREDERICK DIXON. Reprinted from the *Weekly Budget*, London, England.

CHRISTIAN SCIENCE VS. FINITE SENSE. By FRANCIS J. FLUNO, M.D.

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CHRISTIAN SCIENCE: THE SCIENCE OF SALVATION. By HERMANN S. HERING.

ANSWERS TO QUESTIONS CONCERNING CHRISTIAN SCIENCE. By EDWARD A. KIMBALL. Also printed in Dutch, German, and Norwegian.

CHRISTIAN SCIENCE: ITS ADVANTAGE TO MANKIND. By EDWARD A. KIMBALL. A London lecture. Also printed in French.

CHRISTIAN SCIENCE: MAN'S DOMINION OVER EVIL. By EDWARD A. KIMBALL. A Harvard University lecture.

CHRISTIAN SCIENCE: ITS DIVINE AUTHORITY. By BLISS KNAPP.

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THE HEALING OF CHRISTIAN SCIENCE IS SPIRITUAL AND SCIENTIFIC. By PROF. HERMANN S. HERING. Printed in German only.

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Miscellaneous

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CHRISTIAN SCIENCE SENTINEL

"What I say unto you I say unto all-WATCH" Jesus

Vol. XVI No. 25

Boston, February 21, 1914

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A·LADY·WITH·A·LAMP·SHALL·STAND·IN·THE·GREAT·HISTORY·OF·THE·LAND·

A·NOBLE·TYPE·OF·GOOD·HEROIC·WOMANHOOD·
Longfellow

THE·CHRISTIAN·SCIENCE·PUBLISHING·SOCIETY·
·FALMOUTH·AND·ST·PAUL·STREETS· ·BOSTON·MASS·U·S·A·

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Christian Science Sentinel

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Items of Interest

NATIONAL.

The rivers and harbors appropriation bill carries a grand total of forty-three million dollars for waterway improvements throughout the country. The bill, in addition to the large number of appropriations for continuing work already in progress in many states, provides for numerous new projects, chief among them being the New York harbor, for which thirteen million four hundred thousand dollars is provided as the maximum cost for developing the East river and removing Hell Gate and other ledges there that threaten navigation. It also provides for the purchase of the Chesapeake and Delaware canal between Chesapeake and Delaware bays, for one million three hundred thousand dollars, and its development and enlargement to accommodate ocean commerce, with seven million dollars' straight appropriation for improvement of the Mississippi from its mouth to Rock Island.

Only three states, Florida, Georgia, and South Carolina, may indulge in spring shooting of migratory birds this year, and that only for a part of the season. Before the end of the present month the ban will have been placed upon those states also, and then in the entire United States spring shooting of migratory birds will be forbidden. The new law went into effect in Maryland, Virginia, and North Carolina only a few days ago, and these were the last of the states that far north to apply it. The spring of the present year will be the first time since the country was settled by white men that birds have been permitted to go to their northern grounds without molestation.

A total of one hundred and six million dollars for the Appalachian and Atlantic regions, including New England and states to the south, is called for in the revised waterways bill introduced into the Senate by Senator Newlands of Nevada. For the first year after the passage of the bill, ten million dollars is to be appropriated for river conservation in the territory mentioned, this appropriation to be renewed annually for ten years. A million dollars is appropriated to be expended as provided in the Weeks Appalachian national forest act for fire protection and the prevention and extermination of insect pests. For the acquisition of forest lands by the national forest reservation commission as directed by the Weeks act, five million dollars is called for.

The Shackelford bill under which the federal government would distribute twenty-five million dollars for good roads among the various states, conditioned upon a dollar for dollar appropriation by each state, was passed by the House last week, by a vote of 282 to 42, and now awaits action by the Senate.

The recent legislation prohibiting the importation into the United States of wild-bird plumage for commercial purposes has given an impetus to the fight in other countries to save birds, especially in England, Germany, and Holland.

President Wilson has withdrawn from entry all the lands of the public domain which may be crossed by the conduit which San Francisco will build to bring its water-supply from the Hetch-Hetchy valley.

The United States Senate has passed the fortifications appropriation bill carrying $6,895,200 and increasing the House appropriations for artillery and ammunition by $2,000,000.

INTERNATIONAL.

An agreement between France and Germany is to be signed at an early date with regard to Asia Minor, according to report, by which France gives up to Germany her interest in the Bagdad railroad, promising to do everything necessary to link up this railroad with the system to the Black sea, conceded to France and Russia by Turkey. Furthermore, Germany will leave the construction of all railroads in Syria to France. The Bagdad railroad is to run under German auspices from Konia, in Asia Minor, to the Persian gulf.

The problem of the housing of the Paris population will shortly be in a fair way of solution. At a meeting of the cheap dwellings committee, an announcement was made to the effect that the municipality of Paris had borrowed twenty million francs from the national pensions office. Land had already been acquired costing nearly eleven million francs, on which eleven thousand lodgings will be erected at a cost of sixty-five million francs. It is computed that each lodging will house five people, and the building will, it is hoped, be ready for habitation by June, 1915.

The council of the Russian empire has adopted drastic clauses to the bill for the regulation of the sale of alcohol. The new clauses prohibit the sale of spirits in towns between eleven o'clock at night and nine o'clock in the morning, and after six o'clock in the evening in country districts. They prohibit entirely the sale of liquors in a number of public establishments, including government offices, refreshment rooms in theaters, concert halls, and moving-picture shows, and in public gardens.

The Swedish cabinet has resigned owing to a difference of opinion with the King as to the attitude taken by him in the speech he made to the peasants on the question of defenses. The cabinet's view is that the King has no right to anticipate any action on their part in a speech. The King has declined to accept this view, declaring that he cannot agree to the surrender of this constitutional right to address his people.

The crisis in regard to the naval scandal in Japan, as far as the Diet is concerned, is over. No serious results are expected. The government majority of forty-two, by which the vote of want of confidence was rejected, is regarded as security for the position of the cabinet.

The Japanese House of Representatives has adopted the budget which provides an appropriation of sixty-two million dollars spread over five years for the expansion of the navy.

The three smaller wireless stations on the north coast of Chile have recently been turned over to the government.

INDUSTRIAL AND COMMERCIAL.

The department of agriculture, in an Alaska agricultural bulletin recently issued, shows that approximately one hundred thousand square miles of the territory are suitable for farming, and that currants, strawberries, raspberries, and gooseberries are grown in large quantities. The mean annual temperature of Sitka is said to be about the same as that of Washington, D. C. Varieties of wheat, oats, rye, barley, potatoes, and many other vegetables, have matured every season since the department started its work at the two most northerly experiment stations. One of these is within seventy-five miles of the Arctic circle, another is in the interior, and two others are in the southeastern and southwestern parts. Chicken raising is also practicable in Alaska, and it has been proved that forage crops can be grown in the southwestern and central portions as well as vegetables.

Possibilities for the reclamation of sandy and semidesert lands by planting acacias, are considered so bright by the United States department of agriculture that it says that commercial cultivation in certain parts of the United States may become extremely profitable. Some species thrive where the rainfall is only three inches. These trees are also of considerable value for tannin and lumber. There are about four hundred and fifty species of acacias, three hundred of which are in Australia, while the others are scattered over the world, principally in Asia, Africa, and America. Australian acacias were introduced into California at about the same time as the eucalyptus, and have flourished there.

M. Duroquier, an electrician, declares he has reason to believe that wireless waves have been responsible for several recent catastrophes, notably the burning at sea of the Uranium liner Volturno, the Cardiff mine explosion, and the destruction of the French battleship Liberté at Toulon. He points out that the spot in the ocean where the Volturno caught fire was exactly in the zone of intersection of wireless waves from the Glacé bay and Paris, the Cardiff explosion at the intersection of those from the Paris and Clifden, and the Liberté, from the Paris and Bizerta stations. "It is absurd," was the reported comment of Prof. William Henry Eccles of University College, London, an eminent radio expert.

A bill designed to stop millions of dollars of waste in poultry and eggs and other farm products by establishing marketing departments in the agricultural colleges in the various states, has been introduced in Congress. "Each year there is produced in the United States more than one billion dollars' worth of poultry and eggs," said the author of the bill. "Of this amount 10 per cent is lost, 80 per cent additional deteriorates between the original point and the retailer and the consumer, and there is a waste altogether of four hundred million dollars. This is true of every product of the farm. This bill would provide for saving all this loss."

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Christian Science Sentinel

"What I say unto you, I say unto all—WATCH" Jesus

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True Conversion

CLARENCE W. CHADWICK

"TRUE conversion does not consist in being turned from one set of opinions to another, but in being turned from darkness unto light." The author of this quotation voiced no uncertain sentiment. He was evidently not in sympathy with the prevalent theory that the mere profession of belief in a certain creed and the uniting with a church constitute conversion. He knew that the thoughts and intents of the human heart must be reckoned with; that there must be a turning from the opinions of men to the spiritual knowing or understanding of God and His laws before true conversion can be experienced.

Turning from darkness to light involves practical repentance and radical reformation, both of which lie wholly within the realm of consciousness. Without a change of thought there is no repentance and no reformation. In the light of Christian Science this change of thought comprehends vastly more than many people imagine. Our revered Leader says (Science and Health, p. 272): "It is the spiritualization of thought and Christianization of daily life, in contrast with the results of the ghastly farce of material existence; it is chastity and purity, in contrast with the downward tendencies and earthward gravitation of sensualism and impurity, which really attest the divine origin and operation of Christian Science." It will thus be seen that it is not the voluntary or involuntary exchange of one human thought for another human thought, for this is not overcoming, and where there is no overcoming of evil with good there is no genuine repentance. Simply thinking and declaring that one is not sick when he feels that he is sick, is neither Christian nor scientific, because such a process involves no repentance or reformation, consequently no conversion. Trying to think and to declare that one is not a sinner when he knows that he is sinning, is still more erroneous, and if persisted in would be fatal to one's happiness and success.

Christian Science means vastly more than the forsaking of one human belief for another, else it would be powerless to prove its divine origin in healing disease and sin. A mere proselyte who outwardly turns away from one church to unite with another denomination, may experience no radical change of heart. He may even profess belief in Christian Science without any adequate grasp of the healing power of divine Love. Moreover, to discontinue the taking of medicine does not constitute one a Christian Scientist, and no outward observance or form will make him one. Reformation lies within human consciousness. How to purify finite consciousness is the problem confronting every would-be Christian. This alone leads to true conversion or redemption through Christ, Truth. Believing in the actuality of sickness and sin while trying to believe in the reality of their opposites, health and holiness, has signally failed to Christianize humanity.

No formulated creed or human doctrine has so separated the tares from the wheat as to enable the most devout of Christian believers to experience the Christ-healing. Some of these very people, though devout, sincere, and honest, have been educated to turn away from the ever-present healing Christ-idea to experimentation with all manner of human devices. When Christian Science assures them that the Christ-method is at their disposal and that omnipotent Love is awakening all mankind to turn from matter to Spirit, they are still unwilling to be converted. Ultimately, through sore travail and tribulation, they may be divinely driven to appeal to Christian Science and find help. It is then that they begin to distinguish between the human and the divine, and through spiritual enlightenment to put off the material and to put on the spiritual. In the language of Scripture they can now truthfully say, "Old things are passed away; behold, all things are become new."

Christian Science makes it unmistakably plain to the world that blind human belief, alias the thoughts of the human or mortal mind, must be replaced by spiritual understanding, alias the thoughts or ideas of the Mind of Christ. It is this normal and lawful exchange of current human thought for God's ideas that brings about true Christian conversion. It goes without saying that any thought which opposes the operation of God's law must eventually be relegated to the realm of unconsciousness as a constituent part of what is termed mental darkness. In this category are included all of the erroneous beliefs of the human mind which are not inspired of the one infinite Mind, otherwise the consciousness of good alone. The mental rejection or refusal to accept or to express such thoughts as are not predicated of God, good, opens the door of consciousness to receive the impressions of the one perfect divine Mind.

The tacit or audible admission of human thought upon the shallow pretext that one is obliged to accept the testimony of the physical senses, may effectually bar the entrance of spiritual or godlike thoughts into human consciousness. Many good people are fast awakening to this fact, and Christian Science stands ready to explain to them how to distinguish between right and wrong thought, and thereby to separate the tares from the wheat. This purely mental process applied in daily living makes true converts to the Christian religion. How one can profess belief in the saving efficacy of the Master's teachings and at the same time uphold and accept the evidence of the very senses which crucified and still crucify the Saviour, is anomalous to the Christian Scientist.

By way of illustration: These senses testify that a man is sick. A doctor, learned in the knowledge of good and evil, is called in to confirm such testimony. He not only confirms it, but frequently gives the malady a name the very mention of which strikes terror to the human heart; he then prescribes material remedies, which were neither employed nor recommended by the Saviour, and lays down rigid rules for the conduct of the patient. When the Saviour was called upon to heal such a case, instead of assenting to the material evidence before him, he immediately resorted to the operation of an unrecognized spiritual law, which wiped out all evidence of the malady, whether called physical or mental. The work performed was purely mental, though the very antipode of

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so-called mental suggestion. It was the hypnotic influence of the senses which suggested the presence of disease; it was the influence of the divine Mind which obliterated all such evidence. Which method ought to appeal to one who is truly converted to Jesus' teachings,—the blind acceptance of sense-testimony, which ignores the Christ-method of healing, or the intelligent rejection of such testimony, which results in health and happiness?

An honest analysis of this subject leads to the inevitable conclusion that no believer in the truthfulness of the gospel teachings is truly converted until he can prove in some degree the ever-present healing power of divine Love, acting independently of any material means. The refusal of Christian people to investigate the lost art of healing, as revealed to the world in Christian Science, is today the most lamentable fact of modern civilization. This art is the stone which the builders of a man-made theology have for centuries rejected, but which has been made the head stone of the corner in Christian Science. The great Teacher and demonstrator of Christian healing is saying to all mankind today as forcefully as two thousand years ago: "Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven." God speed the day when such childlike humility and love of the good shall so permeate the thought of all mankind that they will gladly welcome the approach of the saving Christ-idea, and find in divine Science that alone which can satisfy the higher cravings of the human heart!

Gratitude and Realization

LEWIS C. STRANG

It is self-evident that in order to perceive the presence of a condition one must become conscious of it; therefore in order to know that good is here, one must become conscious of the presence of good. For countless years, great possibilities for good in the way of fertility and productiveness of the soil were present in the arid sections of the far West. No one recognized this to be true, however, because of the absence of the moisture necessary to make this productiveness available; but today irrigation is literally making the desert to bud and "blossom as the rose."

We may well liken human consciousness to the arid desert. This consciousness holds within itself the God-given ability to know good as the reality and to bring forth an hundredfold of the blessed fruits of this knowing; but in too many instances the possibility of such desirable fruition is not recognized, because the factor is not present which makes the realization of good possible. Consciousness needs to be watered with ever-flowing gratitude in order that it may bud and blossom with joy, peace, and confidence.

It is only through appreciation of the good we have that we really know we have any good. A child upon whom toys and attention have been lavished his whole life, who has been receiving all and giving nothing in return, is apt to be selfish, discontented, continually seeking satisfaction and happiness in some new thing and never finding it. Not having been taught to appreciate the good he has, he does not know that he has any good. His material things bring him little or no happiness because his mental state prevents him from being cognizant of the reality and presence of good.

In Christian Science practise it is found that gratitude for the good one has is an essential factor in preparing thought to receive more good in the way of physical and mental healing. Respecting this Mrs. Eddy says, "If pride, superstition, or any error prevents the honest recognition of benefits received, this will be a hindrance to the recovery of the sick and the success of the student" (Science and Health, p. 372). The reason for this is clear. Gratitude is the evidence of appreciation, and appreciation is necessary in order to know that one has the good desired. Consequently, one has good, or good is real to one, just to the extent that he is grateful for good. The good which is real in one's thought must inevitably become real in life and experience; therefore to the extent that one is grateful for the good he has, one is healed of his belief in the reality of evil.

How can one be grateful? If not a sparrow falls to the ground without Love's knowing, if all the hairs of our head are numbered, if our heavenly Father does not disdain to take note of little things, surely we on our part should not feel that taking cognizance of these things is beneath us or too petty for us. In fact, life itself is but the multiplication of little things. So-called material living is the multiplication of little misconceptions, little mistakes, little false beliefs, and little sins. Spiritual living expresses the multiplication of gratitude, faith, confidence, and spiritual realization, based on habitual, persistent correction of moment to moment thinking and doing.

It is useless to try to be grateful for all the good we have, for love as an abstraction. There is no such thing as abstract good, any more than there is such a thing as an abstract God. The existence of God is either a concrete fact or it is nothing at all. We must begin to water our consciousness with gratitude and appreciation for some little thing, some human kindness which possibly we have become so accustomed to that we have hardly recognized it as having taken place,—for the friendly touch of the hand, the loving greeting, the little kindly act of a stranger. All these are matters of daily experience, in which we fail to find satisfaction and comfort because we fail to be grateful for them. These are, however, some of the evidences of ever-present good, and we fail to recognize God, good, as ever present because we do not appreciate the manifestations of good.

As the water in the desert softens the crust of the hard-baked soil, penetrating to where fruit-bearing seed is ready to pulsate into life at its invigorating touch, so gratitude breaks through the crust of materiality in human consciousness, finds there the seed within itself, the reflection of the divine, which breaks forth in human living with a miracle of glad experience, the evidence of the Mind "which was also in Christ Jesus," spiritual knowing, spiritual healing, spiritual living.

No Concessions to Error

J. CLIFFORD HARRISON

The directness of speech which characterizes the utterances of Christ Jesus is perhaps nowhere more beautifully set forth than in the Sermon on the Mount. The more this wonderful discourse is studied and analyzed in the light of the understanding gained through Christian Science, the more apparent is the simplicity and intense practicability of what the Master taught. Well-nigh every sentence is of deep significance, containing such a wealth of meaning that the inspiration and help gained from the careful consideration of each separate verse will amply repay our efforts. When we are beset by any sense of difficulty, the silent repetition of even one of these sacred sayings will both calm and strengthen us, while often its truth will uncover and destroy moral error and at the same time heal the resultant physical discord.

Above all, the Sermon on the Mount teaches us to be honest and pure in thought, desire, and purpose. Moreover, these injunctions of the Master bear as directly upon our

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present-day conditions as they did on those existing nineteen centuries ago, and the healing truth contained in them is just as operative today as it was then, if we will but avail ourselves of it by complying with the conditions. An instance of this may be illustrated. Jesus said: "Agree with thine adversary quickly, whiles thou art in the way with him; lest at any time . . . thou be cast into prison. Verily I say unto thee, Thou shalt by no means come out thence, till thou hast paid the uttermost farthing." The wisdom of these words was clearly shown to the writer by a recent experience which to him signified that we must not temporize.

On account of a corn on the foot it was difficult to walk with comfort, and various expedients which were tried only prolonged the struggle, until he saw the necessity of faithfully sticking to his task and making the demonstration complete. The act of temporizing in any way creates a false sense of security, which in turn fosters indolence, and in this case a lesson had to be learned before freedom was realized. After a while he was reminded by the sense of pain that there was work to be done, but again he yielded to circumstance, this time using material means for the removal of the excrescence. This brought no permanent relief, however, for the discordant condition seemed to increase rapidly, and with it a sense of physical suffering.

A Christian Science friend was then asked to give treatment, but the writer knew all the time that it was his own task. It was not exactly an honest appeal, and he did not realize any gain from the friend's faithful efforts. Early one Sunday morning, sleep having been broken by an acute sense of pain, comfort was sought in recalling past blessings, and a testimony of healing which had been heard in church was remembered, the key-note of which was gratitude for a "still small voice" that seemed to say, Be faithful; be faithful. Then the words of Jesus, quoted above, flashed into memory with a healing influence, and I asked myself: Have I been faithful? Have I agreed with my adversary? These two searching questions called forth a sorrowful negative. I immediately saw that a mistake had been made in temporizing, and when my mental home was purified and honesty of purpose restored, then, and not till then, I found relief. As the error was mentally corrected, the sense of pain vanished, and in a few days complete and permanent freedom was realized. Truly has our beloved Leader written, "The sharp experiences of belief . . . turn us like tired children to the arms of divine Love" (Science and Health, p. 322).

We cannot shelve our problems indefinitely; we must patiently work them out, and faithful work will bring its reward. If the small difficulties of daily experience are left to run their course, or if we allow error to suggest that our time is too fully occupied with work of greater importance, how can it be said of us, "Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things"? It is a subtle error which would tempt us to use the simple means at hand with the argument that it is easier. Temporary means will never solve a problem. If we have the smallest understanding of God as infinite good, and of man as His perfect, spiritual idea, governed only by divine Principle, is it not wise and best to apply this knowledge to destroy every sense of discord, without waiting for a greater difficulty to be overcome? If what appears to be a slight manifestation of error is allowed to remain in consciousness without challenge, the passive inaction will tend to produce the apathy which should always be guarded against.

It is imperative for us to agree with our adversary, but it makes a great difference whether we let Truth dictate the conditions or whether we comply with error's demands. The former course would be governed by the law of harmony, and would be agreement by destruction of the error; *i.e.*, the law of God, good, would destroy the sense of all that is unlike good. If, however, error is allowed to rule, to make conditions for our acceptance, we shall sooner or later have to learn how to exert man's God-given dominion in order that we may escape from the prison into which error has cast us, and from which we shall not be released until we have "paid the uttermost farthing;" in other words, until we have won forgiveness by humbly uprooting and destroying the falsity which has obscured our vision of the true, the real. St. Paul says that we are the sons of God, and yet it is believed by many that we are "the sport of circumstances." Such a phrase dishonors God, and we should blush to think of using it when we begin to understand God as infinite good, the only cause, man's divine Principle. But do we not unconsciously admit this falsity when we temporize with error? To temporize means to yield to circumstances. Our Leader says: "At all times and under all circumstances, overcome evil with good" (Science and Health, p. 571).

Let us then apply our knowledge of the laws of Truth, claim our freedom, and realize our immunity from the beliefs of sense. Let us never harbor the desire for material remedies, for it will be seen that such a desire admits the belief of their power to heal, and is therefore alien to the demands of Spirit, God. Let us be faithful to our ideals by striving honestly and patiently, and by being willing to learn how to overcome our difficulties in the Christ-way. These difficulties will then cease to be troubles, but instead will become stepping-stones to a greater and fuller knowledge of God's purpose for His child. God will never fail us, and we should gratefully remember Love's omnipresence, for in the words of the Persian poet,—

in every "Oh, my Father,"
Slumbers deep a "Here, my child."

✧

"I am with you alway"

ADAH M. JANDT

In Science and Health Mrs. Eddy says, "When the omnipotence of God is preached and His absoluteness is set forth, Christian sermons will heal the sick" (p. 345). That this is indeed true has been proved many times in Christian Science churches, and instances of healing during the services have often been related in our Wednesday evening meetings. I had a beautiful experience of the truth of this statement when attending The Mother Church in Boston one Sunday morning some time since. I had awakened with a sense of weakness and pain so intense that I began to fear I would be unable to attend the service; but I had come many miles in order to have this privilege, and determined not to admit for an instant that I could be kept from the blessing.

I was able to get to the church, but the pain seemed to increase until the time for the Lesson-Sermon. Then, although still suffering, I was able, through divine strength, to lift my thought and to hear most of the Lesson, when I was suddenly impressed by these words of Christ Jesus, which were being read from the Bible: "If thou canst believe, all things are possible to him that believeth." I said mentally, "Yes, I do believe that all things are possible to God, for I have had many proofs of His power." Then these words were read: "If I may but touch his garment, I shall be whole." And I said, "I have touched the hem of Christ's garment, for I have begun the study of Christian Science."

Immediately I began to feel a greater sense of freedom, and then, as I heard these words from Science and Health:

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"Spiritual strength wrestles and prevails through the understanding of God" (p. 567), I knew that I was perfectly healed through this inspired Christian sermon to which I had been listening. My gratitude was indeed great, not only for the freedom from pain, but for the added proof of God's nearness and the realization that His power and goodness are ever available to those who seek divine aid in the Christ-way.

✧

Every-day Overcoming

EUGÉNIE REEVES

THAT the promise "I will show thee what thou shalt do" may be proved true, has been demonstrated in a recent experience, which though in itself void of all romance, was fraught with meaning to me, and perchance it may be to others who are learning in Christian Science of the ceaseless availability of Truth.

My son was away on business and would not return for some hours, so I was alone on the farm. The thermometer registered seven degrees below zero and the snow was drifting. Looking out of doors, I noticed that the horses which had been free on the prairie, were pawing the snow in quest of the grass underneath, and thinking that possibly they had come home on account of the cold, I went out to put them in the stable. One of them fell down while running over a snow-drift, and there he remained, struggling. Going to him, I saw that one hind leg was caught in a grain drill over which the snow had drifted. The leg was cramped in the spokes of the wheel, and the hoof was held fast by the ironwork below. Fear took hold of me. What could I, a woman, do in such an emergency? Oh, for some one to pass by to whom I could call for help!

I started to go to the nearest house, half a mile away, but at every step I sank knee deep in the snow. Then I remembered that the people were away, and at the same moment recalled the promises contained in the ninety-first psalm; so with all the strength of my heart and mind I called aloud to God to help me, for I wished to save the horse from suffering as well as to preserve his life for us. All fear at once passed away, and I had a sweet sense of the divine presence and power.

Returning to the animal, I soothed him with voice and hand, also covered him with a rug, for he was shivering with cold. I then sawed through the spoke of the wheel in two places to lower the leg; and by placing bricks, one at a time, under the hoof, I managed to raise it and work it by degrees out of the ironwork, so that when the animal gave a jerk the leg was free! When I tried to get him up, however, I discovered that the other hind leg, which was hidden under the snow, was also fast. Digging away the snow, I found that it was caught in a fork-shaped part of the ironwork, and error at once suggested that I could not cut through iron. Nevertheless, Truth affirmed that both iron and wood are amenable to Him who was guiding me and giving me strength. Accordingly, I again set to work, and by gently drawing the leg outward its full length and upward, the horse was set free. The poor animal was numb and stiff, for the work of releasing him had occupied nearly two hours, but I managed to get him up, put him in the stable, and feed him. He shivered for a short time, and one leg was slightly skinned, but he is now as sound as ever he was.

After this experience I returned to the house, lit a fire, and removed my wet clothing. Then I sat down to thank God for this overcoming, through reliance on ever-present divine Love. To sense I had been in a dangerous position, kneeling in the snow with my head close to the animal's heels, and I would have been helpless had he plunged or struggled violently; but he seemed to know that his part was to be still, for animals respond very quickly to the truth held for them in Christian Science. Since this experience in applying the truth to such a commonplace but pressing problem, I have had a much more vivid realization of the ever-presence and power and love of God, which are so clearly presented in Christian Science, and my heart overflows with compassion for those to whose ignorant belief the many phases of error which assault them seem real and unconquerable. Very frequently indeed do I breathe these words from the daily prayer given in the Manual (p. 41): "May Thy Word enrich the affections of all mankind, and govern them," and strive to demonstrate them.

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Disease not Inherited

MILTON B. MARKS

CHRISTIAN SCIENCE is freeing mankind from the belief that disease is lawfully inherited, and is unfolding the real and available inheritance of man in God's image and likeness. That which is not the truth of man is found to be but a supposititious inheritance, the spurious nature and unreality of which are gradually exposed as Christian Science is demonstrated. We need not be in bondage to the belief that disease is ineradicable because inherited, since disease is never the truth of man.

Mrs. Eddy says of this belief, "Disease is always induced by a false sense mentally entertained, not destroyed" (Science and Health, p. 411). In proportion as this fact is understood, the belief in inherited disease resolves itself into the proposition that false beliefs and sin—satisfaction in which is always illusion—do not belong to our inheritance. Whether such illusions account for themselves on the ground of being inherited or acquired, it is evident that the effective remedy for them is the truth which God unfolds to man and which dispels these errors, relieving mankind from all fear, and also from all sinful desires.

It is not, then, so much a question of what one has inherited of an evil nature, as of how much of it one is accepting as real or God-given. If mortal man, by reason of the doctrine of inheritance, manifests sinful tendencies, appetites, and passions, vain intellectual conceits, undemonstrable doctrines, physiological and medical theories and fears which tend to obscure the truth of God and man set forth in the first chapter of Genesis, or if these errors have been impressed upon him through association, or through instruction, education, and training based upon a misconception of what true knowledge is, the fact remains that all this is but "the old man with his deeds" to be "put off," while "the new man" is to be "put on" through right knowledge of God and its daily application. The individual is a free moral agent, and freedom from so-called inherited sinful tendencies and disease is wholly a question of right mental activity now.

In every effort to overcome evil it is helpful to remember the words of our revered Leader: "Be of good cheer; the warfare with one's self is grand; it gives one plenty of employment, and the divine Principle worketh with you,—and obedience crowns persistent effort with everlasting victory" (Miscellaneous Writings, p. 118). In fulfilment of the Master's teaching and in keeping with the Master's practise, Christian Science brings to mankind today the healing message of spiritual understanding which is man's real inheritance, and wherewith we are able to quench "all the fiery darts" of erroneous belief.

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Selected Articles

[John M. Henderson in *The Seattle* (Wash.) *Times*]

In a recent issue is the report of a sermon delivered by Dr. —— on the subject, "Assassinated by Isms," in which the speaker is quoted as classing Christian Science with pantheism, Mormonism, etc., and branding it as an influence "arresting the development of the orthodox church" and "denying every fundamental principle upon which the hope of salvation rests."

The general public is familiar with the fact that it is seemingly very difficult for theologians of different denominations to be fair to one another—the theological breach separating the various so-called orthodox churches being admittedly the cause of much confusion among earnest seekers after the truth in all ages. One of the strongest temptations to the human mind is to be content to travel in a groove which has been formed by early training and education. In nearly all the older churches, "My father's religion is good enough for me," is the slogan of many laymen, teachers, and preachers. It was so in the olden time. The Pharisees were "orthodox," and they cried out against Jesus, even though his teaching was everywhere supplanting sin and suffering and sorrow with joy and peace, health and holiness. The law and the prophets were good enough for them. The worshipers of Diana feared that her temple "should be despised," that "her magnificence should be destroyed," and, rejecting the teachings of Jesus, they continued to cry, "Great is Diana of the Ephesians." The same mental habit obtains in our own day, and it is therefore easily explainable why it is difficult for one whose mind is absorbed in the effort to win the world to certain creedal enunciations, to see good in Christian Science, even though the elevating and purifying influences of this Science are as present in every community as the sunshine.

The writer was born and raised in the Presbyterian faith, and even studied one year in the divinity school of a Presbyterian university. In "The Shorter Catechism of the Westminster Assembly" he learned that "man's chief end is to glorify God, and to enjoy Him forever;" also that "God is a Spirit, infinite, eternal, and unchangeable, in His being, wisdom, power, holiness, justice, goodness, and truth." With this early training no ordinary circumstances could have induced him to investigate Christian Science, of which he knew little, but which he ridiculed and criticized much. But there came a time when he was in sore need. The good family physician said he could not live. The prayers of relatives and friends proved unavailing. As a last resort, and under protest, a Christian Science practitioner was called, and he was speedily restored to health. The practitioner insisted on the patient making a daily study of the Bible in connection with "Science and Health with Key to the Scriptures" by Mrs. Eddy. The patient was amazed that he should be expected to find physical healing by gaining a better knowledge of God and man's relation to Him; it was so contrary to his early education. Yet through this knowledge the transformation from sickness to health was accomplished, and with health came a higher understanding of the ever-presence and helpfulness of the one infinite God.

A specific statement of the teachings of Christian Science appears on page 1769 of "The Popular and Critical Bible Encyclopedia." We quote: "The term Christian Science, or Divine Science, designates that apprehension and scientific statement of truth which embraces all right ideas, all that is good, beautiful, and true. It is the fulness of divine consciousness, the wisdom of God. . . . Christian Scientists believe in God, in the divinity of Christ, in the inspiration of the Scriptures, in unceasing prayer, in the highest morality of thought and conduct, and in the practical possibility of a present overcoming of sin and all its effects through spiritual apprehension of the Christ, Truth." Surely in this statement of doctrine there is no room for the vagaries of pantheism, which the Standard dictionary defines as the "form of monism that identifies mind and matter, the finite and the infinite," or for any ism that teaches or tolerates evil of any description or degree.

It seems scarcely necessary to refer to the doctor's declaration regarding the child who died of diphtheria, supposedly under Christian Science treatment, since it is a well-known fact that annually hundreds of children die of this disease, although they have the best care the "regular" physician can give them, and although every "scientific antidote" known to the "regular" physician has been applied.

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[M. L. Whitcroft in *Clifton* (England) *Chronicle*]

In reply to your correspondent who writes over the pseudonym of "A Churchwoman," let me say that the Christian Science teaching on the Trinity is simple, clear, reasonable, and absolutely in accordance with the Bible; whereas that of the church, with all due respect to those who formulated the creed, is utterly vague, even to those whose orthodoxy compels them to accept it. Many clergymen of the Church of England today avoid using the Athanasian creed, for there is without doubt, on their part and on that of many churchmen and churchwomen, a strong tendency to strike out on a broader line of thought than they have followed in the past. Therefore what is considered orthodoxy today, may be heterodoxy in the near future, as "progress takes off human shackles" (Science and Health, p. 256). Jesus never taught, as your correspondent claims, that God is three persons in one, but in sending his disciples out to teach all nations and baptize them "in the name [nature] of the Father, and of the Son, and of the Holy Ghost," he gave them a practical, intelligible command to demonstrate man's unity with his eternal, divine Principle, "Life, Truth, and Love," which "constitute the triune Person called God" (Science and Health, p. 331). Through this understanding of God, Jesus wrought his mighty works, and through the same understanding, though at present but faintly reflected, Christian Scientists are yielding obedience to his command in healing the sick and the sinful.

Your correspondent is evidently one of those who take such a wholly material view of the teachings of the Bible that they fail to grasp the spiritual meaning which underlies its statements; hence her failure to perceive the contradictory nature of the two accounts of the creation given in the first and second chapters of Genesis. If we admit that God is infinite, eternal Spirit, the first and only cause, we are bound to admit that all He creates must be in His own image and likeness, spiritual, coexistent, and coeternal with Him. As Mrs. Eddy so ably expresses it: "God, without the image and likeness of Himself, would be a nonentity, or Mind unexpressed. He would be without a witness or proof of His own nature" (Science and Health, p. 303). To believe that God first created man spiritual, and then recreated him out of the dust of the ground, is to believe that God created the flesh of which Paul wrote, "They that are in the flesh cannot please God," and which Jesus declared "profiteth nothing."

When Paul, speaking in the usual metaphor employed in the East, referred to the body as being "the temple of the Holy Ghost," he showed the necessity for purifying consciousness of every belief of material sense, for spiritual consciousness

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alone is the "temple of the Holy Ghost." It was St. John's spiritual consciousness (while still on this material plane) which gave him that wonderful vision of the holy city which he describes as having "no temple [body] therein," for "the kingdom of God is within" us, in spiritual consciousness. Through Mrs. Eddy's inspired interpretation of the Scriptures this great truth has again been revealed to this age, bringing to countless thousands freedom from the bondage of sin and disease, and giving them the peace "which passeth all understanding." May it not be, therefore, that it is not Mrs. Eddy's writings which are "fantastic theories, false to Christianity," etc., but that your correspondent, like the scribes and Pharisees of old, is too full of materialistic thoughts about God, of creeds and dogmas, to recognize this reappearing of the Christ, Truth.

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[Thomas F. Watson in *Palo Alto* (Cal.) *Times*]

A certain speaker, in an address on "A New Religion," is reported in a recent issue as saying that Christian Science is "illogical; it cannot stand an intelligent test applied to it, according to known facts of life." Jesus gave us a test whereby we should know the truth, when he said, "If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself." He also said, "By their fruits ye shall know them;" and Christian Science is willing to be judged by its fruits, namely, the healing of sin and sickness. This is not a new religion, but rather a new discovery of an old truth, and that is the Christ-truth, for it comes, as of old, to bring "beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness."

The gentleman says that Christian Science "throws too much emphasis on physical preservation;" but the beauty of the healing in Christian Science is, that it not only lifts humanity out of sickness, but out of sin, fear, anxiety, worry, and all other false beliefs of the carnal mind. The Bible says, "Work out your own salvation," and this work must be mental, since in order to do right it is necessary first to think right.

We must take issue with our critic when he says, "The fact is, it is impossible to know what is good without first knowing what is bad." In Genesis we read, "And God saw every thing that he had made, and, behold, it was very good"; and John says, "All things were made by him; and without him was not any thing made that was made." Therefore we find it is as impossible for man to know evil as for him to know that two plus two equals five. He may believe in evil, and he may believe that two plus two equals five, but it is impossible to know that which is not true. It is this false belief against which God warns man, for we again read in Genesis, "But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die." The critic's assertion that "good and bad are relative terms, and in life are constantly interchangeable," receives a rebuke in the Master's statement, "A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit." A fountain cannot send forth sweet and bitter water.

Our critic mistakenly supposes that the end and aim of Christian Science is to preserve the physical; but this is not true. Paul said, "We are . . . willing rather to be absent from the body, and to be present with the Lord." Mrs. Eddy tells us in "Science and Health with Key to the Scriptures" that "to be 'with the Lord' is to be in obedience to the law of God, to be absolutely governed by divine Love,—by Spirit, not by matter" (p. 14). In Romans we read: "So then they that are in the flesh cannot please God. But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his." Therefore the one end and aim of the Christian Scientist is to know God, for Jesus said, "This is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent."

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[George A. Law in *New Haven* (Conn.) *Times-Leader*]

My attention has just been called to a communication which appeared in a recent issue, wherein the writer, after enumerating some twenty-five or more diseases which he terms "parasite diseases," asks whether such "are a proper field for Christian Science practise." The best answer to this question is the fact that all the diseases mentioned have been healed repeatedly through Christian Science. The evidence of this is on every hand, for at the present day there is hardly a hamlet in which cannot be found those who stand as living testimonies to the efficacy of Christian Science to heal all these types of disease.

With respect to the list of ailments mentioned, the communication further says, "An abundance of conclusive experiments has proved the named diseases to be due to parasites." Notwithstanding this statement, it is common knowledge that doctors do not all agree upon the causes of the diseases named, nor are they agreed as to the proper treatment of them. It is likewise well known that physicians do not always agree in their diagnosis of a case, and that many such cases are lost under medical treatment. It is becoming better understood that Christian Science is often effective in cases of this kind after *materia medica* has failed to bring the desired relief.

The dilemma which seems to appear to the writer of the communication, over the question, "If Life and God are synonymous terms, how can life in man nullify life in the parasite?" indicates a failure fully to apprehend the fact that Christian Science recognizes God as Spirit and man as spiritual, God's idea; that man as God's idea, or as the Scriptures state it, His image and likeness, reflects and expresses God, His qualities and attributes. It must follow, then, that in so far as we understand and realize this basic truth concerning man's relationship to his creator, we are able to partake of and manifest the divine nature or omnipotence, and thus the "dominion . . . over all the earth" conferred upon man, as recorded in the first chapter of Genesis, is demonstrated. The utilization of divine power is possible when man's birthright is understood.

Experience proves that the truth, so clearly set forth in the Christian Science text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, if applied to the problems of life, is able to destroy discordant conditions of whatever nature, whether of sin or physical disease. To the extent of the demonstration of divine Principle, peace and happiness are established where inharmonies existed, and this tends to reveal an harmonious creation, including man, spiritual and perfect, all governed by spiritual law.

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[John W. Doorly in *Bradford* (England) *Telegraph*]

In a recent issue I notice Dr. ——'s remarks on pain and her reference to Christian Science. She states that "if Christian Scientists remove pain without understanding its cause, they may do serious harm." Perhaps the critic will be surprised to hear that Christian Scientists agree with her, only they probably regard the cause in such cases in quite a different way from what she would. To a Christian Scientist the healing of disease is not merely the removal of a

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disturbing effect, but the eradication of the whole trouble, even to the wrong thinking which produces that effect. To illustrate: The doctor declared that pain was a state of the mind. Now suppose that pain was produced by a human belief termed a burn. The ordinary medical practitioner would apply a material remedy to that material effect, whereas the Christian Scientist would deal with the belief in the human mind which declares that there is a power or presence apart from God which can work evil to His creation, even as did the three Hebrew children in the furnace. Thus he would deal with the condition in a much more thorough way than the materialistic remedy would do. Again, if a man's suffering were caused by sin, Christian Science would destroy his sense of sin and thus heal his suffering, while the physician on a materialistic basis might allay his pain or sickness and leave him with the same desire to sin and the possibility of being sick again.

If pain is wholly mental, as the critic admits, it must be of the carnal mind, for if we believe that the divine Mind produces pain, then, as this Mind is infinite wisdom, it would be right for us to have pain and wrong for us to try to get rid of it. But if pain is an error of the human mind, then it can be removed through the action of the divine Mind, or that Mind "which was also in Christ Jesus," since it was solely through the action of this Mind that our Saviour healed sin and disease. Material healing systems are today forsaking their material drugs and are rushing pell-mell into the byways of mental healing, such as mesmerism and suggestion. But this last error is even worse than the first, since it is but another state of activity of the same carnal mind which produces the disease, and is in fact a "house divided against itself."

Christian Science teaches, and proves clearly, that all sin and disease are the results of belief in the carnal mind, and can certainly be thoroughly destroyed through the understanding of God, or the divine Mind. "Ye shall know the truth, and the truth shall make you free;" in other words, Ye shall know the facts of the divine Mind, and this knowledge or understanding of these facts shall make you free. This fact has been proved during the last fifty years in the Christian Science movement in hundreds of thousands of cases, and is being recognized more clearly every day by spiritually-minded men and women.

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[R. Stanhope Easterday in *Warsaw* (Ind.) *Times*]

According to published reports, both the evangelist and the Rev. Mr. —— have departed from the regular orderly "preaching of the Word" to denounce Christian Science. They have apparently been guilty of revamping old, hackneyed, and oft-refuted criticisms of this system of Christian teaching.

The first-named gentleman, in one of his early efforts, assigned himself to a large task when he declared himself "set in defense of orthodoxy," inasmuch as the broadest and most generally accepted meaning of this word is "correct in doctrine." It will therefore be necessary for the critic in this instance to determine which of the various interpretations of our Lord's teaching is the strictly correct one. The only practical test in the matter of thus determining true orthodoxy is logically the results, or fruits, or "signs following," which the great Founder of Christianity declared should be the only logical criterion of true discipleship. Such a test takes time, and the present indications are that Christian Science is forging rapidly to the front, if a large and ever-increasing volume of incontestable evidence in the healing of all manner of diseases and the reforming of sinners is to be the basis of judgment. The same gentleman gave utterance to this statement: "Whenever you hear criticism and fault-finding, you know the devil is around and God is doing something." With this statement Christian Scientists are entirely agreed, and on this basis they account for this critic's unreasonable arraignment of Christian Science.

The gentleman says that Christian Science "with one stroke of the pen does away with atonement." Let us see what Mrs. Eddy, the Discoverer and Founder of Christian Science, says in this regard. On page 18 of "Science and Health with Key to the Scriptures," the text-book of Christian Science, Mrs. Eddy begins her lucid chapter on the subject of atonement with these words: "Atonement is the exemplification of man's unity with God, whereby man reflects divine Truth, Life, and Love." She goes on to explain, among other things, that "the atonement of Christ reconciles man to God, not God to man." (See also the definition of "atonement," New Standard dictionary.) This critic also raises objection to the Christian Science conception of "devil," or "evil," as in the last analysis "unreal." Our Lord himself referred to all manner of evil, including disease as well as sin, as the work of the devil, and then designated this same devil, or Satan, as "a liar, and the father of it." It takes no far stretch of logical reasoning to deduce that a lie is literally unreal, and it is upon the basis of such reasoning that Christian Science deduces the unreality of evil and eliminates it from human experience, thus healing the sick and destroying sin.

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[John W. Harwood in *Blackpool* (England) *Herald*]

A correspondent in a recent issue had noticed a remarkable feature of journalism, in its attitude respecting First Church of Christ, Scientist, which, he says, is being boomed in Blackpool just now. If this correspondent, who wrote over the name of "Curious," had been curious enough, he would not have needed to ask why the *Manchester Courier* reports a Christian Science lecture verbatim, or why the Blackpool papers report the proceedings of the recent Thanksgiving service, where testimonies relating to the healing of disease through Christian Science were given. No, he would have found that what is booming Christian Science is the fact that through its loving ministrations people in increasing numbers are finding healing from their diseases, freedom from the bondage of sin, happiness instead of sorrow, joy for mourning.

It is because Christian Science is proving itself practical, and is fulfilling the Bible promises, that the newspapers which are awake are giving as the most interesting "news," that which people of all grades are looking for. One would have thought that such a "curious" correspondent would have found that the report of the Christian Science lecture was given verbatim, not only in the *Manchester Courier* but in other important Manchester papers, and that even the *Manchester Guardian* did not refrain from giving its report.

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I leave with God tomorrow's where and how,
And do concern myself but with the now.
That little word, though half the future's length,
Well used, holds twice its meaning and its strength.
Like one blindfolded, groping out his way,
I will not try to touch beyond today.
Since all the future is concealed from sight,
I need but strive to make the next step right.
That done, the next! and so on, till I find,
Perchance, some day I am no longer blind;
And, looking up, behold a radiant Friend,
Who says: "Rest now; for you have reached the end!"

ANON.

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Editorial

"Ask of God"

We have been asked to republish an editorial which appeared under the above title in the *Sentinel* of Oct. 14, 1911, and this we are glad to do. Mrs. Eddy has taught us in Science and Health and her other writings how we may "ask of God," and we cannot be too often reminded that this is the one thing which Christian Scientists should do in every time of need. The editorial was as follows:—

As we study the writings of Mrs. Eddy we cannot fail to note that she is continually admonishing Christian Scientists to turn to God, to seek divine guidance in each and every problem that presents itself, rather than to depend upon fallible human personality. This divine guidance is what she ever sought for herself,—she could say with the psalmist, "The Lord is my strength and my shield; my heart trusted in him, and I am helped: therefore my heart greatly rejoiceth; and with my song will I praise him."

It was, therefore, but consistent with Mrs. Eddy's own practise and faith, when her students, recognizing in her the one who had set their feet in the heavenly way, sought to make her their conscience, to place upon her the burden of decision as to the right or wrong of any question, that she should remind them of the counsel of St. James: "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him;" that she should strive to turn their gaze heavenward, to seek of God.

It seems, sometimes, that we must talk over our own particular perplexities with some one else, but he is our true friend who points us rather to the infiniteness of divine wisdom; that there is no problem that can confront Christian Scientists which is not possible of solution through the turning to divine Mind, the unchanging God whose ear is ever open to them that put their trust in Him, who ask aright, "nothing wavering." Where we are most likely to err is in thinking that it is only when sickness and sin beset us that we have any need to "ask of God;" but the same Principle that heals and saves is equally applicable, equally available for the solution of the problems which come to those who feel themselves responsible for the proper conduct of their local church affairs, yet make the mistake of leaning upon mortal judgment rather than omniscient and omnipotent Mind.

There is, however, one important and essential factor in this turning with our every need to Him who is Life, Truth, and Love, and that is that we must seek Him, as the Master declared, "in spirit and in truth;" must recognize that God is Spirit and that His creation is spiritual and good only. We read in Science and Health (p. 13): "If we pray to God as a corporeal person, this will prevent us from relinquishing the human doubts and fears which attend such a belief, and so we cannot grasp the wonders wrought by infinite, incorporeal Love, to whom all things are possible." We must know that true prayer, as taught in the chapter on that subject in Science and Health, is efficacious for our every need, that the Principle of Christian Science is illimitable and unchanging, and thus realize that harmony to which we are entitled. We must demonstrate the supreme power of omnipotent Mind in all our affairs, also that God is not a respecter of persons and that He is revealed to those who seek Him aright, who do not ask amiss.

If, on the contrary, we depend upon human opinions and advice as guides to our actions and to bring about harmony in our affairs, we lose opportunities to prove the omnipotence of God. Like the disciples we may toil all night fruitlessly, be tossed hither and thither on the restless, ever-changing sea of mortal theories, until the dawn breaks and we hear the Christ bidding us, "Launch out into the deep." If we heed his command, cast aside the material dependences and conflicting human opinions that have profited us nothing, put our trust wholly in Him who is able to save even to the uttermost, without whom not a sparrow falleth, we shall not find our confidence misplaced. We shall know of a surety that God, good, alone governs, and the problems that have so perplexed us in the darkness of doubt and despair will have found their only possible solution in the clear light of unerring wisdom.

Archibald McLellan.

Faith and Works

No highway into the heart of the Andes is more noteworthy than that which leads up the valley of the Rimac. The walls between which the river lashes its way are often well-nigh perpendicular, always precipitous, and yet here, there, and everywhere, upon even the steeper inclines, one finds unnumbered stone-faced terraces, where the teeming Inca people raised their sufficient food. Each peon evidently had his patch, and in this rainless region every little plant from the base to the summit of these tremendous acclivities must have been nourished by water carried day after day from the stream far down below. The seeds were dropped in every least plat of soil, and until the harvest time they were watched and watered unfailingly. And this is the lesson of faith and works which these so-called pagans, who later became the victims of the avarice and cruelty of so-called Christians, have traced upon these Andean slopes for our inspiration.

The management of the mental conditions with which Christian Scientists today have to do call for no less trustfulness and patient labor than did the physical difficulties confronting these simple Indians. True, the adamant of material belief is being disintegrated by many forces, and the débris is abundant at the base of every cliff of dogma; but the bulk of this human sense which has thus broken away from creeds and traditions supplies a relatively scant soil of spiritual responsiveness, and its cultivation demands the same patient continuance of effort which won a rich and richly merited return for these denizens of the Rimac. Happily their valley cradles a continuous summer, and what with the unfailing flow from far-away snowfields, nature brought them a compensation for every disability. The sufficient ground of their industry and assurance was their faith in these heaven-sent gifts. When this is true of us, when, "having done all," we are relying unhesitatingly upon the divine presence and power, we too shall reap, "if we faint not." As Christian Scientists, we have come to know with St. Paul that, despite our human inadequacy, God "is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us."

The seed of Truth planted in the little experiences and contacts of every-day life, and nourished by that ministry of love which is always knowing and expecting the good,—this constitutes the true harvest asset. From the possibilities of doing what would be called great and impressive deeds, we may be quite separated by the simplicity and retirement of our service. Nevertheless, the fruitage of a life devoted to the expression toward all of courtesy, compassion, unselfishness, and loving good will is measured by the phrase, "an hundredfold," and its influence grows to be as broad as it is beneficent among men.

Faith and faithfulness seem to have summed up the secret of these gentle Inca people, and in this same mastery with respect to truth and duty, it is ours to win. He who treasures

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and cultivates every trace of good in human nature, speedily learns that the little sifting of silver, if followed up, may lead to a "pot of ore" of incalculable worth. Those who are familiar with the life of our Leader will remember how amid the most unpropitious circumstances she cherished and wisely utilized every least show of receptivity to the truth she declared; how, despite the wearying resistance of obtuse or wilfully obstructive mentality, she held her way with a grip of faith that could not be broken, an energy of endeavor that acknowledged no defeat. This is always the spirit of the divinely quickened, and it is irresistible. They falter not nor fail, because they have learned it is divine Truth that overcometh in and through them.

When this concept of ministry rules us in our every least relation and opportunity, when we are quick to discern the promising place to drop the good seed, and are wise and trustful in planting and watering it, then once desert hearts all about us are sure to become as watered gardens.

JOHN B. WILLIS.

"Durable riches"

ALL through the recorded history of the human race, as found in the Scriptures, are many references to wealth and riches, all of which point to the metaphysical significance of these terms above and beyond the mere belief in material possessions. It is interesting to note that the word "wealth" is derived from "weal," hence we have "well;" while its synonyms are "welfare; prosperity; good." As for riches, it seems that the word originally signified power, and its application is very wide. We speak of a rich soil, of rich food, a rich voice, a rich character, etc., but it is sadly true that most mortals base their concepts of riches upon worldly possessions, though the wise man said that these "make themselves wings" and fly away. It is he, however, who tells us of "durable riches and righteousness," which he declares to be better than the finest gold and the choicest silver.

As we ponder the great characters of sacred history, we discover that many of them were not only "rich toward God," to quote the Master's words, but Abraham, who forsook all in a worldly way, became very rich. This was also true of many of his descendants, notably so of David and Solomon, and of some at the present day. Abraham was further told by God that all the nations of the earth were to be blessed through his seed, and Paul, in spite of his own Jewish prejudices, declared, "If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." Mrs. Eddy's definition of Abraham as given in Science and Health (p. 579) greatly illumines this statement. It reads: "Fidelity; faith in the divine Life and in the eternal Principle of being," etc.

All of this indicates how durable riches may be gained, but we have the final word in this declaration of Christ Jesus: "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." This statement has a remarkable illustration in the nineteenth chapter of Luke, where we are told of Zacchæus, who was so eager to see Jesus and whose sincere desire was quickly perceived by the Master. It seems that Zacchæus was rich, but so humble withal that he would not have dared invite the great Teacher to his house. Jesus went there, however, in spite of the taunts of the self-righteous, and in the gentle sunshine of Love the timid Zacchæus was emboldened to tell of his vast charities; and what was even more, of his keen sense of the demands of justice. He said: "If I have taken anything from any man by false accusation, I restore him fourfold."

Well might the Master declare salvation for Zacchæus and his house, and pronounce him a true son of Abraham. The others who were present "thought that the kingdom of God should immediately appear," but they were not all ready for its righteousness, which does not include injustice or indolence, envy or malice. It is possible that some of those present at this feast may have thought that Jesus favored Zacchæus because of his riches, but if such was the case their rebuke came in the parable which followed. We may be sure that not all of the so-called rich men in Jerusalem would have received the commendation bestowed upon this tax-gatherer, for the Master measured men by what they were, not by their material belongings. Zacchæus was clearly one of the "poor in spirit" who coveted durable riches, and who must have had the mental qualities described in Science and Health (p. 514) as "diligence, promptness, and perseverance," which "carry the baggage of stern resolve, and keep pace with highest purpose."

There are few who do not desire riches, but not all are willing to work and wait for their possession. Likewise, very few mortals would be satisfied with the prospect of spiritual things alone, yet in the divine order these should come first and increase daily. For the outward manifestations of good, we have the assurance of Christ Jesus that they will be "added," their permanent possession being dependent upon righteousness, which is inseparable from wisdom. Well may we bend all our energies to gain these "durable riches," for with them we shall, as St. Paul says, make many rich.

ANNIE M. KNOTT.

Lecture in The Mother Church

The First Church of Christ, Scientist, in Boston, Mass., announces a free public lecture on Christian Science by William D. McCrackan, C.S.B., a member of the Christian Science board of lectureship, in the church edifice, Falmouth, Norway and St. Paul streets, Boston, Friday evening, March 6, at eight o'clock. The public is cordially invited.

Among the Churches

Current Notes

CITY OF MEXICO.—The unusual conditions in Mexico during the last three years have given an opportunity for testing the stability of our faith and for proving, through the proper understanding and daily application of the truths taught by our beloved Leader, that God is "a very present help in trouble."

It seems fitting that we should report, for the encouragement of the field, that only one service has been missed during these years, and the congregations have but slightly decreased, although many, in fact a majority, of the Americans have left the country. In no way have we been compelled to reduce our expenses, and all obligations have been promptly met. The sale and distribution of literature have decreased but little. We have recently succeeded in placing the *Monitor* on sale in ten towns outside of this city and in two stores within city limits, and have arranged for its sale on many of the railroad trains through the republic. The Mexican *Herald*, the only American daily newspaper, publishes Christian Science articles from the *Monitor* several times each month, and these are being read by people of all nationalities who speak English. Surely some of this good seed will find lodgment in prepared soil and will bear fruit to the glory of God.

Best of all, however, there is undoubted proof of rapid spiritual growth in our members, almost without exception. Then we remember the divine assurance, "When thou passest through the waters, I will be with thee."—*Correspondence.*

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DURBAN, SOUTH AFRICA.—The fourth annual report of the society shows a marked all-round growth in every branch of its activities for the past year, and progress a good deal in advance of any previous year of its existence. The sales of literature during the year were as follows: Science and Health, 84; Mrs. Eddy's other works, 44; pamphlets, 261; Hymnals, 22; Quarterlies (per quarter), 150,—figures considerably in advance of those of last year. Various public institutions, numbering in all fourteen, have been pleased to accept Christian Science periodicals. These institutions are visited by the distribution committee weekly and fortnightly, and during the six months ending Oct. 31, 1913, a total of 178 *Sentinels*, 236 *Monitors*, and 10 *Journals* were delivered to them.—*Correspondence.*

ALTOONA, PA.—During the last year the distribution committee gave out 2,942 *Monitors*, also 1,048 pieces of other literature, including copies of the *Sentinel*, *Journal*, reprints, etc. These were placed in hotels, barber shops, fire stations, public reading-rooms, rest rooms in department stores, in the jail, the county home, the Salvation Army Industrial Home, the offices in the city building, and one *Monitor*, daily, in the offices of the Chamber of Commerce.—*Correspondence.*

WASHINGTON, D. C.—At a business meeting of First Church of Christ, Scientist, it was voted to present last Sunday's [Jan. 11] collection to the recently organized Second Church as a "love offering." The amount of the collection was about six hundred dollars. The new church is growing so rapidly that the auditorium in which the meetings are held must shortly be enlarged.—*Washington Times.*

COLUMBUS, OHIO.—A home for Second Church of Christ, Scientist, to be erected at Park street and First avenue, at a cost of thirty thousand dollars, is expected to be finished by next Thanksgiving day. The building will seat six hundred.—*The Columbus Sunday Dispatch.*

LOS ANGELES, CAL.—Four services were not sufficient to accommodate all who wished to attend the formal opening of the new edifice of First Church of Christ, Scientist, Alvarado street, Alvarado terrace, and Hoover street, Sunday [Jan. 4].—*Los Angeles Record.*

MANCHESTER, N. H.—The members of the Christian Science church on Harrison street held a special meeting last evening [Jan. 6], at which it was voted to enlarge the edifice in such a way that the seating capacity may be doubled.

Concord Patriot.

Admission to Membership in The Mother Church

The next admission of candidates will be June 5, 1914. Application blanks may be obtained by addressing the Clerk of The Mother Church, and should be returned to him on or before Wednesday, May 13, 1914.

An application sent to the Clerk does not constitute the applicant a member. Notice of election will be sent to those who are admitted to membership.

Those who have made application for membership prior to Nov. 7, 1913, and have not received notice of election, may communicate with the Clerk if they so desire, and are especially requested to do so before sending in a second application.

JOHN V. DITTEMORE, *Clerk*,
105 Falmouth Street, Boston, Mass.

The Lectures

Paris, France

William D. McCrackan, M.A., who gave a lecture on Christian Science in French, in Washington Palace, 14 rue Magellan, was introduced in French by Prof. Williamson de Vismé of the Château de Soisy. The introduction as translated was as follows:—

In 1866 Mrs. Eddy made a discovery, called Christian Science, which upset the world of thinkers. Convinced that she had found the source of life itself, she had the courage to explain, demonstrate, and teach this Science, insisting patiently and earnestly that "there is no life, truth, intelligence, nor substance in matter" (Science and Health, p. 468). It was the dawn of a new era.

If I had been told fifteen years ago that some day I should make remarks in public in favor of Christian Science, I should have replied without hesitation, "Never!" And yet I can say that I was really born the day I understood for the first time that sentence cited above. Today Christian Science is known all over the world. Pamphlets have been translated into several languages; theses and articles have appeared; the press has been hospitable; and all who follow carefully the great intellectual and religious movement have read Mrs. Eddy's book, "Science and Health with Key to the Scriptures."

The Frenchman likes to investigate, to analyze, to understand; he carries into his investigations that clear, orderly, and logical way of thinking which is characteristic of the race, and when he finds the truth, he accepts it at any cost. French history proves this. Tonight, for the first time since the great discovery by Mrs. Eddy, a lecturer, speaking with authority, will explain in French to French people what Christian Science is.—*Correspondence.*

Sydney, Australia

William R. Rathvon lectured in Protestant Hall, Castlereagh street, for First Church of Christ, Scientist. The audience was a large and appreciative one. The introductory remarks of Charles H. Gibbs were in part as follows:—

Christian Science is not always understood, and there are numerous misconceptions of its teaching and practise which are frequently expressed through the pulpit and the press. The object of these lectures is to remove false conceptions and to enlighten the public about Christian Science and its results. We are delighted to see this magnificent audience of intelligent people, indicating that many are taking an interest in this subject, and that others are seeking for more light on the greatest of all problems,—how to gain health and happiness here and now. Liberal-minded people, no matter what their religious beliefs may be, cannot fail to recognize the good which is being done by Christian Science in healing the sick, reforming the sinner, and comforting the sorrowing.—*Correspondence.*

Colorado Springs, Col.

Bicknell Young lectured on Christian Science before an audience that taxed the capacity of Burns Theater. He was introduced by R. L. Chambers, who said:—

About forty years ago there was born, by revelation, through the agency of a woman, a new interpretation of an old religion, now termed Christian Science. From that time until the present its growth has been phenomenal; churches have been builded throughout the land, while thousands and

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tens of thousands have had the direct benefit of that revelation. The interpretation was based upon love, and necessarily brought a new, distinct, and decided education of mankind in thinking rightly.

Today the advocates of this new religion are found in all parts of the world, and its advancement and accomplishments have been phenomenal. Before its onward progress it has successfully met the criticism of older religious believers, and has even been attacked unsuccessfully by the law, and from all these it has come forth brighter, better, more progressive, and more successful. By its tenets of love, faith, and right thinking, it has dispelled mental darkness, and made happy homes and families of mere places of habitation; has healed the sick and afflicted; has caused the blind to see, the lame to walk; and has even stayed the hand of Father Time in death. With such a magnificent record as this, and from what I know of the results of its teachings, I should say that the adoption and practise of its precepts would be a benefit and a blessing to all who accept it, and likewise to all mankind, and that without regard to past, present, or future religious beliefs.

As a man of the world, without religious affiliations and without a knowledge of these precepts, except from observation, I cheerfully commend and recommend them to the careful consideration of all.—*The Gazette.*

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West Chester, Pa.

In introducing Prof. Hermann S. Hering, who lectured on Christian Science, Miss Isabel Darlington said in part:—

The members of First Church of Christ, Scientist, have experienced in varying measures the beneficent and healing offices of Christian Science; to each one of us it has demonstrated itself as preeminently practical and helpful in daily experience, satisfying as well our hunger and thirst after righteousness. The purpose of our public lectures is to extend in the community a more accurate knowledge of the Principle and practise of Christian Science, and of the life and work of its illustrious Discoverer and Founder, Mrs. Eddy. There is no desire to persuade any one to accept this teaching, except through conviction of its logic, its Christianity, its science, and its demonstrability.

In the hour of need, when the sentence of an incurable disease has been pronounced, poverty oppresses, loss of loved ones impends, or domestic and civic feuds and dissensions are rife, we ask those of you who are not already convinced of the truth of Christian Science, to remember that this religion holds out the assurance of help and healing for all ills. These blessings are vouched for by hundreds of thousands of credible witnesses, among whom are your neighbors, who have found through Christian Science the great Physician "who healeth all thy diseases," even infinite, efficacious, divine Love.—*Correspondence.*

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Oakland, Cal.

The remarks of Oscar O. Cozad, in introducing Clarence W. Chadwick, who lectured for First Church on Christian Science in the Macdonough Theater, were in part as follows:—

Christian Science is God's message to man, for in Psalms we read, "He sent his word, and healed them, and delivered them from their destructions;" and Moses declares in the seventh chapter of Deuteronomy, "If ye hearken to these judgments, and keep, and do them, . . . the Lord will take away from thee all sickness." Now since God promised six thousand years ago to "take away all sickness," and the Scripture says, God is "the same yesterday, and today, and forever," then that promise is true today; and since that message from God to man healed the sick centuries ago, it can and does heal them today, for what Christian Science says is true of any one is always true of every one. We are in no way responsible for Christian Science, since our Master has said: "My doctrine is not mine, but his that sent me. If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself."—*Correspondence.*

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Cedar Rapids, Iowa

Willis F. Gross, lecturing on Christian Science in Greene's Opera House, was introduced by Earle G. Killeen, director of the conservatory of music at Coe College, who said in part:—

When the truth of a religion is better demonstrated by works than by words, it is quite clear that misapprehension of that religion should be eliminated, so that its adherents may the sooner guide their lives by its truth. Christian Science is such a religion. The marvelous spread of its teachings during the last two decades is due immeasurably to the wise method of presenting the truth upon which the life of Jesus was based. It was the policy of its Founder, Mrs. Eddy, to present the facts of "Science and Health with Key to the Scriptures" in a manner as free from error as the book itself, and one of the efficient agencies for so doing is the board of lectureship, of which the speaker of the evening is a member.—*Cedar Rapids Republican.*

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Lectures to be Delivered

Alton, Ill.—Virgil O. Strickler, Temple Theater, 3 p.m., March 1.

Ardmore Okla.—Judge Clifford P. Smith, Robinson Opera House, 8 p.m., March 5.

Atchison, Kan.—Judge Clifford P. Smith, 7:30 p.m., March 2.

Boston, Mass. (The Mother Church).—William D. McCrackan, M.A., Church Edifice, Falmouth, Norway, and St. Paul streets, Back Bay, 8 p.m., March 6.

Canton, Ohio.—Clarence W. Chadwick, Trinity Reformed Church, 810 E. Tusc. street, 3:15 p.m., March 1.

Chicago, Ill. (Third Church).—Clarence W. Chadwick, Church Edifice, Washington boulevard and Leavitt street, 8 p.m., March 5 and 6.

Hamilton, Bermuda.—Virgil O. Strickler, Mechanics Hall, 8:30 p.m., March 6.

Houston, Texas.—Rev. William P. McKenzie, Prince Theater, 3 p.m., Feb. 22.

Indianapolis, Ind. (First and Second Churches).—Hon. Clarence A. Buskirk, Murat Theater, 3:15 p.m., March 1.

Jacksonville, Ill.—Judge Clifford P. Smith, I. O. O. F. Hall, 3 p.m., March 1.

Leeds, Yorkshire, England.—Bicknell Young, Town Hall, 3 p.m., March 15.

Liverpool, England.—Bicknell Young, The Picton Lecture Hall, William Brown street, 8 p.m., March 16.

London, England (First Church).—Bicknell Young, Queen's Hall, Langham Place, 8:30 p.m., March 19.

Milwaukee, Wis. (Fourth Church).—Clarence W. Chadwick, Auditorium, 8:15 p.m., March 3.

Mount Vernon, Wash.—Clarence C. Eaton, Opera House, 8 p.m., March 5.

Norfolk, Va.—William R. Rathvon, New Wells Theater, 3:30 p.m., March 1.

Pawhuska, Okla.—Judge Clifford P. Smith, Jackson Opera House, 8 p.m., March 3.

San Diego, Cal.—Bliss Knapp, Church Edifice, 2d and Laurel streets, 8 p.m., March 2 and 3.

St. Louis, Mo. (First Church).—Col. William E. Fell, Church Edifice, Kingshighway and Westminster place, 3 p.m., March 1, and 8 p.m., March 2.

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Testimonies of Healing

From this beautiful land, in the very heart of the Andes mountains, I send this greeting and a message of good cheer. Twelve years ago Christian Science found me a physical wreck, after years of vain effort to obtain relief through *materia medica* and when rapidly approaching that degree of hopelessness which I realized would be fatal. The ills from which I suffered are too numerous to mention here, but among them were stomach trouble, nervous debility, and severe headache.

At this time a neighbor who was a Christian Scientist brought me a copy of Science and Health, and I began to study it at once, without being aware of what the book could do for me; but at the end of a few weeks I found myself free from all my ills and rejoicing in a condition of health such as I had never known before. The change was so apparent to my neighbors that one of them, a stanch member of the orthodox church, and also a constant sufferer, came to my home and asked what had brought it about. I assured her that Science and Health had been my only help, and reluctantly allowed her to take my copy for a few days. She became interested very soon, receiving much benefit, and today is a practitioner and loyal worker in the vineyard of Christian Science.

In the past six years business interests have brought me to this far-away land, and I cannot be grateful enough for the help which Science proved to be in overcoming the pain of separation from loved ones on each occasion. It has also helped me to meet the changes of climate, and has been my support through all the periods of residence here, under conditions entirely different from those to which I had been accustomed. On one of the voyages I was able to overcome a severe attack of seasickness in a very few hours, and later on enjoyed a voyage of twenty-five days without an hour's illness.

When the necessity of this change of residence was at first presented to me, I was overwhelmed with the thought of going away from my church, and from ever-helpful friends in Christian Science to a strange land whose people did not even speak my own language. All this was effectually met, however, and I have been given the understanding to prove that God is as able to save here as elsewhere, while I have not lacked congenial, loving friends. Divine Love has given me a beautiful mountain home, with sunshine, flowers, and balmy air perennially, where each day seems lovelier than the preceding, and so far from losing anything by the change I have been blessed beyond measure.

Shortly after my arrival here the first time, I was told that all new residents in the village had to undergo an illness in the nature of a fever. Evidently I was too certain of my immunity without doing the needful work to insure protection from harmful suggestion, for in a few days I was attacked with severe chills and high fever. My husband had gone on a visit to the capital, the better part of a two days' journey, and I was alone among people who were strangers to me and who knew nothing of Christian Science. However, I began rather feebly to try to help myself, but the illness continued, and when my new acquaintances came to call upon me, I was obliged to hold fast to the arm of my chair to control myself. Several days passed, but I was able to keep up and mingle with the people just as if in my usual health.

Finally I was confronted with the necessity of telegraphing my husband to return and of cabling to the United States for help. I was very much averse to cutting short my husband's visit, as it would interfere with important business affairs, and I did not care to arouse comment in our colony by despatching a cablegram which they would not understand, so after prayerfully considering both of these questions, I decided that it was not necessary to do either. That evening, after dinner, I sat down with my books, and with a renewed sense that "man's extremity is God's opportunity," I studied the Lesson-Sermon for the week. At nine o'clock I retired as usual, slept well, and when the morning came I awoke healed. There were no days or hours of recuperation, but I was perfectly well, and when I realized that the work was done, my eyes overflowed with tears of joyful gratitude.

On another occasion I awoke one morning with my face and eyes in a very painful state, apparently from contact with a poisonous insect or plant. The appearance was certainly alarming, but I clung to the comforting assurances in the ninety-first psalm, and to the truth as given in our text-book, "Science and Health with Key to the Scriptures," and again proved that God is an ever-present help, for in a short time the trouble had entirely disappeared. Some time later I again suffered from what was apparently a sting, and the effects not being removed for some months, to satisfy my husband I had the case diagnosed by a regular physician, who stated that the condition was apparently due to infection of some sort, and at once recommended the services of a surgeon. I had no intention of appealing to material methods after all the years spent in futile effort to obtain help from that source, and I am thankful to be able to say that the growth has entirely disappeared, although it meant prayerful work, and a considerable time elapsed before the error yielded to Truth.

These are only a few of the many blessings which the understanding of Christian Science has showered upon me and mine. All Christian Scientists give thanks and praise to God, the giver of "every good gift and every perfect gift," and they are also glad to express heartfelt gratitude to their beloved Leader, Mrs. Eddy, who has so followed the Master in loving humility and purity of heart as to be the one chosen to give this Christ-teaching to a famishing world. Today mankind are lifting weary eyes and gratefully exclaiming, "Mine eyes have seen thy salvation"!

NINA M. HENDERSON, Huigra, Ecuador, South America.

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[Translated from the German]

It has long been my desire to make public acknowledgment of the many blessings which I and my family have received through Christian Science. The glad tidings reached me after I had gone through a period of four years' suffering caused by a painful and so-called incurable eye trouble, which seemed to increase in severity despite conscientious efforts on the part of several physicians. Some copies of *Der Herold der Christian Science* were then handed to me by a Christian Science practitioner, and their contents filled me with great joy. Doubts soon arose, however, as to the soundness of the doctrine propounded, yet an inner voice asserted itself, carrying with it the conviction that there could be nothing wrong about a teaching that made me love and prize the Bible. I had read the Bible but little formerly, and without the interest derived from my present study, as it is now my most sincere desire to gain an understanding of this teaching.

At this time our three-year-old daughter was taken with whooping-cough. I asked the practitioner for help, and with a few treatments the child was healed. I, however, still went to the physician, impelled by extreme fear of losing my sight. When I finally saw that the skill of the physicians was inadequate in my case, I turned to the Christian Science

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practitioner for help, the condition of my eyes then being such that I was unable to distinguish one letter from another. I did not realize that fear and the belief that evil has power, bring about the very conditions which alarm us. It took a great deal of love and patience on the practitioner's part to enable me to look once more into the future with a sense of hope and courage, and it was not easy to rid myself of the fear of a chronic trouble which was constantly inducing pain and inflammation. It was my privilege, however, to prove that the power of God is mighty to strengthen those who are weak.

When I reached the point where I could read and write without any trouble, the opportunity was afforded me to have English lessons with a few other students, in order to be able to translate for our own use the text-book, "Science and Health with Key to the Scriptures," and my thought has always gratefully reverted to that time. I recovered the happiness and buoyancy of my school-days, and this helped me to overcome my sense of fear, so that with a growing understanding of the power of Truth, light shone into my consciousness. In Christian Science I learned the great truth that vision is spiritual and therefore eternal, unchangeable, and indestructible, and that it is impossible for me to lose the faculty of seeing, for with God, who is my light, there is "no variableness, neither shadow of turning."

An injury which dated back to a fall in childhood, and which caused me much trouble, especially in lifting, disappeared while I was under treatment, although I had not mentioned it. In many other cases the truth so clearly stated in our text-book has proved the most potent means in the overcoming of difficulties. In this connection I would like to mention another case. One night when I hurt my arm severely, I immediately turned to Science and Health, and through the realization of the truth expressed therein the pain disappeared instantaneously, and in a week's time my arm was healed.

For these benefits we give heartfelt thanks to God, the giver of all good. I also wish to express my gratitude to Mrs. Eddy, whose self-sacrifice and pure living enabled her again to make known to humanity the pure Christ-teaching. I know that divine Love inspired her in so doing, and I will strive to show my gratitude through loyalty to her teachings and through obedience to God.

Frau Emma Braun, Schwäbisch Gmünd, Württemberg, Germany.

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It is with great pleasure that I write this testimony of my healing through Christian Science. One day, about five years ago, my right knee began to be very painful, but for a time I went about as usual. After coming in from a walk the pain was very bad, and I found that an abscess had formed in the middle of the knee-joint. The knee continued to be more and more inflamed, and was dreadfully swollen. I suffered intensely, and although I tried to treat myself, I could not get my thought away from the pain.

My husband and sisters proposed all sorts of things for me to do, and considered it almost criminal that I did nothing (as they thought); but I wrote to a lady who had already helped me in Christian Science, and who lived a few miles from where we were then living, in Wiltshire. I knew she would get the letter about seven o'clock the next morning, and I also knew that I should get relief then. Accordingly I went to bed, and got through the night as best I could, longing for the morning; for I was unable to sleep because of the intense pain and the immovable condition of the swollen leg. My friend could not have had the letter more than half an hour before all pain ceased, and within an hour the abscess burst, although there had been no appearance that it would break. All inflammation gradually went away, and the knee became much smaller within two or three hours. I got up, went about the house as usual, feeling no pain at all, and in the afternoon walked six miles as if nothing had been the matter. I think this a splendid demonstration, and feel most thankful to God for it.

About two years ago I was seized with a violent cough, and for two nights I could not lie down. I felt full of fear, so wired to the same kind practitioner, who again treated me at once. The cough ceased immediately, and the healing was complete in three days. Had I not had relief in Christian Science, I could hardly have lived through the week, the attack was so severe.

I feel very grateful to Mrs. Eddy, who, through her discovery of the healing power of Truth, has made it possible for this help to be given to us.

Mary E. Musgrave, Exmouth, Devon, England.

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I have long wished to express my gratitude to God, also my thankfulness to Mrs. Eddy for all the benefits I have received through Christian Science. To those suffering from disappointment and despair as I was when this healing truth found me, I can safely say, There is no case, however hopeless it may seem, that cannot be saved and healed through Christian Science. It is now nearly three years since I began the study in earnest, although I had had a copy of the text-book, "Science and Health with Key to the Scriptures," a long time previous to that; but while I thought it was the truth, I could hardly understand it until divine Love sent me a practitioner. I shall never forget how hard she worked through the long dark hours to awaken me from my fears and false beliefs, always faithfully pointing me to divine Principle, God, until I began to get a faint gleam, and since then I have had many demonstrations.

I have had, and still have, much to overcome, but I am thankful for the understanding which enables me to begin to see the nothingness of error and the allness of God, good, for the inspiring truth that destroys all fear in bringing up our children in God's loving care, and for the spiritual uplift I have experienced. Since writing the foregoing I have had the great pleasure of listening to a lecture on Christian Science delivered in Seattle, and of attending the services there, also of hearing two lectures and attending the services here in San Francisco. Words cannot express my joy, and my gratitude to God for all the blessings that have come to me through Christian Science. My healing has been wonderful, for I am sure that I would have died but for the power of Truth. The physical healing, however, is of small importance in comparison with the wonderful regeneration, the changed mentality. Irritability, pride, selfishness, have been overcome to a great extent, besides sinful habits, and in place of revenge I have learned that "Love is the liberator" (Science and Health, p. 225).

That Christian Science is a practical religion I have proved in countless ways, both in business and in daily life, and I have also proved its efficacy in healing our animals while living in Alaska. Serious ills were successfully met, not by any material means, but through the realization of the truth of Mrs. Eddy's words in Science and Health (p. 550), "God is the Life, or intelligence, which forms and preserves the individuality and identity of animals as well as of men." One case of distemper had reached a serious stage, to all appearances, before I had noticed it, but the animal was healed in one day.

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I am deeply grateful to Mrs. Eddy, who, like Paul, has declared to us "the unknown God" we so ignorantly worshiped, and of whom Jesus said that to know Him aright is life eternal. Through Christian Science God has become to us a living presence, and we are able at least to begin to realize Jesus' words, "Lo, I am with you alway."

Mrs. M. McKenzie, San Francisco, Cal.

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I take this opportunity to tell others of the help I have received in Christian Science. Twelve years ago I was healed of asthma by reading Science and Health. Two years ago I fell in the cellar, striking on my head, and was to sense badly hurt; but through the help of a kind practitioner I was soon well. Again, I was healed of severe headaches, which I had endured for several years, while a bad attack of sore throat was also overcome by the power of Truth. For all this help I am truly grateful to God.

Mrs. C. O. Hammett, Lincoln, Neb.

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It is with great pleasure that I write to express my gratitude for what Christian Science has done in my home. My little daughter was very sick, but with treatment from a Christian Science practitioner she was up and running about after three days. She had medical aid for a former attack of exactly the same nature, but was not able to get about till after much prolonged suffering and two weeks of medical care, therefore her quick relief in the second instance caused much gratitude.

Previous to this experience she had suffered all one afternoon with very painful toothache, but upon being taken to the practitioner for treatment she was completely healed in a few minutes, and has had no return of the trouble during the many months which have followed. At another time she suffered from a severe bleeding at the nose, which refused to yield to the usual home remedies and had continued long without any cessation. She was taken to the practitioner, and very soon the trouble entirely ceased. My little girl has had no recurrence of the old complaints to which she was subject, and is now in the best of health.

John Aldred, Beechview, Pittsburgh, Pa.

✧

I would indeed be ungrateful not to give thanks to God for what Christian Science has done for me and mine. Words are inadequate to express the gratitude I feel for all the benefits I have received, both physically and spiritually. In January, 1912, I was taken very ill with acute lung trouble, complicated with an abscess, so that to mortal sense I was for several days down in the dark valley, and to make matters worse we were without servants. There was no one to care for me, so my husband telegraphed to a distant city for a sister who had been in Christian Science for many years, and she came as nurse and maid. With loving-kindness she worked under the instruction given by a faithful practitioner, and with their understanding of the power of Truth the disease was met and overcome in less than six weeks. The abscess broke at the end of two weeks, and at the beginning of the seventh week I was fully dressed and en route for Pasadena, California. I traveled without an attendant, for I realized that I had with me a physician who was adequate to meet every need, even divine Love.

Upon my arrival at Pasadena I was met at the train by my brother, who took me for a thirty-mile drive in his automobile before taking me to his home, and every pleasant day I enjoyed a long ride. In a stay of two months I was not obliged to lie down once during the day. I have proved that this blessed truth will heal all our diseases and restore us mentally and spiritually. It teaches us to love our neighbor as ourselves; and if we follow the teachings given in Science and Health, Love will meet our every need.

For over thirty years I had held the thought of bitter hatred toward certain parties who to mortal sense had done me what I considered a great wrong. This sense of hatred, however, had been overcome to such an extent that I invited them to our home; but on the evening when they were to arrive, fear of meeting them crept into my consciousness. Just then the *Monitor* came, and as I turned to the Home Forum page, the article that first met my gaze was "The Art of Forgiving," and after reading it I found that all my fear had been destroyed. I was able to meet these people with love, and no inharmony crept in to mar our evening's pleasure. For these and many other blessings which I have received through the understanding of Christian Science, I am indeed grateful to our dear Leader, whose teachings have shown me the way to overcome evil with good.

Florence Geraldine Shefler, Chicago, Ill.

✧

It is now something over five years since my attention was directed to Christian Science. The published testimonies have proved of great benefit to me, and to many whom I know. Like thousands of others who turn to Christian Science, I came for the physical healing, which I received wholly and completely. About twelve years ago I contracted what specialists pronounced an incurable organic disease. My physician told me I would have to use drugs for the rest of my life, but that a permanent cure was not within the range of possibility. This verdict weighed upon me to such an extent that at the end of two years I was a wreck physically and mentally.

I had heard through friends that Christian Science would heal cases like mine, but knowing more about the physical condition than the method of cure, I was not a little skeptical. I consented, however, to read the text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, and shortly afterward I found that certain symptoms with which I was familiar failed to present themselves. Even then I was reluctant to believe that I was actually cured, but subsequent events have removed every doubt and fear. I now rejoice in the best health it has ever been my good fortune to know, and sufficient time has elapsed without a return of the trouble to justify the statement that a cure effected through Christian Science can experience no relapse.

For the sake of those who perhaps have gone through a similar experience, or have been dissuaded from reading the text-book because of failure to arrive at what they assume to be a necessary and satisfactory understanding of it, it occurs to me to say that I was forced to the acknowledgment, after reading Science and Health, that I had not at first the faintest conception of what the author was trying to impart; but since studying this most remarkable book, I know that what I lacked was spiritual discernment. This has been acquired since my healing.

It will be noted that, as in the case of many others, my cure was effected without the aid of a practitioner, and simply by reading the text-book. Since that time Christian Science has been our only physician. Among other experiences was the birth of a baby, now three years old. We had determined to have nothing but Christian Science treatment, and the result of this positive attitude toward the truth fully justified us in this course. All through the entire experience

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there was a total absence of any of the conditions that are supposed to attend this event, and some comprehension of the sense of harmony which prevailed may be gained by saying that the mother was about her duties the following day. We had thought that it would be necessary to have a physician, but matters so shaped themselves that this was found unnecessary.

We find that Christian Science helps us daily in our work and in our home life in the most practical and efficient way, and my endeavor will always be to prove that I am grateful in the fullest sense. My own life has been made brighter, happier, more healthful and helpful than it ever could have been without this knowledge of God, and we have been assured that the promises are fulfilled.

W. G. Finley, Ridgewood, N. J.

✧

After attending many of the beautiful Christian Science services in London and on the continent, likewise the Wednesday evening testimony meetings, from all of which I have derived much help and understanding, I feel it a privilege to send my own experience. It is now some five years since a great desire came over me to attend a Christian Science service. I may say that from my early childhood I had been seeking for the truth, never being satisfied with my religious belief and experience. I had studied the various "isms" for years, but gained little help therefrom.

On entering the Christian Science church, I was to mortal sense in a very bad state of health, and although I understood nothing of the teaching, I was much impressed with the simplicity of the service, and the earnest, happy-looking faces of the congregation. I had not gone more than a hundred yards away from the church before a great bodily change came over me, and suddenly I felt perfectly well. This wonderful healing caused me to procure a copy of the text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, and on reading its pages I found what I had been seeking for years,—an understanding of man's relation to God. It also made clear many things in my own religion. The questions that had always puzzled me were answered.

I indeed found Science and Health to be the key to the Scriptures for which I had long sought. It explained the Bible to me spiritually, and answered the questions which had puzzled me even as a child. To say that I am grateful to God for this wonderful truth, and thankful to the one who has given it to the world, is to put it poorly. My great hope is that I may so progress in its understanding as to help others, and thus sow the good seed wherever I go.

Alice May Wittenberg, London, England.

✧ ✧ ✧

The little cares that fretted me,
I lost them yesterday
Among the fields above the sea,
Among the winds at play,
Among the lowing of the herds,
The rustling of the trees,
Among the singing of the birds,
The humming of the bees;
The foolish fears of what might come,
I cast them all away
Among the clover-scented grass,
Among the new-mown hay,
Among the hushing of the corn
Where drowsy poppies nod,
Where ill thoughts die and good are born,
Out in the fields with God.

Anon.

From Our Exchanges

[Rev. Cavendish Moxon, B.A., in *The Christian Commonwealth*]

The churches are being transplanted into a new world of thought, and once more what is old and ready to perish must die in order that the church may live and serve as an organ for the Spirit in the coming age. But why should we doubt the power of the Spirit to readjust and reembody the Christianity of the past? And if we have this faith in the supremacy of the Spirit of truth, shall we not hear His voice in the world-wide, modern, and liberating movement in all the churches? Shall we not pray above all that the churches may not expel the only power that can preserve their life and fashion a body that will be a truer and fuller expression of the Spirit of Christ?

[*The Christian Advocate*]

It is the marvel of Hebrew literature that it so nearly approached the Christian conception of a redeemed world. While the Jewish prophets, as we now understand better than did our forefathers, were in many instances political reformers whose activity seemed to be centered upon national problems interpreted in the light of the moral law, nevertheless they were always lifting their eyes from the page of current history to see afar off the day of Israel's spiritual redemption. Though the symbols and figures which they employed were frequently physical and material, it is impossible to escape the impression that they read into these rhetorical images a much profounder meaning than their contemporaries were inclined to attach to them.

O Christian reader, bear in mind that the hope of Israel is not yet fulfilled. The spirit of the prophets must abide in the leaders of this generation. It is true that the Messianic Prince has come, but it is not true that his mission has been completed. The world has indeed swung into a brighter zone of light, and society has been imbued with loftier aspirations, in consequence of the Christian gospel; but from the vantage ground we occupy, the distance yet to be traversed before the ideals of Christ shall have been realized, must appear almost as great as that which stretched from the earliest dream of the ancient Hebrew to the hour of Christ's arrival on this planet.

[*The Universalist Leader*]

Whenever the kingdom of God shall have come on earth, "as it is in heaven," one thing at least will be true. The broad conditions under which men live will express in some way those elemental conditions of righteousness which run deep in the human soul. There are those who are working hard to patch up old evils so that they may float a little longer. There are others who shudder whenever the great institutions of society are put upon the rack and are cross-examined by the moral judgment of humanity. There are those for whom the case is closed, so far as primary human institutions are concerned. They accept as final our present state of family, political, and industrial life. This wage system, which is a thing of yesterday in history, is to them the last and perfect expression of doing the work of the world. The church is a finality to them, as it now exists. They do not even allow themselves to think, backward or forward, beyond the boundaries of the world in which they live. That these human institutions may be only stages in the evolution of a divine society has never entered their calculations. They are shocked and tormented whenever some iconoclastic rebel shouts that the whole business ought to be revolutionized.

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And yet, in the face of all this timidity, and without leaning too far toward iconoclasm, there is a growing suspicion in the minds of many that things are somewhat out of joint, and some of them must be radically mended or completely ended if we are ever to see the day of the Lord. It is unthinkable that the new world should come and righteousness reign and peace dawn, so long as the interests of large groups of men are so far apart that they look upon one another as natural enemies.

[*The Christian Work and Evangelist*]

If it is unchristian for me to let my neighbor starve, it is wrong to have industry on such a basis that many must continually be on the verge of starvation. Oppression, injustice, exploitation, indifference, are just as wicked for society to practise as for an individual. Governments must not indulge in revenge any more than Christians. One standard of ethics in the kingdom of God, as the basis of the civilization to be wrought out in the twentieth century, is the impulse to much of this wide-spread awakening to social service. The growing sense of the brotherhood of man, and the consciousness of obligation to all classes which follow it, is also a factor in the movement. Two thousand years of Christianity have also at last some fruit in a new sense of justice and a larger pity.

All this is splendid. It makes us all rejoice. It portends the hastening of the kingdom of good will, with love as its law, which lay on the heart of Jesus. It means the removal of much pain and suffering from the masses of the world,—and who that knows how little children suffer, will not rejoice? It also takes away the occasion of the scoffer who says religion has not been practical nor justified itself by deeds, and has no doubt won many indifferent ones to the church.

[*The Watchman-Examiner*]

Love is the purifier of the heart, and removes the dross of selfishness, pride, ambition, and all those secret and hidden characteristics that make religious hypocrites. Love in the heart is alone well pleasing to God, and those who love as He loves are worthy of His fellowship. Love to God and man introduces one into immediate and intimate relation with God, and removes all fears in their base influence and deeds of righteousness for merit. Love alone can produce holiness of heart, purity of life, ardor of service, sincere and self-sacrificing devotion to the salvation of men. Love alone can bring to God those fruits in heart and life and service which are acceptable to Him. Love is the last test applied to the soul in eternal judgment of deeds done in the name of Christ, and love is the completion of Christian perfection; for if faith begins the Christian experience, love gives the finishing touches. Love far surpasses fear as a motive in its purity, in its sincerity, in its self-devotion, in its boundless service, in its effect on character, life, and accumulative results in time and eternity.

[Rev. Charles G. Ames in *The Christian Register*]

As we go on living, and living simply and truly, the solution of most of our perplexing questions comes unsought. Fulness of life—the life more abundant of which Jesus speaks and which the Christ-spirit brings in growing measure—will carry us over difficulties as wings carry the birds above all obstructions. The soul requires for its health and vigor something more than knowledge: it must have loving interests and inspirations. We are happily finding how large and richly various are the supplies that match our demands.

Special Announcements

From the Publisher of Mrs. Eddy's Works

THE CHRISTIAN SCIENCE TEXT-BOOK, "SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES."—For styles of bindings and prices see back cover of this periodical.

"THE FIRST CHURCH OF CHRIST, SCIENTIST, AND MISCELLANY."—A volume of the later writings of Mrs. Eddy, compiled from the files of *The Christian Science Journal* and *Sentinel*, together with historical matter pertaining thereto, as selected by her, is now on sale, and orders will be received by the publisher. Prices as follows: Cloth, single copy $2.25; six or more copies to one address, each $2.00. Morocco or pocket edition, single copy $4.00; six or more copies to one address, each $3.75. Orders for six or more copies to one address may include the two styles of bindings at the quantity prices.

In response to many requests, the "CHURCH MANUAL," heretofore published only in the cloth binding, is to be issued in a "pocket edition," size 4 x 5¾ inches, morocco, limp, round corners, gilt edges, Oxford India Bible paper. Prices of this special edition: Single copy $2.00; six or more to one address, each $1.75. This book is now ready for delivery.

Orders for the books named above and the other works by Mrs. Eddy should be addressed to ALLISON V. STEWART, Falmouth and St. Paul Streets, Boston, Mass.

From the Editor

All manuscripts submitted for publication in the *Sentinel*, *Journal*, and *Herold*, whether articles, poems, or testimonies, and all correspondence relating thereto, should be addressed to the EDITOR, and not to individuals.

From the Society

The lecture entitled "Christian Science: The Gospel of the Kingdom," by Judge Clifford P. Smith, has been translated into French ("La Science Chrétienne: C'est l'Evangile du Royaume"), and is now published and ready for distribution.

The more recent translations into Dutch, German, Norwegian, and Swedish pamphlets are listed as follows:—

Dutch: "De Goddelijke Natuur" ("The Divine Nature"). Thirty-six pages.

German: "Die Christliche Wissenschaft: Die Wiedergeburt" ("Christian Science: The New Birth"). A lecture by Bicknell Young. Thirty-six pages.

Norwegian: "Den guddommelige natur" ("The Divine Nature"). Thirty-six pages.

Swedish: "Det Godas Försyn" ("The Providence of Good"). Seven articles, thirty-six pages.

From the Clerk of The Mother Church

CHURCH TENETS.—The tenets of The First Church of Christ, Scientist,—The Mother Church,—printed on folded sheet for use of the branch Churches of Christ, Scientist, with space for the names of the churches and their by-laws, can be had at seventy-five cents a hundred. Orders will not be taken for less than one hundred, and postage stamps should not be sent in payment.

Correspondence relative to the tenets or to membership with The Mother Church, should be sent to J. V. DITTEMORE, Clerk, 105 Falmouth Street, Boston, Mass.

From the Church Treasurer

The annual per capita tax of members of The Mother Church is due June 1, but may be paid at any time during the year. The per capita tax of members uniting in November is reckoned from the preceding June, this being the beginning of the church year. Unless otherwise directed by the sender, the full amount of each remittance will be credited for the current year.

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Please advise promptly of any change in name or address.

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The Christian Science Journal

Published Monthly

Founded April, 1883, by Mary Baker Eddy, Discoverer and Founder of Christian Science, and author of the Christian Science Text-book, "Science and Health with Key to the Scriptures."

This monthly magazine is the official organ of The First Church of Christ, Scientist, in Boston, Mass. In addition to articles, lectures, and testimonies not published elsewhere, it contains a complete list of Christian Science practitioners, and a directory of Christian Science Churches, Societies, and Reading Rooms.

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The Christian Science Quarterly

Published January, April, July, and October

Contains the Lesson-Sermons which are read at the Sunday services throughout the year in all the Christian Science churches. These Lessons, which present citations from the Bible and "Science and Health with Key to the Scriptures," are valuable for daily study.

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Published Every Day, Except Sunday

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Der Herold der Christian Science

Published Monthly

A magazine printed in German. It contains original and translated articles bearing upon Christian Science, testimonies of healing, also the Lesson-Sermons which are read at the Sunday services in all the Christian Science churches. Improved and enlarged in 1910.

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Pamphlets

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Miscellaneous

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CHRISTIAN SCIENCE SENTINEL

"What I say unto you I say unto all-WATCH" Jesus

Vol. XVI No. 26

Boston, February 28, 1914

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A·LADY·WITH·A·LAMP·SHALL·STAND·IN·THE·GREAT·HISTORY·OF·THE·LAND·

·A·NOBLE·TYPE·OF·GOOD·HEROIC·WOMANHOOD·

Longfellow

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Items of Interest

NATIONAL.

On a rough estimate, a newspaper with an average circulation of sixty thousand copies and an average edition of twenty pages, uses each day the product of about four acres of spruce forest. When this figure is multiplied by the great number of newspapers published in the United States, many of them with much larger editions, and when this is further multiplied by three hundred and sixty-five, because many papers are issued every day of the year, it can be seen that the drain upon the forests is enormous. In the national forests there are many woods considered inferior by lumbermen. The forest service, in its desire to utilize to the best advantage all of the resources of the federal timber holdings, has been seeking proper uses for these trees, and has experimented in making pulp from them at its pulp laboratory at Wausau, Wis., an auxiliary of the forest products laboratory at Madison. The paper from the new woods must fulfil many conditions as to color, finish, and strength. In these trial runs most of the paper is made from various western firs, which show considerable promise.

Reorganization of the department of agriculture by 1916 is proposed in the agricultural appropriation bill just made public. Abolition of many bureaus and consolidations is planned. The bill authorizes an appropriation of eighteen million nine hundred thousand dollars for the department next year, and despite opposition from Secretary Houston, money is provided for free seed distribution. Leasing of forest reserve land for hotels, stores, and summer residences is a new feature.

Navigation of the waters of the Warrior and Tombigbee rivers from the bay of Mobile to the iron and coal fields in the mountains of northern Alabama has just been made possible after fifteen years of work and an expenditure of nine million dollars by the government. A large fleet is planned, and when all are in service it is promised that a boat will leave New Orleans or the coal fields every six hours.

Two more suits under the Sherman antitrust law, begun within the last year, may be settled out of court by Attorney-General McReynolds. Representatives of both the American Can Company and the Corn Products Refining Company, have appeared at the department of justice, and have begun negotiations which may lead to agreements without further legal proceedings.

A bequest of three million dollars has been left by will for the establishment and maintenance of an industrial school in Minneapolis, Minn. The donor, a prominent miller, had observed the tendency of graduates to seek the office end when entering the milling business, and he felt that this practise threatened the future of the industry as a whole.

Eleven members of the so-called poultry trust, all of them wealthy, began last week to serve sentences of three months in jail for violation of the New York state antimonopoly law. The court of appeals has granted a certificate of reasonable doubt in these cases, and they may be released on bail for thirty days, pending a final decision by the court of appeals.

Strengthening of the work of the public schools to make them more practical and effective will be the chief aim of the Boston school officials during the coming year. This is to be accomplished through the adoption of definite minimum standards for the pupils, individual training in essential subjects, and a simpler and more definite course.

The offer by the New York Chamber of Commerce of seven hundred thousand dollars to build and equip a college of commerce and administration has been presented to the board of estimate. The board is asked to approve a bill to be sent to the legislature as an enabling act.

Preservation of Niagara Falls so that the waters may not be diverted for industrial purposes was a prominent topic of discussion before the American Society of Landscape Architects at its annual meeting in Boston last week.

A bill is before the Massachusetts Legislature to transfer the censorship of motion-picture films from local authorities to the department of the state police.

Morton F. Plant, who has maintained a three-thousand acre game preserve near East Lyme, Conn., has offered it to the state fish and game commission and it has been accepted.

Aliens to the number of 1,197,892 entered the United States in the last fiscal year.

INTERNATIONAL.

The Great Eastern Railway Company of England has decided to enlist an American executive officer in order to bring its system thoroughly up to date. The directorate announced the appointment of Henry W. Thornton, general superintendent of the Long Island railroad, as general manager. The chairman remarked that the company had been obliged to go to the United States for a new general manager, as at the present time there is a great dearth in the British Isles of proficient men for the more prominent positions on railways. He also said that he thought there was something paltry in the British system which tended to interfere with the mental activity of employees, who were reduced to automata, as merit was sacrificed to seniority.

A successful experiment of exploding torpedoes from a long distance, by means of the ultra-violet rays discovered by Giulio Ulivi, was carried out at Florence, Italy, last week. Signor Ulivi having handed over his secret to the Italian government, preparations were made for an experiment. Admiral Pietro Fornari placed in the river Arno two torpedoes charged with smokeless gunpowder and two others with black gunpowder. The ultra-violet ray apparatus was posted on the tower of the Palazzo Capponi, about two miles away, where Signor Ulivi waited the signal from the naval officers in charge of the experiment. When the signal was given the apparatus was put into operation, and in less than three minutes all four torpedoes exploded.

Railway construction in Canada during the past year shows that a total of 3,086 miles of single track has been laid, while actual construction work has been carried on upon at least 8,000 miles of additional right of way. The Canadian Northern laid 1,275 miles of track, the Canadian Pacific 764 miles, and the Grand Trunk Pacific and National Transcontinental, which together extend from Moncton on the Atlantic coast to Prince Rupert on the Pacific coast, laid 570 miles.

The announcement has been made that the King and Queen of England will make a visit to France, in return for that paid by the President of the Republic in June of last year. This will probably take place before the French elections in May.

The first all-Russian congress on the education of the people to be held in St. Petersburg was opened recently, many thousands of teachers from all parts of Russia taking part.

British interests have more than two billion dollars invested in Argentine railways and public works.

INDUSTRIAL AND COMMERCIAL.

In Mexico in 1912, the output of silver, which is said to take first rank in the world, was 76,500,000 fine ounces. The copper production, which was 158,691,695 pounds, ranks second, and is preceded only by the United States. The output of gold, amounting to 22,500,000 fine ounces, takes fifth place, and is preceded by the Transvaal, the United States, Australasia, and Russia. The precious metal mines are scattered widely through the whole country, and are often small and isolated.

Recent tests by the Pennsylvania railroad of a highly improved brake system showed it is possible to stop a train of twelve steel passenger cars and a locomotive, all weighing nearly one thousand tons, within one thousand feet, or the length of the train, when running at a speed of sixty miles an hour. With an emergency application of the high-speed brakes in general use, the same train could be stopped in a distance of sixteen or eighteen hundred feet.

Exports of meats from the Argentine Republic to the United States increased during the past week, shipments amounting to twenty thousand quarters of frozen and chilled beef, three thousand carcasses of mutton, and eight thousand carcasses of lamb. During the week previous, only ten thousand quarters of frozen and chilled beef were exported.

The annual summary of the world's shipbuilding for 1913 was issued lately by Lloyd's Register of Shipping. During the year 1,930 vessels, including warships, totaling 4,009,791 tons, were completed in the shipyards of the different countries, and of this total Great Britain built 737 vessels, with a tonnage of 2,203,529 tons.

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Christian Science Sentinel

"What I say unto you, I say unto all--WATCH" Jesus

Vol. XVI February 28, 1914 No. 26

As a Man Thinketh

SAMUEL GREENWOOD

To one accustomed to view existence from a purely material standpoint, it may seem that Christian Science lays undue emphasis upon what one thinks; but when it is remembered that nothing can enter human experience except through some medium of thought, this objection should vanish. We have not been educated to find the connection, or even to look for it, between our thought-processes and our moral or physical conditions; but that the connection is there is as certain as that mathematical figures do not adjust themselves of their own accord. Mrs. Eddy clearly understood this, and taught Christian Scientists to look into the so-called human mind, instead of into matter, for the cause of disease and discord, and to the divine Mind, or a divine mode of thinking, for their cure. Throughout the Christian Science textbook, "Science and Health with Key to the Scriptures," she urges mortals to improve their thoughts. She writes: "Stand porter at the door of thought. . . . Exclude from mortal mind the offending errors; then the body cannot suffer from them." Again, "Hold thought steadfastly to the enduring, the good, and the true, and you will bring these into your experience proportionably to their occupancy of your thoughts" (pp. 392, 261).

The supposition that man is governed by material conditions, irrespective of his mental state, would leave Mind out of the universe and make man the victim of chance. The theory that life is a series of adventures and misadventures is but the attempt on the part of mortals to shirk the responsibility for their wrong thinking. The fact that nothing happens without an antecedent, shows how important it is that the thought which precedes action or experience shall be good and worthy. St. Paul evidently had this in view when he counseled the Philippians to think of good, pure, and virtuous things; and to have the same Mind "which was also in Christ Jesus." The apostle's injunction naturally means that we should be found having the same things in mind that Jesus had, or, in other words, should think the same things. The logical inference from New Testament teaching would seem to be, that the distinguishing mark of Christians lies in their having this Christ-mind; and in the degree that they have this Mind they will manifest the Christ-life and the Christ-power. Every person can picture to himself the effect upon his life and conduct of always having the same things in mind that Jesus had, the same thought regarding God and man; and the background of this mental picture is the fact that the capacity to think good thoughts is always present with him.

It is plain that one who continually contemplates unholy things is unequal to living a pure life until his state of thought improves; and he whose thoughts are filled with fear cannot be truly happy. There is always a mental avenue through which sin and disease enter consciousness, and the first step in working out one's salvation is to close these avenues with opposite thoughts. The fact that disease or sin or any error cannot enter through a good thought, should awaken us to the wisdom and the advantage of never thinking evil. Sin could not possibly enter consciousness through thoughts of goodness, or hatred through thoughts of love, nor could any other error enter except through love of evil or fear of it. Good thoughts open the door to good experiences, and this confirms the teaching of Christian Science that right thinking is the only means of salvation.

To hold evil in thought is to have the mind which was not in Christ Jesus, the "carnal mind," full of iniquity and all uncleanness, which outlines itself in whatever opposes the kingdom of heaven in man. One's experience cannot remain permanently higher than his mental state. What one is in the secret of his own thoughts is the only foundation upon which he can build, either for time or eternity. Truth is not deceived by professions or outward appearances, but weighs the thoughts of men. It is written, "There is nothing covered, that shall not be revealed; neither hid, that shall not be known." Are we ready to face this uncovering of our secret thoughts? Would we continue to think unlovingly or impurely if our inmost thoughts were to be laid bare? What but self-indulgence, blind to its doom, would lead us to think after a manner we would be ashamed to have known? What but moral indolence would allow that which is ungodlike and unworthy to engage our attention, while the things that are lovely and "of good report" are waiting to bring their blessings into our consciousness? We alone are the guardians of our thoughts, and it is within our power to keep them from defilement, whether we acknowledge it or not.

On page 242 of Science and Health Mrs. Eddy points out that the only way to heaven lies in having "no other consciousness . . . than good." The brief Scriptural account of our Master's life and works would indicate that he possessed this consciousness, and that his power to do good was the outcome of that fact. Had his attention been occupied with evil or sensuous thoughts, he could not have understood God and His allness sufficiently to have destroyed the belief in death, and thus become the Wayshower for mankind out of mortality and its ills. Evidently the only way to follow his example is to have the same Mind, to care for the same things; then we shall begin to do the same things.

The most exalted example of the influence of divine thinking upon humanity is found in the history of Christ Jesus, so that the highest mental model which St. Paul could hold up to the Philippians, and to all Christians, was the Mind which the Master manifested. There is no material Christianity. Matter has no intelligence with which to worship God or to understand and follow the Christ. Only in the realm of spiritual consciousness can we be his disciples, and we begin by casting out or ceasing to think unworthy thoughts. It is only as we rise to higher mental planes, and as God rules in all our thoughts, that we can overcome sin and its effects, lay off mortality, and fully realize man's divine origin. Unless our Christian discipleship is leading us to think divinely, it is not leading us toward the goal of Christianity as Jesus taught it.

Even human wisdom teaches that if one would follow a prescribed course, his thought must apprehend and indicate the way. To avoid dangerous places, or the wrong road, the right road must be kept in view, as the experience of every

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cyclist or motorist will testify. If we would likewise avoid the snares and pitfalls of a false and evil sense, we must keep thought fixed upon God and the truth of His allness; that is, we must be found minding only the good and the true and having these things in mind. It is certain that if mortal man, with his sins and frailties, is our model, we shall not see the perfect man as Jesus saw him, or have the spiritual discernment by which he healed the sick. (See Science and Health, p. 477.) This applies to all the phases of one's problem. Only as we keep our attention on the truth can we know how to detect and correct error. We always see what we are looking at, and what we look at most, becomes our model. We cannot bring out a sense of abundance while thought fills itself with a belief of lack, nor can we establish the consciousness of peace while our thought is rent with strife and enmity. If we would have plenty, we must look to the divine source of supply, not to the human demand; for when we look to God we see that our supply is boundless, but while we look at the sense of need we see nothing but lack.

Human belief, ignorant of mental causation, and not discerning the human capacity to understand and reflect divine Mind, would surround one's endeavor with doubt and discouragement; but Christian Science, revealing man's true relation to God as His idea or expression, has opened to all mankind the way to think and act rightly. It is cause for rejoicing that we are not compelled to follow the beaten track of the ages' erroneous thinking, nor to be held in the stocks of wrong education, but that, guided by Christian Science, we can "form perfect models in thought and look at them continually" (Science and Health, p. 248); and we know, because we have proved it, that always the result will be in proportion to our earnestness and fidelity.

✧

Let Your Light Shine

HUGH P. SMITH

EVERY student of Christian Science should constantly bear in mind the admonition given by our Master when he said, "Let your light so shine before men, that they may see your good works," for it is impossible to calculate the immense amount of good that is wrought by the example of one who earnestly strives to live in the knowledge and love of God, of good. Unknown to the individual the example of his life may be shedding a ray of light upon the path of one who is blindly groping his way in darkness, suffering, and doubt, who does not know the power of good and the nothingness and unreality of evil, but to whom, on the contrary, evil has appeared very real and more powerful than good. To such a one, the example of the daily life of a Christian Scientist will come as a message of hope, like a beacon light to a storm-tossed mariner. He will wonder why Christian Scientists are so happy, so full of love for all mankind, so willing to hold out a helping hand to those who like himself are being tossed about by the tempestuous waves of material doubt and fear; he will wonder why love is showered upon him where formerly he was an outcast, unsought, uncared for, and despised by his fellow men. He sees the light shining in the darkness, and it leads him out of the wilderness of sin in which he has so long been groping, into the light and security of Truth, Life, and Love. Then he ceases to wonder, for he has learned that God is Love and man is His image and likeness, that as such he can reflect only Love, and that in the light of this understanding there can be no fear, sorrow, or pain.

The writer has very great cause to be grateful to Christian Science. Before he first heard of it, he was dwelling in the depths of misery, and to all appearance there was no hope of his ever becoming free from the chains of sin which had tied him down for many years. There was no happiness in life, and his only conception of God was of a being to be dreaded, who sent all the misery and sickness which was met with on every side as a punishment and for the good of mankind. It was not until he became acquainted with some Christian Scientists that he began to realize that the God he had feared was a God of love. It was the example set by the lives of these people, which first made him stop for a minute in his downward course. He watched them and listened to their conversation, and he there found a peace which he had never known before. Sin and disease were treated as unrealities, as having no power or presence, since God is All. He learned that these evils were not sent from God, as he had supposed, but were the outcome of mortal sinful thoughts and beliefs. He found that love for one's fellow men took the place of the constant malice to which he had been accustomed, the unkind and uncharitable words about others were conspicuous by their absence, and peace and harmony reigned in the place of strife and discord. Is it to be wondered at that a better understanding of the religion which could bring about such results was earnestly desired? Now, God no longer appears to him as a dread and fearful personality, but has been proved to be omnipotent Love, the Father-Mother God whose arms are always outstretched in loving protection over all who put their trust in Him alone.

What Christian Science has done in this one instance, it is doing every day. It is sowing its seeds of truth and love in many troubled hearts in all lands, and every student of Christian Science, no matter what his position may be, can do his share in this glorious work. To the outward sense one may not seem able to do very much, but if by an example of never-failing kindness, unselfishness, and purity, he can give a "cup of cold water" to the thirsty, he will have added to the number of those who, having seen the good works of Christian Scientists, glorify God and give thanks for the inestimable benefits which they have received. As one of our hymns so beautifully phrases it,—

So let our lips and lives express
The holy gospel we profess;
So let our works and virtues shine,
To prove the doctrine all divine.

✧

Opposition Conquered

M. G. KAINS

THE tendency to oppose any new idea is one of the most striking peculiarities or vagaries of the human mind. It is almost always observed whenever any new line of thought or effort is presented, or when some work is to be done which is not strictly in accordance with the established order. For instance, should a person who is familiar only with English, desire to learn French or German, the human mind would be characteristically and instinctively opposed to such a departure from the usual order, and would resist continuously, even after a fair working knowledge of the language had been acquired by the application of a stronger desire or determination. The acquisition of knowledge under such circumstances is neither more nor less than one force quelling another. It succeeds in the very face of opposition, because the attack continues until the original resistance can no longer defend or maintain itself effectively.

If we were to view the illustration from a different standpoint, or rather if we were to replace the factor of age by that of youth, we would see a very different state of affairs. The child, not yet set in the grooves of habit, at least not to the same degree as the adult, would easily acquire a knowledge of French or German, or even of several languages, at

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the same time that he was acquiring a knowledge of English. He would accomplish this, too, with no more apparent effort, provided he was associating with those who made constant use of the foreign tongue or tongues, and who likewise required the child to converse in these languages, and also provided they did not instil opposition in the child's mind by means of ridicule or otherwise.

The same kind of opposition characterizes the acquisition of a working knowledge of Christian Science. Very many adults are instinctively opposed to its teaching, mainly because their habits of thought have become fixed to a greater or less extent, and they are therefore less receptive than children. In addition to the novelty of the new ideas, which because of their mere newness must meet the challenge of the mind to which they are presented, there must also be met and overcome the opposition of the prejudices, perhaps entrenched behind many years of creedal acceptances and reenforced by a personal sense of stubbornness; for, as Moore has said,—

Faith, fanatic Faith, once wedded fast
To some dear falsehood, hugs it to the last.

Strange as it may seem, it is nevertheless characteristic of the human mind to cling unreasoningly to what it has, to accept only such new ideas as harmonize with its mental possessions, whether these be false or true, and to oppose all others. The reader may object to the word "unreasoningly," because he may think that the human mind does weigh new ideas before accepting or rejecting them. But unless this mind has been subdued by Truth sufficiently to make it teachable, it will do all this so-called weighing with the biased scales of opposition and the false weights of prejudice. Especially is this the case with the one who seeks pleasure in any other than a spiritual direction. He is so afraid that he will lose his sense of pleasure. that he closes his mental ears to the voice of Truth, and thus unwittingly deprives himself of the truest of all pleasures. How shall he be reached? Mrs. Eddy replies: "Through human consciousness, convince the mortal of his mistake in seeking material means for gaining happiness. Reason is the most active human faculty. Let that inform the sentiments and awaken the man's dormant sense of moral obligation, and by degrees he will learn the nothingness of the pleasures of human sense and the grandeur and bliss of a spiritual sense, which silences the material or corporeal" (Science and Health, p. 327).

Opposition in the realm of human experience, hinted in the opening paragraph of this article, always implies the exercise of will-power, whether it be for or against the acquisition and utilization of a new idea. To be sure, there are all grades of this so-called will-power, from the base to the sublime. Will-power, therefore, is not of itself the director, but the servant of that stronger force called the intellect, the human mind or reason, because it can be guided to do either good or ill. How then shall it be guided away from the wrong paths it has perhaps hitherto pursued, and into those of rectitude? By appealing to reason; for, as Mrs. Eddy declares, "reason, rightly directed, serves to correct the errors of corporeal sense" (Science and Health, p. 494).

It must not be expected, however, that opposition will always cease with the first instruction. On the contrary, it will continue in some form or other until every lesson is learned and the law of God is understood and obeyed in its entirety. Until this stage of development is reached, it will be necessary to use the reasoning faculties, as well as the dawning spiritual sense, "in casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ."

When so directed, the earnest seeker after Truth will little by little overcome the opposition of the mortal or carnal mind declared by St. Paul to be "enmity against God," and in due course of time will become the ready servant of the God-governed conscience, always ready, calmly, steadfastly, and surely, to put down the opposition of the carnal mind and to work for the establishment of that spiritually-minded condition which the apostle characterized as "life and peace."

Concerning Habits

EVELYN L. WEBB

If we analyze our mode of living, we will find that our sense of existence is made up largely of habits, some good and some bad. No habit of course is good which has not grown out of our conformity to the law of Truth. Mrs. Eddy tells us that "Truth not error, Love not hate, Spirit not matter, governs man" (Science and Health, p. 420); hence, he who is approaching spiritual manhood is governed more and more by divine intelligence and less and less by unintelligent habit.

A curious incident which came under my notice lately, goes to prove what a large part mere habit has in the animal nature and how absolutely unreasonable it is. My brother usually takes his dogs with him every day to his place of business, where they are housed in a big box until it is time to start for home again. On one occasion, when they had got themselves into a very wet and muddy condition on the way to the office, he tried to change them from their accustomed place to another near-by, where there was a supply of straw. These dogs are setters and trained to absolute obedience; they are also good-tempered and devoted to their master, but from their puppyhood they had been in the habit of going to that particular box, and they absolutely refused to change to another. Both kindness and force were used in the effort to move them, but to no purpose; when my brother undertook to compel them, they showed fight, and would have attacked him rather than give up their habit. Thus we see something of the domination of habit in the animal kingdom, and we do well to inquire how largely it governs us.

In Christian Science we learn that our sense of intelligence and of right should govern our habits, rather than allow them to govern us. Then we should always be ready to give an intelligent answer as to why we do so and so, rather than to say, "Oh, that is my habit!" We have all had experience in different ways as to the effect of a new idea, when proposed to a community of people by one who, from an outside point of view, sees clearly how a change of method would be for the advantage of every one concerned. To our surprise we have often found that the proposal was opposed by the greater part of those whom it would benefit. Perhaps we tried to show them how reasonable and logical the proposition was, but, whether we knew it or not, the trouble was that we were at war not with reason but with habit,—possibly the outgrowth of a long past course of action which may have been wise at the time and has been accepted as right ever since, without question as to its need or propriety. Seeing so clearly ourselves that what is recommended is an improvement on the old method, that if adopted it would be for the betterment of the situation, and feeling too that we are not opposed by reason, we may try to force the issue. In such a case we are using one animal force to oppose another, and are likely to meet with resentment not unlike that exhibited by the dogs in our illustration.

Let us watch carefully that we be not among those who blindly resist what may be for our advantage, or those who try to thrust a new idea, however good it may be, upon such

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as are not prepared to receive it. When we find ourselves strongly opposed to some measure that has been offered for our acceptance, it is a good rule, before voicing our opposition, quietly to know for ourselves that no unintelligent habit of thought has any right or power to control us or warp our judgment. So doing, we will be in a better position to give an unbiased opinion. When in church work or other associations we have a proposal to make which if accepted would entail the doing away with some method or course that has become a habit, it is well, after we have done our best to realize God's guidance and that He never leads into temptation, to know that if our proposition is not best, not of God, it cannot stand; and if it is of God, or is bringing us nearer the divine ideal, that no non-intelligent belief of habit has power to withstand it. Then, if we can present our plan with a thought humble enough to be willing to receive as well as to give, we shall find God's children able to "reason together." Though the plan may not be accepted at once, we may be sure that in time it will work its way through the bonds of habit and be manifested, perhaps in an even better form than we had given the idea when it was first voiced, always provided that the proposed change is wise, and we leave it without attempting to force it upon others, knowing that God prospers all right desires.

A habit quite prevalent among many good people is that of going to church. Let us go to church by all means, both to the Sunday and the Wednesday evening services, the whole year round, but let us not go simply from force of habit; let our reason for going be more intelligent and more worthy than that. In this we shall do well to remember the true significance of "church" as given us in our text-book, and to express this nobler sense to the "weary wanderers, athirst in the desert" (Science and Health, p. 570), who have come into our church home for crumbs of comfort. We cannot afford to neglect to turn the search-light of reason upon every habit we have acquired, for thus only will we "be ready always to give an answer to every man that asketh" for the "reason of the hope" that is in us.

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Transition

M. A. FELTON

In searching the field of human experience to find helpful illustrations for the new-found truths of Christian Science, one may turn to mathematics and discover therein apt comparisons in the statement of general laws. It is a habit of the average man to attempt to attach a new truth to a well-known fact, and in that way become acquainted with it quickly and surely. Recognizing this to be the case, Jesus, the master Metaphysician, always made use of parables, figures and facts of familiar scenes and incidents, in the effort to awaken an understanding of the spiritual truths he sought to teach.

The relative value or significance of the human concept of man, over against the thought of man as a divine idea, greatly puzzled the writer until he perceived a comparison in the so-called "theory of limits" in mathematics, which altogether harmonizes with Mrs. Eddy's explanation of the development of the human concept as given on page 115 in Science and Health. This so cleared certain points for him, that he feels impelled to give a brief statement of them, in the hope that some one else may gain a little more of the light of truth therefrom.

The "theory of limits" has to do with two kinds of quantities, the "variable," whose value is continually changing, and the "constant," whose value always remains the same. A variable may change in a given direction; that is, its value may continually increase or it may continually decrease. In either case, the constant is the point of value toward which the variable is approaching, and it is called the "limit" of the variable. If the variable is increasing in value, the constant is said to be its "superior limit." Now a variable can never quite reach its limit, but of necessity must always be separated from it by a decreasing variable whose limit is zero; for it is plain that the variable can be a variable only so long as it is changing in value. If its value could reach that of its limit, or in other words could assume the value of a constant, then its variableness would have vanished entirely, and the only value remaining would be that of the constant, which is already there, and always has been.

Now it is immediately perceived that in Christian Science the divine idea is the constant, that it is subject to divine Principle, and by that Principle held unchangeable forever. On the other hand, the human concept is the variable; being mortal in part, it is not subject to immutable law, and is therefore ever changing. By the application of spiritual truth, however, its value increases, it becomes better, and approaches the divine idea, which is its "superior limit." In Mrs. Eddy's statement of the "Scientific Translation of Mortal Mind," above referred to, she has explained this advance of human sense and the degrees through which it passes in its increase in value.

This variable, the human concept, may approach indefinitely near to its limit, the divine idea, but it can never quite reach it, for as it becomes less and less material or more and more spiritual, it finally approaches so near the true consciousness of being that it has reached the border line, spirituality. (See Science and Health, p. 116.) Human sense cannot, however, like Moses of old, enter the promised land; it can see it, but can never enter. When consciousness has entered the promised land of spiritual being, the human concept of man has forever vanished, and behold instead the divine idea which has already appeared.

This point of transition in consciousness from the imperfect, variable human concept to the divine idea, is illustrated by the translation of Enoch and Elijah and the ascension of Jesus, experiences which support Mrs. Eddy's entire teaching as given in Science and Health, especially "the scientific statement of being" (p. 468), that "Spirit is God, and man is His image and likeness. Therefore man is not material; he is spiritual."

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[Written for the *Sentinel*]

Eventide

LAURA E. SARGENT

The fading glow of roseate light
Still lingers in the distant west;
It touches gently haze-clad hills
And glimmers from their opaled crest.

A brooding hush comes softly down,
And homing birds now seek their nest,
While nature breathes her vesper song—
So full of quiet, peace, and rest.

O Love divine, we lift our prayer
In unison with nature's hymn,
And enter Thy most holy place,
Where glory crowns Thy cherubim;

Then face to face commune with Thee
Of things unseen, though just at hand;
Which here and now to us belong,
As we Thy word do understand.

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Selected Articles

[Frederick Dixon in *Dulwich Post*, London, England].

In a recent issue, under the heading of "The Superman and the Human Race," a contributor insists that a subject like Christian Science "is of no use unless taken seriously in hand." Now it is sufficiently obvious that no serious subject can be safely approached from the standpoint of dilettanteism, and least of all can Christian Science. That is a mistake which the average critic makes. To a copious ignorance he adds a generous prejudice, and then, from the summit of the nearest intellectual hillock, opens the flood-gates of his invective like the sausage seller of Aristophanes. The abuse of the ignorant, says Anatole France, is something to rejoice over, and if there is any truth in the epigram, Christian Scientists should be rejoicing all along the road.

This, however, makes it all the more necessary that they should devote themselves whole-heartedly to the demonstration of the teaching they have accepted. "The Christian Scientist," Mrs. Eddy writes in Science and Health, "has enlisted to lessen evil, disease, and death; and he will overcome them by understanding their nothingness and the allness of God, or good" (p. 450). What it means to accomplish this she explains on page 3, where she writes, "But to understand God is the work of eternity, and demands absolute consecration of thought, energy, and desire." One of the essential differences between Christian Science and other religious teachings is the fact that it has accepted the demand of the Founder of Christianity that religion should be proved by demonstration rather than by profession. When the epistle of St. James declares that "faith without works is dead," it certainly alludes to this, and the writer can scarcely have had any other words in mind than those recorded in the fourth gospel, when Jesus declared, "He that believeth on me, the works that I do shall he do also." The faith, then, of the Christian, was to be proved by the works Jesus himself had done, and these works were very largely composed of physical healing. For this reason the necessity for healing disease has been peculiarly insisted upon by Mrs. Eddy. Not that the healing of disease itself is the be-all and end-all of Christianity, but because the healing of disease means the overcoming of mental inharmony, and so, indirectly, the destruction of sorrow, of want, and of sin.

When once the fact is grasped that sickness is mental, the corollary must dawn upon any man that every phase of inharmony is mental also. The way, then, to heal the sick is the way to heal the sinner, and a man is made physically whole in precisely the same ratio that he is made mentally holy. The simple fact is, that whole in its original sense is merely an archaic form of holy, and a man is made "every whit whole" exactly as the belief of sorrow, of sickness, or of sin, in fact, of everything unlike God, is obliterated from the human consciousness. It will be seen from this how absolutely true it is that if a man desires to progress in Christian Science he can do so only by approaching it in a most serious manner.

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[Willis D. McKinstry in *The Daily News*, Wellington, Kan.]

In his sermon as reported in a recent issue, our critic touches upon some vital questions of Christianity and says many good things which should hasten the awakening of human consciousness to the pitfalls of materialism and to a desire for a fuller knowledge of the Christ, Truth. We would not question the doctor's sincere desire to be a bringer of glad tidings of truth and love to mankind, yet it is to be regretted that such a messenger should indulge a spirit of religious intolerance and thereby forget the Scriptural injunction, "Speak not evil one of another, brethren." To denounce Christian Science signifies quite clearly that its teaching is misunderstood.

We agree with the doctor that faith is an essential element in one's spiritual growth, yet to progress into a fuller knowledge of the truth of being, faith must advance to understanding, that the problem of life may be demonstrated. There is a vast difference between a blind faith and the faith of understanding. One might have absolute faith in the infallibility of mathematics, but without an understanding of the principle and rule of numbers he could not solve the simplest problem in arithmetic; so, too, a mere faith in God is insufficient to enable mankind to solve the problem of life. The Galilean Teacher was able, not through faith only, but through his understanding of spiritual law, to prove the truth of his teaching by demonstration, and he said it is through a knowledge of God and the Christ that mankind enters into eternal life; hence it is clearly seen that the process of regeneration is purely mental, or spiritual. Paul recognized this fact, for in his letter to the Romans he said: "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God."

The doctor's statement, "Christian Science teaches there is nothing to see and nobody to see it," is most absurd, to say the least. Christian Science does not teach that man is a nonentity, without full possession of his faculties, nor the destruction or annihilation of even the least of God's ideas; but it declares, as do the Scriptures, that God is the one and only creator, that without Him was nothing made, and that His creation is as spiritual and eternal as its creator. Webster says, to see is "to perceive by mental vision; to form an idea or conception of; to note with the mind; to observe; discern; distinguish; understand; comprehend." Hence to have a true apprehension of the Scriptures they must be interpreted spiritually; in other words, mankind must see and understand their teaching from a spiritual view-point. In "Rudimental Divine Science" Mrs. Eddy defines Christian Science "as the law of God, the law of good, interpreting and demonstrating the divine Principle and rule of universal harmony" (p. 1). Man created in the image and likeness of God is a conscious being; he possesses the capacity or ability to think, to comprehend, to understand, and thereby to differentiate between the false material sense of existence and the spiritual facts of being.

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[John W. Doorly in *Sheffield* (England) *Telegraph*]

A recent issue contains a letter signed by "A Psychical Student." This correspondent claims to be in possession of wonderful truths which are to help mankind, and yet he is too bashful to put his name to them. But what really interests me is his remark about Christian Science, which he describes as "wishy-washy." He has really done the Christian Science movement a very good turn, as for some years Christian Scientists have been persistently trying to make the public realize that there is nothing in common between Christian Science and spiritualism. Now your correspondent has helped us not a little in this matter.

Christian Science is a practical, demonstrable religion, which is teaching men the present availability of God, as a God at hand. It is taking the old truths of the Bible, which have so long been static, and revealing them as essentially dynamic. It makes no promises of some wonderful occurrence in the unknown future, but reveals to mankind the kingdom of

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heaven, or law of God, at hand. On the other hand, "A Psychical Student" is hoping to convince his readers that spiritualism is going to reveal to mankind some wonderful way of redemption beyond "the dreams of scientists and theologians."

Unfortunately for "A Psychical Student," humanity is sick of these nameless promises, and is today demanding proof of all religious and scientific teaching. Christian Science, with its vast army of adherents who have been healed of some sickness or redeemed from sin, is its own answer to these critics.

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[Editorial in *The Tucson* (Ariz.) *Citizen*]

Before Christian Science was understood by the masses, those who followed the tenets of this new teaching were regarded as somewhat peculiar, and in some states they were even persecuted for following their system of healing; but today the world takes an entirely different view of this religion. The change in view-point has been brought about by the results which the general public have seen accomplished through Christian Science in the healing of both sickness and sin, and today those who believe in its teachings have the respect of those who do not. They themselves respect the beliefs of others. Christian Scientists are no longer regarded as fanatics. They obey the laws, and observe sanitary and quarantine regulations. In this state, their right to follow this particular system of healing has been recognized by statute, and they have been exempted from the medical laws.

Christian Scientists are not at war with the medical fraternity. They have no more use for the quack than has the licensed physician, and they believe that the man who wants a physician should get the best to be found, professionally and morally. Christian Science is primarily a religion; healing sickness is only a part of its tenets. The God of Christian Science is not afar off, but ever present, and Christian Science is an every-day religion. It emphasizes the good in life rather than the evil, which it looks upon as unreal. Today, those who do not agree with its teachings admit that its general purpose is to uplift humanity; that its followers are improved in mind and body through its influence, and carry it into their every-day lives.

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[M. I. Whitcroft in *Bristol* (England) *Times and Mirror*]

The review of Canon McClure's book in a recent issue, appears to be just another instance of the truth of that old saying, "Fools rush in where angels fear to tread." This is not meant in a personal sense, but it is expressive of that condition of thought which, failing to understand the great truths taught in Christian Science, rushes in a hasty and unreasonable manner to denounce its teachings. To say that "the author has completely exposed the idiotic nonsense with which the Reverend Mother's writings abound," is a little rash. Mrs. Eddy's writings are so widely known and read nowadays, in every quarter of the globe, by such a vast number of intelligent people, that the author is likely to find that the public will consider (if it reads his book) that it has merely exposed "the idiotic nonsense" (I quote from the review) of his own misconception of those writings. One would have thought that, if for no better reason, the utter failure of former attempts of "envy, hatred, and malice, and all uncharitableness" to overthrow Christian Science and vilify its Discoverer and Founder, would have been sufficient to deter any one from making similar futile efforts, especially as such attempts invariably defeat their own purpose, resulting instead in drawing many more thoughtful men and women to inquire into and adopt its teachings. Mrs. Eddy, by the way, is never known or spoken of as "the Reverend Mother" of the Christian Scientists by her adherents. May I suggest that it would be well if critics of Christian Science would accept our Lord's standard as the proof of Christianity, "By their fruits ye shall know them."

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[Frank Bell in *The Butler* (Pa.) *Eagle*]

There is abundant evidence that the speaker is mistaken in his opinion that Christian Science is a product of the devil. There is Scriptural and much other authority for the assertion that an evil tree does not produce good fruit, and the fruit of Christian Science is invariably good. We do not know which of the many varying descriptions of the devil is accepted as genuine by our friend, but we have yet to hear the devil described as habitually engaged in making men and women better, physically, mentally, morally, and otherwise. Unless there be a devil who causes his adherents to give up sinful thoughts and practises, to obey the golden rule, to come out of various physical distresses and disorders, to be clearer and cleaner thinkers, better workers, and more upright, honest, sober, and industrious citizens; unless there be a devil devoted to the promotion of all the Christian virtues,—then there is no devil who could have originated Christian Science; for, depend on it, nothing that produces, encourages, or tolerates evil in any form is Christian Science.

Only those undertake to condemn Christian Science who judge it from a mistaken sense of what it teaches, rather than from an unbiased observation of the good it has wrought in the lives of its adherents. That is why all the criticism which has been hurled at it for a generation has not interfered with its steady growth throughout the world.

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["Indignant" in *Wilkes-Barre* (Pa.) *Record*]

"A lecture on Christian Science, the first of a series on 'Modern Humbugs,'" was the startling thesis in huge letters that greeted the eye last week in front of one of our churches. This placarding reveals clearly that "on earth peace, good will toward men," does not long endure after the glad holiday season, and as a working ideal for a workaday world is not wholly successful. Indeed, this advertisement at the portals of a church whose basis is love, seems a proof of the failure of its great purpose, at least in so far as this particular branch of a great church is concerned. It signifies an intolerance as bigoted as that of the dark ages of religion, and implies that in this great world, where with seven primary colors the landscape is decked in varied beauty of myriads of shades, man, the paragon of creation, shall paint his aspirations after God in but one color.

To set ourselves up as watchmen of the night, empowered to distinguish between truth and error, seems in these days an arrogation of authority very disputable. The writer is not a Christian Scientist, but a lover of humanity who believes that truth, like beauty, dwells in the eye of the beholder.

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[John L. Rendall in *The Tribune*, Fairfield, Iowa]

The subject taken by the Rev. Mr. ——, as reported in a recent issue, "What Christian Science Does for the Bible," is a big one,—too big to be properly elucidated from a biased standpoint. Will you kindly permit me to cite from my experience some things I know that Christian Science has done for the Bible?

A Christian Science practitioner of this city was recently called to see a man who was sick. As is the custom, this practitioner cited God's promises of healing as given in the Bible. The family, however, had no Bible, so they sent to the home of the wife's parents for one, but found that they too

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were without a copy. Both families immediately purchased Bibles. This illustrates what has happened in thousands of instances through Christian Science. In 1895 Mrs. Eddy ordained the Bible and "Science and Health with Key to the Scriptures" as the "Pastor" of the Christian Science church. The Bible has been given the principal place, therefore, in all Christian Science church services, and Christian Scientists are close students of it. They believe its teachings, and believing, practise them, even to the healing, which is a very plain teaching of the Bible. It is said that "the pastor treated the subject by the parallel method, quoting from the Bible and Science and Health." In plain words, this means that he took a passage from Science and Health and, regardless of its significance in relation to the context, arbitrarily disputed it with a Bible quotation carefully selected for that purpose, and likewise used regardless of its context. I can imagine nothing more unfair or misleading. Even two Bibles of the same edition can be made to dispute each other by this reprehensible method.

The abstract statements made by this critic that "Christian Science contradicts the Bible on the reality of matter, on the reality of sin, and on the reality of sickness and disease," leave too much that is unexplained as to what constitutes "reality." Science and Health clearly and logically explains that from the mortal view-point matter, sin, disease, etc., are relatively real, but that the only absolutely real is that which is eternal, that which belongs to the "kingdom of God." It is true that Christian Science "has never built a hospital." It is also true that Christian Science has saved hundreds of thousands of people from going to hospitals, and that the ultimate of its teachings will obviate any necessity for hospitals in the fulfilment of that glorious vision of St. John: "And there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away." I can imagine our critic saying, "But that does not mean now." In which event I will respectfully ask, "If not, why not?"

The reverend gentleman states: "The Bible says that God made man from dust. Christian Science says that man did not originate from dust." Let us consider this. In the first chapter of Genesis we read, "So God created man in his own image, . . . male and female created he them." If God is dust, then man, His image and likeness, is also dust; but if God is Spirit, as Jesus stated, then man, His image and likeness, is spiritual. In the second chapter of Genesis there is introduced "the Lord God," a humanly circumscribed and materially outlined concept of God, and it is supposed that "the Lord God" found it necessary to make man of dust and woman of a rib, notwithstanding the fact that God had already created man in His own image and likeness. Now dust is not man, never was, and never will be. Dust is nothingness to nothingness, and that is all there is of any material concept.

In Science and Health (p. 476) we read: "Jesus beheld in Science the perfect man, who appeared to him where sinning mortal man appears to mortals. In this perfect man the Saviour saw God's own likeness, and this correct view of man healed the sick." If our critic will kindly explain how God can at the same time be one person and three persons, how He can be at the same time finite and infinite, and at the same time dust and Spirit, he will confer a great boon by removing the distressing and perplexing theological tangle of this age. Christian Science teaches that God is One, and this accords with the Scripture, "Hear, O Israel: The Lord our God is one Lord." It teaches that God is "Person" only as infinite personality and not in any anthropomorphic sense. Despite our critic's assertion to the contrary, it teaches that Christ Jesus is the Son of God.

The reverend gentleman also makes the statement, "The Bible teaches that the devil is a person. Christian Science does not." What he should say is, "According to the theory which I accept, the Bible teaches that the devil is a person." This theory, however, is antiquated, and has been relegated to the theological scrap-heap by up-to-date theologians, including some good brethren of practically all denominations. With reference to the judgment-day, Christian Science teaches, "The judgment-day of wisdom comes hourly and continually, even the judgment by which mortal man is divested of all material error" (Science and Health, p. 291). Furthermore the critic states, "Christian Science says that prayer to God for the sick has no effect." Christian Science emphatically does not say any such thing. What Science and Health states is as follows: "A mere request that God will heal the sick has no power to gain more of the divine presence than is always at hand" (p. 12). On page 11 we read, "Prayer cannot change the unalterable Truth, nor can prayer alone give us an understanding of Truth; but prayer, coupled with a fervent habitual desire to know and do the will of God, will bring us into all Truth." The views held by this gentleman in regard to the Christian Science attitude toward marriage will necessarily change when he acquaints himself with facts instead of theories. He will at the same time learn that only the highest possible ideals of morality are countenanced by Christian Scientists.

Our critic's opinion that "Christian Science is only a fad," which will be "relegated to obscurity by onmarching truth," is rather amusing to Christian Scientists, especially in view of the fact that one hundred and three new Christian Science churches were organized last year. In marked contrast to this opinion is that of an Episcopal clergyman, who in the December issue of *The North American Review*, stated: "If we study the relation of the church to its work of salvation, the need of the adoption of Christian Science becomes imperative. Our failure successfully to apply Christianity to existing conditions is preventing its function of regenerating the world."

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[From *Los Angeles* (Cal.) *News*]

Four services were not sufficient to accommodate all who wished to attend the formal opening of the new First Church of Christ, Scientist, Alvarado and Hoover streets, Sunday [Jan. 4]. There must be an extraordinary power in a movement that is not sensational, sentimental, sensuous, or striking in any of its doctrines or observances. It has survived the passing of its Founder, Mrs. Eddy, from earthly life and seems stronger than ever. Its devotees are apparently not only healthy, but thoroughly happy; they are close Bible students, yet read between the lines messages of modern philosophy and science. It seems to be simple, practical, and very helpful.

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[Editorial note in *The Watchman-Examiner*]

Christian Scientists at home are Christian Scientists abroad. When they go from city to city, state to state, and country to country, they are to be found the very next Sunday in the church of their own faith.

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Kind thoughts are flowers in hearts of men,
Whose perfume is the word soft-spoken,
And oh, how sweet their fragrance when
It gently greets the heart that's broken!

CHARLES C. SANDELIN.

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Editorial

"Be watchful, sober, and vigilant"

A TABULATION of the diseases which Christ Jesus healed during the three years of his ministry, as recorded in the New Testament, shows them to have been as follows: palsy, paralysis, leprosy, deformity, blindness, fever, dropsy, hemorrhage, violent insanity, epilepsy. These are but the more notable and special instances, and we read that when the people brought to him those who were sick with "divers diseases," or "all manner of sickness," "he healed them all." It is worth noting, too, that some of these diseases are even to this day considered incurable by medical practise.

The recorded cases of healing by the immediate followers of our Master are summarized as follows: a man lame from birth, paralysis, lameness, fever, hemorrhage, insanity, the sting of a poisonous serpent; while the book of Acts records that "by the hands of the apostles were many signs and wonders wrought." It is also well known that for the first three centuries Christian healing was as much a part of Christianity as was the preaching of the gospel. After these early centuries, however, Christians lapsed into the common belief that some form of medical treatment was necessary in order to heal the sick, and this belief continued, with rare exceptions, until Mrs. Eddy discovered Christian Science in the latter half of the nineteenth century.

In the years since this discovery was first promulgated to the world through the publication of Science and Health, the Christian Science text-book, in 1875, hundreds of thousands of cases of healing without medicine or surgery have been reported, and over ten thousand of these have been published over the names of the persons healed. These cases include not only so-called incurable diseases, but also supposedly curable diseases which had advanced to the hopeless stage where certain death was predicted. Not only is there this volume of printed testimony, but every Wednesday evening, in The Mother Church and its more than fourteen hundred branch churches and societies, all over the civilized world, testimony is borne to the healing of all manner of physical discord. This even at a low average would mean that between four and five thousand spoken testimonies to the efficacy of Christian Science, either through treatment or the reading of the text-book, are offered to the public every week.

Notwithstanding all this, the belief of the majority of mankind is that medical treatment is necessary for the prevention and cure of disease, and it is this belief that is being worked upon and fostered by the doctors in their efforts to secure legislation which, if it should become effective, they hope will intrench them in their present dominance for many years longer than would otherwise be possible. It is, however, inevitable that this belief should change, and the rapidity with which it is changing is one of the most gratifying signs of the times. Christian Scientists can largely help along this change by the simple process of showing to the world the results of their daily living of Christian Science, and by supplanting the prevalent erroneous beliefs about Christian Science with the truth about it, which so many are eager to obtain. The means of making known the truth about Christian Science were very wisely established by our Leader, and they include the lectures, the periodicals, the work of the committees on publication, and the Sunday services and Wednesday evening meetings. Some measure of support of all these activities of the church can be given by every member, and just to the extent they are made use of, to that extent will the erroneous beliefs about Christian Science be brushed aside.

And while this educational work is going on, Christian Scientists must not neglect another duty which is incumbent upon each and every member of the church, namely, to oppose every attempt to pass laws which would interfere with their right to choose and practise the healing system which they have proved to be safe and efficient. Mrs. Eddy writes on page 357 of Science and Health: "If mankind would relinquish the belief that God makes sickness, sin, and death, or makes man capable of suffering on account of this malevolent triad, the foundations of error would be sapped and error's destruction ensured." When the majority understand this simple and profound statement, not only their rights, but the rights of all mankind, will be safe from invasion by an interested minority. In the mean time Christian Scientists should not neglect Mrs. Eddy's advice on page 324 of Science and Health: "Be watchful, sober, and vigilant."

ARCHIBALD MCLELLAN.

Humility

WE have it on the authority of Christ Jesus that he who humbleth himself "shall be exalted," and the psalmist prays, "Keep back thy servant also from presumptuous sins." In the book of Numbers we read that when the people were bidden to go up to view the promised land, they did so, but they brought back an evil report of it and murmured against the divine Love that had led them and fed them in the wilderness. Then, as if ashamed of their cowardice, they suddenly announced their intention to go up to the top of the mountain, moved, it would seem, by human will. We are told that Moses warned them against this step, and declared that their enterprise would not prosper, for, said he, "the Lord is not among you." In spite of this warning, however, we read that "they presumed to go up unto the hilltop," although Moses remained below with the ark of the covenant, awaiting divine guidance.

This incident has many lessons for us today, and its metaphysical significance will be understood if we ponder our revered Leader's words in "Miscellaneous Writings" (p. 117): "The disobedient make their moves before God makes His, or make them too late to follow Him." To this she adds, "Be sure that God *directs* your way; then, hasten to follow under every circumstance." A number of years ago, two little girls whose parents had accepted Christian Science, decided that they could do without food, and they abstained from it for several days without informing any one of their experiment. These children were, however, in deep earnest, and were humbly seeking divine guidance; so they were shown that this step was in advance of their understanding, and they retraced their steps to the foot of the mountain, glad that they had learned a lesson without incurring the penalty which follows disobedience.

A different case was that of some older people, who refused to work for their own support on the ground that their entire time must be spent in looking into and studying about spiritual things. They had not, however, taken a single step toward the spiritual realization which would enable one to subsist upon even less food than formerly. They simply demanded that others should carry the burden of their support, and did not see that this was one of the "presumptuous" sins from which the psalmist prayed to be delivered. In no case have we the right to demand that others shall make our demonstration for us. Christian Science also makes it clear that no one can hinder us from doing our own work in obedience to God's law, or hold one back from ascending "into the

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hill of the Lord," if he has "clean hands, and a pure heart," his consciousness untainted by selfishness or sensuality.

The prophet Isaiah tells us that "the high and lofty One that inhabiteth eternity," dwells with him who is "of a contrite and humble spirit," to revive such a one. In this age, when mortals are apparently accomplishing wonders in the material world, the ancient temptation to pride and self-glorification ofttimes presents itself. The one who listens for the voice of divine wisdom, however, cannot take a wrong step, and although his path may seem rough and steep, he will, as our Leader's much-loved hymn (Hymnal, p. 195) assures us,

follow and rejoice
All the rugged way.

A profound thinker reminds us that if we cherish humility we shall be spared humiliation; more than this, the Master said we should be exalted. This must mean that we shall be uplifted spiritually, so that we can prove first to ourselves and then to others, that we are doing God's work in the Christ-way; that we are glad to give up materiality when we are bidden to go higher. Peter counsels us to be "clothed with humility," and the attached promise is that God will exalt the humble in due time; that He will enable them to advance not merely to the borders of the promised land, but to ascend the heights of holiness and dwell there, undismayed by doubt or fear.

ANNIE M. KNOTT.

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A Broadening Horizon

SOME one has said that when you turn a thought loose among men, you can never tell what may happen. Like light, truth is vital, aggressive, self-communicating. In Christian Science we perceive that the Christ-idea is divinely commissioned to universal conquest, and can understand why Mrs. Eddy should have gained and expressed such boundless expectations respecting the growth of the movement inaugurated by her in the demonstration of the verity and practical value of the Master's teaching. She perceived that no limitation can be placed upon the possibilities attendant upon the going forth of a ray of divine light. Its native and inevitable career is to run and be glorified, and no darkness can be found, much less abide, in its presence. This explains her enthusiasm, even as it should awaken ours. It explains, moreover, the larger though less defined range of the influence of Christian Science in all the world. Human sense calls for organization and cooperation, the embodiment of a mental movement, but beyond all these visible expressions the truth is constantly finding and cleansing avenues of advance.

It is interesting in this connection to note Mrs. Eddy's statement that until she learned "the fixedness of mortal illusions, . . . she cherished sanguine hopes that Christian Science would meet with immediate and universal acceptance" (Science and Health, p. 330). Her thought was thus hopeful and expectant of the revitalization and redemption of the universal Christian consciousness; and although the time came when the antagonism of religious prejudice rendered Christian Science church organization imperative, this was a human incident of that unlimited ministry of truth which must make all believers one in the demonstrable apprehension of the divine law and order. That Mrs. Eddy continued to cherish this thought of the larger influence and efficiency of the Christ-idea which she declared and demonstrated, is seen in her later words on page 22 of "Pulpit and Press": "If the lives of Christian Scientists attest their fidelity to Truth, I predict that in the twentieth century every Christian church in our land . . . will approximate the understanding of Christian Science sufficiently to heal the sick in his name. . . . Christendom will be classified as Christian Scientists."

Truth is radical, and in a sense intolerant; but it is not ruthlessly destructive of human form and sense of need. It is gently reformative, because it is Love. Everything that is inadequate and unfit must necessarily pass away, but the good and beautiful and true is to be conserved. The redemption of the rose does not involve the annihilation of its charm of form, color, and fragrance, but only of the false-sense substance which mortal belief has imposed upon it. The truth is destructive of nothing but error, and every relic and result of the spiritual illuminations of the past is preserved and beautified by an increase of light. Today, apart from the growth of Christian Science in the number of its churches, etc., the truth it declares is finding its redemptive way into the thought of the church universal. Unnumbered ministers and laymen of every name are being quickened, sermons are made more appealing, services more helpful; and in all this Christian Scientists greatly rejoice, as did St. Paul when he wrote to the Philippians, that, regardless of its human circumstance, he was greatly gladdened by the fact that Christ was being preached. The husks of religious difference, the sectarianisms which have so hindered Christian growth and effectiveness, must fall away, give place to the ever-burgeoning life and beauty of Truth as expressed in divine Science.

Thought of as a human organization, Christian Science coordinates with other denominational activities, but recognized as the totality of right consciousness, that divine wisdom which saith, "Whoso findeth me findeth life," Christian Science is seen to be all-inclusive and all-redemptive. This is the inherent nature of Science; it is omnipresent and omnipotent because it is omniscient, the activity of Mind, the wisdom and glory of God, which saves unto the uttermost.

JOHN B. WILLIS.

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Admission to Membership in The Mother Church

The next admission of candidates will be June 5, 1914. Application blanks may be obtained by addressing the Clerk of The Mother Church, and should be returned to him on or before Wednesday, May 13, 1914.

An application sent to the Clerk does not constitute the applicant a member. Notice of election will be sent to those who are admitted to membership.

Those who have made application for membership prior to Nov. 7, 1913, and have not received notice of election, may communicate with the Clerk if they so desire, and are especially requested to do so before sending in a second application.

JOHN V. DITTEMORE, *Clerk*,
105 Falmouth Street, Boston, Mass.

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Among the Churches

Current Notes

ST. LOUIS, MO.—During the year 1913, First Church of Christ, Scientist, through its reading-room and the distribution of literature committee, sold literature as follows:—

Science and Health, English edition, 268, German edition, 40; Bibles, 81; "Miscellaneous Writings," 26; "The First Church of Christ, Scientist, and Miscellany," 52; Manual, 35; Concordance, 18; Hymnal, 54.

During the last nine months of the year the following literature was mailed:—

Monitors, 19,094; *Sentinels*, 12,910; *Journals*, 301; pamphlets, 2,173; miscellaneous, 2,927; total, 37,405.

Correspondence.

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The Lectures

Walla Walla, Wash.

Clarence W. Chadwick delivered a lecture on Christian Science to a large audience at the Keylor Grand Theater. Prof. W. R. Davis of Whitman College in introducing Mr. Chadwick said:

"Prove all things; hold fast that which is good," is an exhortation as vital as it is difficult to obey. It points to a road that is hard to hit. It requires on the one hand, an open, clear mind, free from prejudice and the illegitimate bonds of tradition; it requires patience, sympathy, and sincerity. On the other hand, it demands firmness, decision, steadfastness, loyalty. To prove all things, holding fast nothing, is easy, and there are many in our day who do it. To refuse to test the truth of anything, holding doggedly that which is supposed to be good, is also convenient for multitudes of people. But neither is the way of successful, fruitful living. It is in the spirit of the better though more difficult way, I take it, that the Christian Scientists have invited me, a member of another faith, to introduce the speaker of the evening, and it is humbly, in the same spirit, that I have come for that purpose. *Walla Walla Union.*

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Grants Pass, Ore.

In introducing Willis F. Gross, who lectured on Christian Science, Will Scoville made the following remarks:—

No human being in this age has come to a full understanding of Christian Science, but each day witnesses greater numbers striving to enter into this understanding. Those who oppose Christian Science, oppose not what it is, but what they think it is. Either they do not believe in all the teachings of Jesus Christ, or they do not understand what Christian Science teaches. The nearer we succeed in applying these teachings in our daily life, the nearer will we come to the realization of "on earth peace, good will toward men."

Daily Rogue River Courier.

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Bristol, England

William D. McCracken, M.A., lecturing on Christian Science in the large Colston Hall, was introduced by J. S. Brachwaite, who said:

It is not unusual nowadays to hear people say about questions which most vitally concern humanity at large, that they are in the melting pot; indeed, this expression was used only recently at the church congress. Now, admitting this to be a correct view of what is taking place, I do not regard it in any sense as an argument for pessimism, but on the contrary as an argument for optimism. The Scripture says, "The words of the Lord are pure words: as silver tried in a furnace of earth, purified seven times;" so that we may surely expect this melting process to go on while our thinking and we are led into all truth, as Jesus Christ promised that we should be. Out of this melting have emerged two words I have selected together, Christian Science. They are never again to be separated, because as Christian Scientists well know, they present different aspects of the same thing.

What a subject for test as to whether the teaching is true! The same book, as I have said, that Jesus Christ gave to [illegible] says, "We shall know them by their fruits," and I believe it is true that Christian Science will stand or fall in the world's judgment today. The fact is that all over the world today Christian Science is healing the sick and reforming the sinner, and perhaps the best proof I can offer you of the truth of this statement is that our lecturer of this evening has only just arrived from a lecture tour in South Africa, where he has been addressing just such crowded audiences as ours is tonight. Then on his way to this country he gave two lectures in the French language, one in Geneva and one in Paris. Surely this is proof enough of the wide-spread nature of the mission of Christian Science, and that it is filling a very real need among men.

Correspondence.

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Wichita, Kan.

Virgil O. Strickler lectured on Christian Science in the new Crawford Theater. The remarks of Martin E. Casto, who introduced him, were in part as follows:—

Christian Science is not a new religion, but a scientific restatement of primitive Christianity. Our Saviour said, "By their fruits ye shall know them." Meekly accepting the Master's standard, Christian Science boldly makes its appeal to the sinful, the sick, and the heavy-laden in all the world, and is daily proving to an ever-increasing multitude of grateful people that the so-called miracles of Jesus and the early Christians were not peculiar to a dispensation now closed, but were the phenomena of an ever-operative divine Principle. God is no less able or willing to save and to heal men today than He was when the great Master said, "I knew that thou hearest me always."—*Correspondence.*

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Boulder, Col.

The Curran Opera House was thronged at the lecture on Christian Science delivered by Bicknell Young. J. A. Davis presided at the meeting, and spoke in part as follows:—

Without assailing the belief of any one, the teaching of Christian Science is becoming a world-force. This teaching is clean and honorable in all things, quiet and unassuming, strong and steadfast in its adherence to the good and the true. No current from the outside world ruffles the perfect harmony; no carping envy disturbs the peace of this church family. There are things that ought to be shaken out of existence, wiped away, and this age has dared to do it, in many cases wisely and well, both in God's service and in man's. Our day has no confidence in formulas as such; it cares little for a faith done up in a dusty bundle of logical statements and called a confession of faith; but it does care a great deal for a faith that lives and works, and helps men on and heals the world. The time has passed when men can be deceived with words or put off with platitudes and formulas, no matter how logical. Our age is one of questions, and they are real ones, serious and earnest. We stand today with inquiring hearts, unsatisfied and restless. Christian Science is not a surrender to unbelief, but is an earnest seeking for the truth, for light. It is the cultivation of a life in tune with the infinite, a life in harmony with the divine.—*Daily Herald.*

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Sydney, Australia

A lecture on Christian Science was given by William B. Rackow in Warrings Hall, Neutral Bay, in connection with Second Church of Christ, Scientist. There was a large audience. The Rev. G. Martel, who introduced the lecturer, said:—

We are met here this evening to hear something about Christian Science, about that which in this world [illegible] described as "the most remarkable movement of the centuries" and one which is destined to exercise a mighty influence in

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solving the world's problems." Looking at Christian Science in its religious, missionary, ethical, or practical aspects, it is in every way remarkable. The signs of the times clearly indicate that human thought is rapidly changing its base,—from things to thoughts, from the physical to the mental, from the material to the spiritual; and I have no doubt whatever that this mental uplift is being brought about through the teaching and work of Christian Science.

Because of the metaphysical nature of Christian Science, it is often misunderstood. A week or two ago a well-known educationalist of this city published a book entitled "Ancient Heresies in Modern Dress." Many of his statements with regard to Christian Science are both absurd and untrue; nevertheless, they will be regarded by some as true because of the standing of their author. Now it is in order to explain what Christian Science really is, thus meeting and correcting such misrepresentations as I have spoken of, that the board of lectureship of The First Church of Christ, Scientist, in Boston, Mass., U. S. A., lecturers who by long experience are qualified for this work, are sent out.—*Correspondence.*

Burlingame, Cal.

In presenting Clarence C. Eaton, who lectured on Christian Science in the Masonic Temple, Mrs. Clara I. Colby said in part:—

Our Master confirmed his words by his works, and today Christian Science teaches that the fulfilment of these prophecies is a present possibility. I know that this is the healing gospel as preached and practised, as taught and demonstrated, by the Galilean Prophet on the plains of Judæa centuries ago. I know this because it has been my privilege and blessing to realize the fulfilment of that comforting promise given in the book of Jeremiah, "I will restore health unto thee, and I will heal thee of thy wounds." It matters not to divine Love whether the wounds be mental, moral, or physical, for Truth heals all who seek its aid.—*Correspondence.*

Wenatchee, Wash.

Over four hundred people comfortably filled Masonic Hall to hear a lecture on Christian Science by Judge Clifford P. Smith. He was introduced by the Hon. W. O. Parr, mayor of Wenatchee, who said in substance:—

We have observed unnumbered thousands of our best citizenship rallying around their Leader to form their organization. They have erected splendid church buildings, which are filled with large congregations. Their zeal and earnestness command our admiration. We have also observed their high standards, and the membership seeks to share with others good cheer and glad tidings. We are present this evening to hear more about Christian Science.

The Wenatchee Daily World.

Rome, N. Y.

The introductory words of Fred J. Smith in presenting Francis J. Fluno, M.D., who lectured on Christian Science, were in part as follows:—

The humble Nazarene on the shores of Galilee preached the divine doctrine of Love,—"On earth peace, good will toward men." Ever since that time it has been the hope, desire, and prayer of all humanity to get at the vital spirit, the regenerating attitude of mind and heart that actuated Jesus and governed him in all he did, and to find if possible its counterpart actuating ourselves.

Christian Science asks us to consider that if Christ's message was the truth in the first century, it must still be the truth in the twentieth; and that if its right apprehension then could set men free from sin and suffering, its right apprehension now must be able to do the same. We should bear in mind also, that Jesus' ministry included the practise of healing as well as preaching, and the disciples were made to feel and understand the inseparability of the two. It invites us to closer and more intimate searching of the Scriptures, in the light of its exposition, giving us a scientific interpretation of Christianity, so timely in its appearance in this scientific age.—*Correspondence.*

Lectures to be Delivered

Aberdeen, S. Dak.—Judge Clifford P. Smith, Mcdiarmid and Slater building, 422 South Main street, 8 p.m., March 13.

Alameda, Cal.—Col. William E. Fell, Unitarian Church, Grand street, near Santa Clara avenue, 8 p.m., March 10.

Brighton, Sussex, England.—Bicknell Young, Hove Town Hall, 8:30 p.m., March 20.

Cumberland, Md.—William D. McCrackan, M.A., City Hall Auditorium, 8 p.m., March 10.

Dublin, Ireland.—Bicknell Young, Abbey Theater, 8 p.m., March 26.

Ellendale, N. Dak.—Judge Clifford P. Smith, Opera House, 8 p.m., March 12.

Emporia, Kan.—Judge Clifford P. Smith, March 6.

Florence, Italy.—Bicknell Young, 9 p.m., March 6.

Frankfort, Ind.—Prof. Hermann S. Hering, Blinn Theater, 3 p.m., March 8.

Kansas City, Mo. (First Church).—Judge Clifford P. Smith, Church Edifice, 9th street and Forest avenue, 8 p.m., March 9 and 10.

Lancaster, N. H.—Prof. Hermann S. Hering, Opera House, 8 p.m., March 2.

Liverpool, England.—Bicknell Young, The Picton Lecture Hall, William Brown street, 7:30 p.m., March 16.

London, England (Second Church).—Bicknell Young, Kensington Town Hall, Kensington High street W., 8 p.m., March 23, and 3 p.m., March 24.

Meadville, Pa. (First and Second Churches).—Willis F. Gross, Courthouse, Diamond park, 8:15 p.m., March 10.

Minneapolis, Minn. (Fifth Church).—Prof. Hermann S. Hering, Auditorium, 8 p.m., March 10.

Pasadena, Cal.—Col. William E. Fell, Church Edifice, Oakland avenue, near Colorado street, 3 p.m., March 8.

Philadelphia, Pa. (First and Second Churches).—William D. McCrackan, M.A., Metropolitan Opera House, Broad and Poplar streets, 3:30 p.m., March 8.

Plymouth, England.—Bicknell Young, Corn Exchange, 3 p.m., March 21.

Ripon, Wis.—William R. Rathvon, Armory D, 8:15 p.m., March 13.

San Francisco, Cal. (First Church).—Bliss Knapp, Dreamland Rink, Steiner street near Sutter, 3 p.m., March 8; Church Edifice, California and Franklin streets, 8 p.m., March 9 and 10.

Spokane, Wash. (First Church).—Clarence W. Chadwick, Auditorium Theater, 8 p.m., March 12.

Toledo Ohio.—William R. Rathvon, Coliseum, 3:30 p.m., March 8.

University of California, Berkeley, Cal.—Bliss Knapp, First Church Edifice, corner Dwight way and Bowditch street, 8 p.m., March 12. (For university public only.)

Wausau, Wis.—William R. Rathvon, Universalist Church, 8:15 p.m., March 12.

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Testimonies of Healing

[Translated from the German]

It is in gratitude to God that I wish to tell others how I was led to Christian Science. My husband had suffered severely for two years and a half with what was pronounced tubercular disease of the lungs, and soon after he passed on, in the latter part of October, 1911, a copy of *Der Herold der Christian Science* fell into my hands while at the home of an acquaintance. I began to read it, and as a number of things appealed to me, I borrowed this copy. I did not merely glance it over, but read it through most carefully, until it gradually became evident to me that God was leading me in order that I might help my child, a ten-year-old boy, who, according to the medical opinion, had inherited lung trouble from his father. He had been taken ill three times with inflammation of the lungs, besides frequent attacks of bronchial trouble. Shortly before my husband passed on, I had the boy examined once more by the physician, who told me that he must be taken to a southern climate in order to save his life. After reading the *Herold* I soon communicated with a Christian Science practitioner, who referred me to another one. This lady took up treatment for my son, and the following winter proved to be the first during which he was exempt from lung trouble. He has remained in good health ever since, and has also grown much stronger.

Soon after treatment was begun, an eruption appeared on the boy's feet. The practitioner assured me that Truth would overcome this condition, and this was realized in about six months. My thirteen-year-old son had a severe attack of rheumatism, and the lady of the boarding-house where he lived informed me of his illness and asked me to come to see him. At four o'clock in the afternoon I found him suffering much pain, especially in the knees and ankles. I went at once to the practitioner, who began to treat him about five o'clock. I expected to take him home in a carriage the next day, but I received a postal card from him, telling me that half an hour after I had left the day before the pain suddenly disappeared. On the second day, after the second treatment, the swelling subsided, and on the third day he was able to go back to school.

With regard to financial conditions, I may say that God has provided for me and sent me what I have needed, and cares and worries are things of the past. Truth has established within me a sense of peace and joyfulness for which I will be thankful all the days of my life, and I will pray that He may lead me onward to a growing understanding of the power of Truth. I am also deeply grateful to our revered Leader, Mrs. Eddy, who has shown us the way to salvation, to peace and joy, the way of right understanding.

Frau Helene Dressler, Zabrze, Oberschlesien, Germany.

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In gratitude to God I would like to tell of some of the many blessings which Christian Science has brought to me. For several years there had been much suffering in my home, my mother being an invalid, and I was in bondage to fear and anxiety on her account. Although there had been much outward religion in my life, it failed me when I really needed help. One morning, when I found a dear old servant in pain and could do nothing for her, I went into the garden, where I generally took my troubles, saying to myself that there was nothing but sighs and groans wherever I went, and that God seemed to be of no practical help to us in any way. That unspoken prayer was answered, for soon afterward I met some one who knew of Christian Science, and I asked her to lend me the text-book. From that time "Science and Health with Key to the Scriptures" has been my daily study, a guide to the practical understanding of the Bible and of the one infinite God, who is now my help in every need. My great desire was that my mother might be healed, but she could not accept the teachings of Science. I, however, was greatly helped, and friends whom I had not seen for some time remarked that the anxious look had gone from my face.

Soon after this the doctor told me that my mother could live only a few months. I knew that I must overcome my own fear, and I spent two nights wrestling with it and reaching out to God, but the third night it was conquered, and when I awoke in the morning I was astonished to find that my eyes were healed. (I had been troubled with weak eyes all my life and neither the doctor nor the oculist could help me.) My mother lived four years longer, and though she did not fully accept Christian Science, she was much helped. Even the doctor said that this was a wonderful case and asked me what I did to relieve her.

Lately I was attacked with gout, supposed to be hereditary, but by trying to realize that in Science "both man and woman proceed from God and are His eternal children, belonging to no lesser parent" (Science and Health, p. 529), I was soon free. I am grateful to our dear Leader for having given to the world this knowledge of Truth whereby all the miseries of human existence, which used to weigh so heavily on me, can be remedied. Christian Science has changed my outlook entirely, and given me peace and joy and happiness, spiritual blessings for which I can never be grateful enough. I see much work to be done before the human self is "evangelized," but I am trying to accept lovingly this task today.

Alice Burton, Sutton-on-Hull, England.

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By far the greater number of people who come to Christian Science, enter through the doorway of physical healing, either of themselves or of some one near to them. In this line wonders have been wrought, as is proved by the thousands of grateful testimonies given every week in our Wednesday evening meetings,—going like a great wave of thanksgiving around the whole earth,—or published from week to week and month to month in our *Sentinel* and *Journal*. Nevertheless, this is only one of the ways by which Christian Science is benefiting the world. I know and most gladly testify that the Science of Life as taught in our text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, heals heartache as well as physical ills; that the shadows of loneliness, discouragement, and dissatisfaction, an unhappy disposition, a sense of loss and separation, all flee when the sunlight of Truth is allowed to enter the human consciousness.

Something over sixteen years ago I was led, through what I then thought was mere curiosity, to read this wonderful book to see what there might be in it, never dreaming that here I would find that for which I had always been seeking, that which would answer all my heretofore unanswered questions about God, man, the universe, and their relation to one another. But I soon knew that I was being led by our ever-present Father, in answer to my long search and earnest desire for the truth.

From earliest childhood I had been carefully trained in a Christian church, with which I united in early girlhood, and I remained in it, an active member and worker, until clearer light was revealed to me in Christian Science. For all the good I derived from the teaching and associations of this church I am truly grateful; but as the youth has laid aside his child-toys, and as we have all given up the tallow candle and the coal-oil lamp and appropriated the electric light, so

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in accepting this purely spiritual religion I took what proved to be a step forward and upward. Old and familiar passages from the Bible which belonged to my grandfather were illumined and took on new meaning. In place of a far-off God, sitting on a lofty throne, Christian Science has given us a "God at hand," for "closer is He than breathing, and nearer than hands and feet," a God to whom we can go for help in any need, a loving Father who does not give a stone when His children ask for bread. I now know that He who watches over and cares for the sparrow, also guides and protects each one of His children.

In Science and Health the way is pointed out and made so plain that "the wayfaring man" cannot miss it, for there we have rules for our guidance, and a chart not only to eternal life, but also to the solution of the many problems that come into our every-day experience. Our text-book points to a scientific way of living and acting which is as exact as any of the demonstrable sciences; nevertheless I am led to say with St. Paul, "I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark." While perfection is still in the future for me, I do rejoice and daily give thanks that I have made some progress in this direction in the dropping of many doubts and fears, and that unrest and dissatisfaction are being replaced by peace and trust, the knowledge of God's care and universal government.

ANNIE JESSEN, San Diego, Cal.

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I was healed through Christian Science of suffering due to a fracture of my limb at the knee-joint. For thirty-nine years I was obliged to wear a bandage nearly all the time, and the doctors informed me that I would never be well again, as there was no cure for my trouble. At last it grew so much worse that I was unable to walk about the house without help. Christian Science then came to my rescue, and I was healed within a few weeks.—SOPHRONIA PHILLIPS, Omaha, Neb.

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About eight years ago my testimony of a wonderful case of healing was published in the *Sentinel*, but since that time I have had further demonstration of the power of God through the teaching of Christian Science.

About one hundred yards from my house there was a bridge without any railing, and one night, in coming home when it was very dark and foggy, I met with a serious accident. I had crossed the bridge so often that I thought if I could get my foot on the first plank I would be all right, so I kept feeling my way; but half-way across there was one plank a foot shorter than the others. I happened to be on that side of the bridge, and when I reached that point, over I went, striking my shoulder on a large rock. I lay there, unable to move or even to cry out, but my thought was active, and I called on God to give me power to get home, and He did. I could not open the door, but my daughter came and opened it, and seeing my condition, sent for a doctor. By the time he arrived I could speak. The doctor said that my shoulder was dislocated, also broken in two places, and two of the upper ribs and the collar-bone were broken. He said he would have to use an anesthetic in order to set the bones, but I would not consent to this. He said he could not set them otherwise, but I told him I would allow him to handle the bones without giving any trouble, so he did the best he could. The next morning my sons sent for another doctor, and the two came together, the second one resetting my shoulder.

My daughter then sent to the nearest Christian Science practitioner, thirty miles away, and got help at once. I raised blood for a week, but in six weeks I was able to visit the practitioner, and in the course of two months I insisted on the county commissioners railing the bridge; but they claimed they had no right to do so. I then sued the county for damages, and the county employed a doctor to see how much I would be affected in the future by the injury. The two doctors who had set my bones, and the one employed by the commissioners, each stated under oath that I could never use that shoulder as before. The court gave me damages and ordered the bridge to be railed.

I am a blacksmith, and in three months' time I was working in my shop. It is eight years since this happened, and I want to tell others how God healed me through the teaching of Christian Science. I am now in the eighty-fourth year of my age, and last October I shod eight horses, thirty-two shoes, in one day, and had time to shoe one more if I had had the opportunity. The farmers let their horses run as long as the shoe stays on, so I had to cut a good deal from each foot. I am working every day in my shop, and when I have no helper I have to use a short-handled eight-pound hammer, and I can do so easily with the shoulder which was injured. I do not get tired, as I have learned from the teachings of our beloved Leader, Mrs. Eddy, that if we trust in His power, God gives us all the strength we are willing to use, and I wish to honor God in my work.

I also wish to state how I became a Christian Scientist. I was for twenty-two years an elder in the Presbyterian church, and manufactured medicine for thirty years, but when I became acquainted with some Christian Scientists, and saw how cheerful and happy they were, I concluded that they had spiritual understanding which I did not possess. I then got a copy of their text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, and after I had read it I found where their cheerfulness and happiness came from,—that it was by understanding man's relationship to God, our Father,—and since I began to practise its teachings I am as happy as they are. I stopped manufacturing medicine at once, and for eighteen years I have used no remedy for myself and family but the truth revealed by Christ Jesus, who commanded us to heal the sick. I thank God that I have the honor to be called a Christian Scientist, and I keep on working in my shop, proving daily that we can get strength from God as we need it.

CHARLES MCKAY, Friday Harbor, Wash.

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About five years ago our niece had one eye injured severely. When I was called, the eye was so badly swollen that it was shut. We then sent to a Christian Science practitioner to treat her, and she was relieved immediately, and was soon asleep. When she awoke, her eye was normal, and the next morning we could not tell which one had been injured. We have always been very grateful for this healing, as it was a proof to us of the power of Truth as revealed through Mrs. Eddy in "Science and Health with Key to the Scriptures."

MARY F. REYNOLDS, Guthrie, Okla.

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Since Christian Science led me two years ago out of the darkness of mortal beliefs into the light of ever-present omnipotent Love, I have every reason to be grateful for the treasures which Truth has revealed to me. At that time I was a physical wreck. For two years I had been suffering from hemorrhage of the bowels to a serious extent, and had been in two of Sydney's well-known hospitals for eight

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months under leading medical men. I also underwent two critical operations, which proved of no avail in stopping the hemorrhage. After these weary months of lying in the hospital I was discharged as incurable, and was given to understand that I could not last much longer.

A short time after this a bad hemorrhage occurred, and the doctor who was summoned said to the messenger, "There is no use in my going to that woman, for I can do nothing for her; tell her to take a double quantity of the drug." A dear friend in the house, a student of Christian Science, knowing the doctor's verdict, then came to me and asked if I would read her book, "Science and Health with Key to the Scriptures" by Mrs. Eddy. I was so weak that I could read only one line at a time, but I continued to read on in that way until I finished the beautiful chapter on Prayer. I can never adequately tell of the light and peace that seemed to surround me as I read. I thought Science and Health the most beautiful book I had ever opened, and I felt stronger after reading it. The next day, Tuesday, I was able to get up and walk across the room, while on Wednesday I attended the testimony meeting. On the following day I consulted a practitioner, and after the first treatment had been given the hemorrhage ceased.

I continued treatment for a week, as I was still weak, but during that time I was able to take exercise, which was impossible before. I have been a perfectly well woman ever since. I shall always remember those words the practitioner said to me when I called on her: "God is your life." They have been with me continually. I can say with truth that were it not for Christian Science I would not be here today, for I owe life, health, and happiness to this teaching. Even recently I have had many demonstrations through my own understanding of Christ, Truth, and these have meant so much to me.

This truth is everything to me and my family. For all the benefits received I am deeply thankful to God, and grateful to our beloved Leader.

Ethel Bergin-Ewart, Sydney, Australia.

Only the power of God could do what has been done for my wife, and the above testimony is a true statement of her healing in Christian Science. I also have received many blessings through the knowledge I have gained of Christian Science, and I am deeply grateful for them.

Albert Bergin-Ewart, Sydney, Australia.

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These words of Jesus, "Ye shall know the truth, and the truth shall make you free," have proved most precious and true to me in my healing through Christian Science over two years ago. For ten years prior to that time, my health had been constantly failing. The last three years I was almost a complete invalid, a burden to my family and a misery to myself. My troubles were many, but the three which were the dread of all of my physicians were so-called Bright's disease, a malignant growth in the breast, and fainting spells which would last from one to three hours. Besides these there were various other ills, though not so serious as the ones mentioned. I traveled a great deal, seeking relief through change of climate and water, and in search of medical aid that would offer me some encouragement. I had some of the most skilful physicians in five different states, but grew steadily worse under the best treatment they could give me.

Two years prior to my healing in Christian Science, I was operated on in the city of Los Angeles for the growth in the breast; but in a short time I was worse than before, and the doctors offered me no hope whatever. They told me that one of these diseases was bad enough, but that a complication like mine could not be met by medical skill. In addition to *materia medica* I tried electricity, magnetism, and practically everything brought to my notice, but all to no avail. As a last resort I was advised to try Christian Science, and though very much opposed at first, my condition was such that something had to be done quickly, and there was absolutely nothing else within my knowledge to try; consequently I turned eagerly to Christian Science, even as a drowning man grasps at a straw.

I was at once taken to a practitioner, whose gentle voice and loving words soon won my heart, and step by step I was lifted out of that dark and bottomless pit of despair and error into the light of Truth. I seemed to be born again as I learned to know God in a new way, as a God who is Love and Life, and of a heaven that one does not have to die to reach. Oh, the sweet peace that filled my heart as I was led onward and upward from sickness into health, from death unto life!

How sweet it was to know the allness of God, good, and to know that He is a very present help in trouble and will always meet our every need; that He is the one great Physician who heals mentally and physically, who is no respecter either of persons or diseases. Christ Jesus said, "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you." My healing came slowly but surely; and today my heart is filled with gratitude to God for this wonderful revelation of divine Love given us in Christian Science. I am deeply thankful to Christ Jesus, our Wayshower, for his beautiful demonstrations of this truth; and I am grateful to our Leader, Mrs. Eddy, who so wonderfully proclaimed it in this age.

For over two years not a drop of medicine of any kind has been used in our family of five. On many occasions severe attacks of illness, as well as injuries, have been met and overcome through the truth. It has been fully demonstrated to us that divine Love does meet our every need, and the sincere desire of my heart is to live a life consecrated to God, and to prove the works and words of our dear Wayshower, who said, "He that believeth on me, the works that I do shall he do also."—Louise Cagle, Needles, Cal.

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Christian Science came to my help at a time of great need, when my life seemed full of doubts and fears. Although a strict adherent of the Church of England, I longed to be able to prove the truth of my creed, and when constant adverse criticisms of Christian Science were appearing in the daily papers, I determined to hear the other side, having noticed the happy lives of some friends who belonged to that faith.

On attending a Wednesday evening meeting at First Church, London, I felt convinced of the power of Truth, and was healed of an hereditary fear of cold water, so that the next morning I was able to take a cold bath for the first time in my life. I continued this through the winter without experiencing the old attacks of illness. I also discontinued using glasses, though they had been ordered by a well-known specialist, who stated that my eyes had been strained through constant reading and advised me not to work by artificial light. Since then I have been able to study during the evening, after teaching all day, without any headache or other discomfort. The fear of lack which constantly haunted me before, has been overcome, and I have come to understand that "divine Love always has met and always will meet every human need" (Science and Health, p. 494).

Soon after beginning the study of Christian Science, I passed through the bitterest experience in my life, unex-

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pectedly discovering that a most trusted friendship was false. The sense of grief and loss at first seemed overwhelming, but with one treatment from a practitioner I realized the joy of knowing something of eternal Love, and the trying circumstance proved a great blessing.

I owe deep gratitude to our beloved Leader for the new light on the Scriptures given us through our text-book, for class teaching, and for our periodicals, which never fail to supply a need. The *Monitor* is especially helpful to teachers in many ways. Truly I can say with the psalmist, "What shall I render unto the Lord for all his benefits toward me?"

IDA F. GRIFFIN, London, England.

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[Translated from the German]

I gladly testify to the blessings and the wonderful instances of healing which I have experienced through Christian Science. Not long ago I became afflicted with a disease known as "shingles," which was accompanied by great pain. Believing this to be some infectious trouble, I called the physician that same night, and he informed me that two weeks might elapse before the healing would be complete. On the next day my mother asked a Christian Science practitioner for help, and through her treatment not only did the pain immediately disappear, but a general restoration of the body took place within a much shorter time than the physician had said, and I became fit for service after a few days.

Shortly after this experience I was taken ill with severe inflammation of the throat. I had to consult a physician in order to comply with business regulations, and he told me that this was an illness not to be regarded lightly, that I must stay in bed, and so forth. On the same day the kind practitioner was again called upon to assist me, and within a very short time I ate solid food, which I had not been able to do previously, and it soon became possible for me to resume my duties.

For these blessings I am deeply thankful to God. I also feel greatly indebted to our Leader, Mrs. Eddy, whose teachings enable us to obliterate the errors of mortal sense that they may be replaced by the truth.

CARL FIEDLER, Berlin, Germany.

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[Written for the *Sentinel*]

Desire

LAURA GERAHTY

IF God we could but understand
  Instead of just believe,
And take from out Love's proffered hand,
  What gems we might receive!

Did we but know His gentle sway
  Destroys the power of sorrow,
We'd find His care of yesterday
  Is just the same tomorrow.

Did we but always pray aright,
  Our answer would be sure,
And all the way, though dark the night,
  Our path would be secure.

When Love divine is understood
  Instead of just believed,
Then heav'n is here,—omniscient good,—
  And Christ alone received!

From Our Exchanges

[*The Christian Work and Evangelist*]

The modern world has crowded God out; it seldom names His name, for it is not thinking about Him—remember, we are speaking of the common consciousness, not of individuals. To speak about God in connection with every-day pursuits, is to run the risk of being accused of cant or bad form; but that fact alone shows where we are. It would be neither cant nor bad form if it were real to the great majority, if it were felt to be essential to all true living; but it is not, and that is just the danger of the situation.

To call this a materialistic age is hardly a full account of the matter, however. All ages are materialistic, more or less; it is only a question of degree. But, as a shrewd observer of the trend of things remarked the other day, people do not seem to know how to enjoy the benefits which increase of material wealth has brought within their reach. The soul is ignored; it is the flesh that is pampered. The leisure of the workers in all ranks of society has little about it that is spiritual; it is mostly of the nature of physical or mental excitement; it is an animal delight, whether it be golf, football, or the picture palace.

Once again, we are not condemning these tendencies of our time wholesale; we are only pointing out that they are on a par with our other occupations in the thoroughness with which they ignore the deeper needs of the soul. It is not to be wondered at. Life is largely strain and worry for the great majority. We have made it so; we have made it artificial, fierce, exacting. There is no need for the rush, and wear and tear of brain and nerve; if we were not fools we should not have it, only we are afraid of what will happen if we stop, so on we go fighting for our own hand individually instead of getting together. Why in the world have we made life so artificial and complicated?

[Rev. Robert J. Dogan in *Baltimore* (Md.) *News*]

Vital relationship with God is the supreme good of all religion. All else in religious life is subsidiary to this one great fact. Church-membership is good, but unless it means vital connection with God it is as empty as a "tinkling cymbal;" it is the shadow without the substance; the theory without the fact. Too many people in this age live to speculate on a religious theory rather than to cultivate a religious life. They grope in the shadows of religion, rather than utilize the substance thereof.

Vital religion is taking strong hold on the public mind and heart. More and more the people of God are awakening to the fact that religion is not merely a speculative hypothesis or a theoretical code of sublime ethics, but a practical fact and a life-giving substance. So long as people live in the shadows of religious theories, so long will our services be insipid and our churches half filled with worshipers, and special appeals be made for church attendance; but when we move out of this shadow of religion into the real substance by entering into vital relation with God, there will no longer be a necessity for special days or questionable methods to induce church attendance, for all worshipers will count it a joy to enter the public sanctuary and devoutly "praise God, from whom all blessings flow."

[*Western Christian Advocate*]

The Christian life ought to be so lived that people would covet its joys and contentments. Christ said it was the "pearl of great price" for which men, properly appreciating

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it, would sell all they had that they might possess it. Theoretically we accept it as different, extra, apart, and something altogether to be desired. However, our presentation of it today is not embarrassing us by the great multitude rushing to possess it. Indeed the opposite seems to be true. Somehow people do not seem to think we have anything that is worth making a rush for. We stand in the market-place and pipe unto them, and they pass on, merely giving us a careless glance. Why is it we cannot present Christianity in that attractive manner which will compel men and women to cry out, "Oh, that I were a Christian"?

The Christian ought to live so gloriously that he would be the envy of the world; he ought to live so triumphantly that men would rate him as the most fortunate man on earth; he ought so to live that those seeing him would sicken of the life they live outside of Jesus Christ. Why do we not live a better life? We ought to know how to present the Christian life in such sublime proportions that men everywhere will be delighted with it. If we lived better, the world would love our Christianity more.

[*The Christian World*]

The Bible is not addressed primarily to the intellect: it is not specifically the food of the reason. It did not come from that side, nor is its appeal mainly there: one could speak easily of its poverty, of its omissions in that region. You find there no mathematics, no philosophy, no science, in the modern sense; and in its own special sphere it offers nothing in the way of logical demonstrations. It never tries to prove the existence of God or of the soul; it has no arguments on these points in the style of Plato or of Aristotle. It is throughout a book of the heart's reasons rather than those of the head; and we are now beginning to discover the meaning of all that.

The heart's reasons are incomparably, of all others, the strongest, the most convincing. It is there the grand affirmations lie; affirmations which, the moment we hear them, carry their own truth, their own conviction. When there is presented to us, as the Bible presents them, the law of love, "the beauty of holiness," the denial of self, the supremacy of duty, the call to uttermost service, to uttermost forgiveness; when all this is given us as constituting the one and only blessed life,—when all this opens to us, our weapons of mere logic fall to the ground. We feel here in the presence of life's final judgment, against which there is no appeal. If we try to go against it, to disprove it by a contrary experience, the proof only comes back upon us in a form more overwhelming,—the form of our own misery and defeat.

[*The Advance*]

One humble village gave the world Mary, Joseph, Jesus. Who knows what Nazareth has yet to give to the world? Nazareth still exists. If out of its life came into the life of the world such contributions to the betterment of mankind, who dare say that Nazareth has nothing more to contribute? And who dare say that Nazareth is the only place from which God can produce Christlike lives? Out of very humble places God has called His prophets. The Nazareths of history have been full of surprises for the world.

The world has need of its Nazareths. We never can be sure from which of them God will raise up some wonderful gift to men. We never are justified in coining a proverb by which we declare it impossible for God to give to men some wonderful and abiding gift, bestowed upon us as through some humble vehicle, some quiet and obscure locality, some little known and perhaps despised personality.

Special Announcements

From the Publisher of Mrs. Eddy's Works

THE CHRISTIAN SCIENCE TEXT-BOOK, "SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES."—For styles of bindings and prices see back cover of this periodical.

"THE FIRST CHURCH OF CHRIST, SCIENTIST, AND MISCELLANY."—A volume of the later writings of Mrs. Eddy, compiled from the files of *The Christian Science Journal* and *Sentinel*, together with historical matter pertaining thereto, as selected by her, is now on sale, and orders will be received by the publisher. Prices as follows: Cloth, single copy $2.25; six or more copies to one address, each $2.00. Morocco or pocket edition, single copy $4.00; six or more copies to one address, each $3.75. Orders for six or more copies to one address may include the two styles of bindings at the quantity prices.

In response to many requests, the "CHURCH MANUAL," heretofore published only in the cloth binding, is to be issued in a "pocket edition," size 4 x 5¾ inches, morocco, limp, round corners, gilt edges, Oxford India Bible paper. Prices of this special edition: Single copy $2.00; six or more to one address, each $1.75. This book is now ready for delivery.

Orders for the books named above and the other works by Mrs. Eddy should be addressed to ALLISON V. STEWART, Falmouth and St. Paul Streets, Boston, Mass.

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From the Editor

All manuscripts submitted for publication in the *Sentinel*, *Journal*, and *Herold*, whether articles, poems, or testimonies, and all correspondence relating thereto, should be addressed to the EDITOR, and not to individuals.

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From the Society

The lecture entitled "Christian Science: The Gospel of the Kingdom," by Judge Clifford P. Smith, has been translated into French ("La Science Chrétienne: C'est l'Evangile du Royaume"), and is now published and ready for distribution.

The more recent translations into Dutch, German, Norwegian, and Swedish pamphlets are listed as follows:—

Dutch: "De Goddelijke Natuur" ("The Divine Nature"). Thirty-six pages.

German: "Die Christliche Wissenschaft: Die Wiedergeburt" ("Christian Science: The New Birth"). A lecture by Bicknell Young. Thirty-six pages.

Norwegian: "Den guddommelige natur" ("The Divine Nature"). Thirty-six pages.

Swedish: "Det Godas Försyn" ("The Providence of Good"). Seven articles, thirty-six pages.

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From the Clerk of The Mother Church

CHURCH TENETS.—The tenets of The First Church of Christ, Scientist,—The Mother Church,—printed on folded sheet for use of the branch Churches of Christ, Scientist, with space for the names of the churches and their by-laws, can be had at seventy-five cents a hundred. Orders will not be taken for less than one hundred, and postage stamps should not be sent in payment.

Correspondence relative to the tenets or to membership with The Mother Church, should be sent to J. V. DITTEMORE, Clerk, 105 Falmouth Street, Boston, Mass.

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From the Church Treasurer

The annual per capita tax of members of The Mother Church is due June 1, but may be paid at any time during the year. The per capita tax of members uniting in November is reckoned from the preceding June, this being the beginning of the church year. Unless otherwise directed by the sender, the full amount of each remittance will be credited for the current year.

Please remit by postal or express money order, bank draft, or check. Currency should be sent by registered letter only.

Please advise promptly of any change in name or address.

Send all per capita taxes and contributions to ADAM H. DICKEY, Treasurer, 103 Falmouth Street, Boston, Mass.

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The Christian Science Journal

Published Monthly

Founded April, 1883, by Mary Baker Eddy, Discoverer and Founder of Christian Science, and author of the Christian Science Text-book, "Science and Health with Key to the Scriptures."

This monthly magazine is the official organ of The First Church of Christ, Scientist, in Boston, Mass. In addition to articles, lectures, and testimonies not published elsewhere, it contains a complete list of Christian Science practitioners, and a directory of Christian Science Churches, Societies, and Reading Rooms.

SUBSCRIPTION PRICE, PAYABLE IN ADVANCE, POSTPAID: For the United States, Mexico, and Cuba, single copy, one year, $2; six months, $1.20. For Canada add 25 cents for postage. SALE PRICE: Single copy, 20 cents. In all other countries add 65 cents postage for each annual subscription. SALE PRICE: Single copy, 25 cents.

BOUND VOLUMES: Current and past year, cloth, $2.50; half calf or half morocco, $3. On earlier volumes write for prices.

The Christian Science Monitor

Published Every Day, Except Sunday

A daily newspaper for the home. Adequate news service. The various departments of a modern newspaper. Unique home forum page. Entire page of editorials dealing with the vital topics of the day. Contributions for the columns of the MONITOR should be addressed, Managing Editor, THE CHRISTIAN SCIENCE MONITOR.

SUBSCRIPTION PRICE, PAYABLE IN ADVANCE, POSTPAID: For the United States (except in the Boston Postal District), Canada, Mexico, and Cuba, $5 a year, $3 for six months. In all other countries additional postage at the rate of $3 yearly is required. When delivered by carrier through a local news-dealer, 12 cents a week, payable to the news-dealer. In the Boston Postal District, by mail, $7.25 a year. Quantity rates will be furnished on application.

The Christian Science Quarterly

Published January, April, July, and October

Contains the Lesson-Sermons which are read at the Sunday services throughout the year in all the Christian Science churches. These Lessons, which present citations from the Bible and "Science and Health with Key to the Scriptures," are valuable for daily study.

TERMS OF SUBSCRIPTION AND SALE: In the United States, Canada, Mexico, and Cuba, 50 cents annually; single copy, 15 cents; fifty copies or more to one address, 12½ cents, each. In all other countries, 60 cents annually; single copy, 18 cents; fifty copies or more 15 cents, each.

Subscriptions not accepted for less than one year. Subscriptions begin with current quarter unless otherwise designated, and terminate with the last of the month named on wrapper.

Der Herold der Christian Science

Published Monthly

A magazine printed in German. It contains original and translated articles bearing upon Christian Science, testimonies of healing, also the Lesson-Sermons which are read at the Sunday services in all the Christian Science churches. Improved and enlarged in 1910.

SUBSCRIPTION PRICE, PAYABLE IN ADVANCE, POSTPAID: For the United States, Canada, Mexico, and Cuba, $1 a year, 60 cents for six months. In all other countries $1.25 a year, 75 cents for six months.

SALE PRICE, POSTPAID: Single copy, 10 cents; twelve copies, ONE ADDRESS, $1. Foreign rate, single copy, 12 cents; twelve copies, ONE ADDRESS, $1.25.

Pamphlets

CHRISTIAN SCIENCE: ITS RELIGIOUS PHILOSOPHY. By HON. CLARENCE A. BUSKIRK.

CAUSATION: VIEWED IN THE LIGHT OF CHRISTIAN SCIENCE. By FREDERICK DIXON. Also printed in Swedish.

CHRISTIAN SCIENCE VS. MENTAL SUGGESTION. By FREDERICK DIXON. Reprinted from the *Weekly Budget*, London, England.

CHRISTIAN SCIENCE VS. FINITE SENSE. By FRANCIS J. FLUNO, M.D.

CHRISTIAN SCIENCE: THE GOSPEL OF FREEDOM. By WILLIS F. GROSS.

CHRISTIAN SCIENCE: THE RELIGION OF THE BIBLE. By JUDGE SEPTIMUS J. HANNA.

CHRISTIAN SCIENCE: THE SCIENCE OF SALVATION. By HERMANN S. HERING.

ANSWERS TO QUESTIONS CONCERNING CHRISTIAN SCIENCE. By EDWARD A. KIMBALL. Also printed in Dutch, German, and Norwegian.

CHRISTIAN SCIENCE: ITS ADVANTAGE TO MANKIND. By EDWARD A. KIMBALL. A London lecture. Also printed in French.

CHRISTIAN SCIENCE: MAN'S DOMINION OVER EVIL. By EDWARD A. KIMBALL. A Harvard University lecture.

CHRISTIAN SCIENCE: ITS DIVINE AUTHORITY. By BLISS KNAPP.

CHRISTIAN SCIENCE: DEMONSTRABLE RELIGION. By FRANK H. LEONARD. Also printed in Norwegian.

CHRISTIAN SCIENCE: A RELIGION OF PROGRESS. By WILLIAM D. MCCRACKAN. Also printed in German, Swedish, and French.

CHRISTIAN SCIENCE: OR, DELIVERANCE FROM EVIL. By REV. WILLIAM P. MCKENZIE. Also printed in French and in Dutch.

CHRISTIAN SCIENCE: ITS RESULTS. By WILLIAM R. RATHVON. Also printed in German.

CHRISTIAN SCIENCE: THE GOSPEL OF THE KINGDOM. By JUDGE CLIFFORD P. SMITH. Also printed in German.

CHRISTIAN SCIENCE: A RELIGION OF LOVE. By VIRGIL O. STRICKLER. Also printed in German.

CHRISTIAN SCIENCE: THE NEW BIRTH. By BICKNELL YOUNG. Also printed in German.

CONFIDENCE AND SUPPLY.

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THE FATHER'S BUSINESS. Also printed in German.

THE DIVINE NATURE. Also printed in Dutch and Norwegian.

THE PROVIDENCE OF GOOD. Also printed in Spanish and Swedish.

PRAYER AND HEALING. Also printed in German.

SEEKING AND FINDING. Also printed in Dutch, German, and Swedish.

UPWARD FOOTSTEPS. Also printed in Dutch.

PRAYER AND CONFIDENCE. Printed in German only.

MARY BAKER EDDY: HER PURPOSE AND ACCOMPLISHMENT. By FREDERICK DIXON. Printed in German only.

THE FOUNDER OF CHRISTIAN SCIENCE. By B. O. FLOWER. Printed in German only.

CHRISTIAN SCIENCE: ITS NATURE AND PURPOSE. By BLISS KNAPP. Printed in French only.

CHRISTIAN SCIENCE: HUMANITY'S HELPER. By PROF. HERMANN S. HERING. Printed in Dutch only.

THE HEALING OF CHRISTIAN SCIENCE IS SPIRITUAL AND SCIENTIFIC. By PROF. HERMANN S. HERING. Printed in German only.

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CHRISTIAN SCIENCE SENTINEL

"What I say unto you I say unto all-WATCH" Jesus

Vol. XVI No. 27

Boston, March 7, 1914

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Christian Science Sentinel

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Items of Interest

NATIONAL.

Federal aid for improvements on the Illinois and Mississippi rivers, to carry out the Great-Lakes-to-the-Gulf waterway plan, is recommended to Congress by Secretary Garrison. Participation by the central government was urged, upon condition that the state of Illinois will make, without cost to the United States, and with all federal interests safeguarded, that part of the proposed improvements from Lockport to Utica on the upper Illinois. With this stipulation, the federal government proposes to provide a navigable channel eight feet deep in the Illinois and Mississippi rivers from Utica to St. Louis, Mo. The cost of this project is estimated at four million seven hundred and sixty thousand dollars. The state's proposed improvement work contemplates water-power developments at four sites between Lockport and Utica, and the construction of five locks twenty-four feet deep, to utilize for power purposes the water flowing through the Chicago drainage canal.

Cities which are situated on international water along the Great Lakes, have a special interest in the meeting of the international joint commission in Detroit on March 9. At that meeting, in addition to the hearing on the question of the level of Lake Superior, plans will be made for the next step in the inquiry regarding the pollution of international waters by American and Canadian cities. It is asserted by the specialists of the international joint commission that the treaty between the United States and Great Britain regarding the pollution of these waters is being violated at every point of contact from Lake of the Woods, in northern Minnesota, to the St. Lawrence. The situation has now become serious. It is said to be probable that the use of these waters for the deposit of sewage will be forbidden.

Without any amendment to limit their scope, the Senate of the United States, by more than a two-thirds vote, ratified general arbitration treaties between this country and Great Britain, Japan, Italy, Spain, Norway, Sweden, Portugal, and Switzerland. Attempts to exempt the Panama canal tolls question, or questions, of immigration and public education, which were related to the treaties with Great Britain and Japan, were defeated, and the conventions go into new force in the same general terms as existed before they expired.

Nine more railroads having water lines have applied to the interstate commerce commission to be permitted to retain them after July 1. The Panama canal law gives the interstate commerce commission authority in certain circumstances to permit the roads to continue the operation of water lines. Among the applicants were the Southern Pacific company, the Grand Trunk railway, the Erie railroad, the Chicago & Erie railroad, the Rutland railroad, the Spokane, Portland & Seattle railroad, and the Pennsylvania company.

Col. George W. Goethals says that, barring unforeseen delays, the Panama canal will be open for merchant ships July 1. He adds that he has always been opposed to the exemption of American coastwise shipping from the payment of tolls, because that would decrease the revenues of the canal, and in his opinion would not accrue to the benefit of consumers, but merely increase the profits of the shipowners.

Plans by which the American Telephone & Telegraph Company will dispose of its twenty-nine million dollars of Western Union Telegraph stock, have been approved by the department of justice.

INTERNATIONAL.

Following a meeting in Honolulu, during which taxation reform was discussed and explained from numerous angles, it was decided to appoint a committee of five to outline a campaign to secure more equitable taxation locally and to propose an appropriate name for the organization. While the meeting was originally called for the purpose of organizing a single tax league, it was decided that some other name would be more appropriate, for the present desire is for a quick system of equalization of taxation. Prominent single taxers and tax reformers read papers and outlined the system for which they eventually hope to secure economic freedom, and they also answered numerous questions.

"We find that the Transcontinental Railway Company, the Grand Trunk railway, and those having charge of the construction of the Pacific Coast extension, did not practise economy, and that, without including the money unnecessarily expended in building the railway east of the St. Lawrence river, forty million dollars at least was needlessly expended." This is the conclusion reached by the commissioners appointed by the Canadian government to investigate the Transcontinental railway. They found that the estimate of the late government for the road was $61,415,000, whereas the cost to date was $161,800,000, and eventually would reach $237,651,521.

The government of Uraguay is considering plans for the conservation of the fur seals found on the islands near the mouth of the Rio de la Plata. Formerly private interests leased the islands, but the Uruguayan government thought it advisable to do its own exploiting, principally for the purpose of controlling the number of seals taken each year. Two species of seals are found in these waters,—the sea lions and the fur seal. In a period of thirteen years, from 1896 to 1908, no less than 201,694 skins were sold by the sealing companies. It is said that a closed season of at least ten years will be needed in order to keep the species from becoming extinct.

A commission has been formed in Ecuador for the purpose of installing wireless apparatus in several sections of the country. The principal points to be covered are the Galapagos islands, for international communication with the west coast from Central America to Chile and to Honolulu; the Guayaquil-Quito division, for communication with other parts of Ecuador, including the Galapagos islands; Esmeraldas, Bahia, Manta, Puerto Bolivar, and Puna, where there will be smaller stations.

Dr. Douglas Mawson, the Australasian explorer, returned to Adelaide, Australia, last week from the Antarctic on board the Aurora. He said his expedition had been eminently successful. He declared that dredging had yielded the best collection of biological specimens ever obtained in the Antarctic. Many mineral deposits had been exposed, some of them rich. Their extent, however, was not traceable, owing to the ice. Occasional exposed rocks indicated the existence of a vast coal bed.

It is reported that a plan for the nationalization of all the oil lands in Mexico is to be forced through the next Mexican Congress, April 1, and that it is the intention of the federal government to transfer the oil lands to Lord Cowdray for fifty million dollars gold after they have been nationalized.

The British House of Lords has unanimously adopted a motion by the Earl of Selborne that contributions to party funds should not be considered in awarding honors. The House of Commons will be asked to concur.

INDUSTRIAL AND COMMERCIAL.

The agreement which the Standard Oil Company has just concluded with the Chinese government for the exploration of the oil fields of the province of Shensi and the northern port of the province of Chili, provides for the construction of railways and the laying of pipelines necessary for "the development of the fields and the refinement and marketing of the product." The contract is not limited as regards time. The Chinese government will receive 87½ per cent of the stock of the Chino-American Company, with the privilege of purchasing an additional 7½ per cent within two years after its formation. The American company will retain a minimum of 55 per cent of the stock.

The Chicago municipal markets commission, after an investigation lasting for several months, has reached the conclusion that the establishment and successful operation of retail municipal markets or cooperative stores must be preceded by the establishment of municipal wholesale terminal markets with several branches. A large part of the produce and fruit that comes to Chicago is handled through South Water street, the business approximating two hundred and fifty million dollars a year. The business conditions of South Water street are said to be wasteful, uneconomic, and unsanitary.

Increases in wages approximating one hundred thousand dollars annually have been granted five thousand trainmen of the Chicago, Burlington & Quincy railroad, by a board of arbitration which has been sitting for three months. The award granted full payment for all services performed, either in miles or hours, but denied in almost every instance requests for extra payment for service incidental to regular duties. No reductions in pay were made. A minimum wage per month was established for the first time for passenger trainmen.

The world's wheat crop passed the four billion bushel mark for the first time last year, when it reached a grand total of 4,125,658,000.

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Christian Science Sentinel

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

Vol. XVI March 7, 1914 No. 27

Christian Science and Human Law

JUDGE CLIFFORD P. SMITH

"As ye go, preach, saying, The kingdom of heaven is at hand. Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give."

"Go ye therefore, and teach all nations, . . . teaching them to observe all things whatsoever I have commanded you."—Jesus the Christ to his disciples, according to Matthew x. 5-10 and xxviii. 16-20.

"And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover."—According to Mark xvi. 14-18.

"He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father."—According to John xiv. 12.

"There is a law of God applicable to healing, and it is a spiritual law instead of material."—Mary Baker Eddy in "Science and Health with Key to the Scriptures," page 468.

"Christian Science teaches: Owe no man; be temperate; abstain from alcohol and tobacco; be honest, just, and pure; cast out evil and heal the sick; in short, Do unto others as ye would have others do to you."—Mary Baker Eddy in "The First Church of Christ, Scientist, and Miscellany," page 114.

For the government to "establish criteria where opinions are far apart," as with respect to the curative effects of medicines, would be "to distort the uses of its constitutional power."—From the opinion of the Supreme Court of the United States in United States *vs.* Johnson, 221 U. S. Reports, 488, 498.

"Only the most settled and established truths and principles of action are proper subjects for legislation; and everybody knows that in medical science these are exceedingly few and far between. Hence, as we have said, there is a strong element of reasonableness in the appeal made to public sentiment by the cults and sects against the enactment and enforcement of medical opinions into laws, however well intentioned such attempts may be."—From an editorial in *The Medical Brief* for June, 1912.

"It is proper, therefore, to compel by legislation, and the more stringent the better, all who offer or render services in the way of medical help to abstain from every false holding out as to their education, competency, or society connections; but not worthy to be tolerated to preclude any human being from proposing to do, or doing, honestly and under no untrue pretensions, what he can for the sick, or a sick man from employing whatever well-meant offices he chooses."—Joel Prentiss Bishop in Commentary on Statutory Crimes, section 988a.

"The right of the individual to select his own physician is a right of conscience, and as sacred as that which enables the citizen to worship God as he may desire. Indeed it is the same right manifesting itself in a parallel direction."—From a veto message delivered by Governor Thomas of Colorado.

"In the Christian Science religion the ideas of worship and of divine healing are so intermingled that it is impossible to draw the line of demarcation, and hence interference with the one or the other is an interference with the rights of conscience and thus becomes an infringement of the constitutional guaranty of religious freedom."—From a veto message delivered by Governor Mickey of Nebraska.

THROUGHOUT the ages in which the human race has been liable to suffering, disability, and death, those attacked by disease have claimed the right to try to get well, and to succeed if possible. This right has always been conceded, and by common consent as well as necessity it has included the right of the sufferer to choose the curative agency which he considers likely to do the least harm and the most good. There never was a time when this right was not important to him, nor when he was willing that it should be molested.

For many centuries the majority of people have lived or died according to the theories of the remedial system longest in the field, whatever those theories might be, even though its remedies plus the most skilful efforts of its practicians always have been palpably uncertain and inadequate. The familiarity of succeeding generations with the failure of material remedies to cope with disease induced the majority of people to accept this lack of success as inevitable or even natural. If drugs, surgical operations, or inoculations had been used without avail or with disastrous results, philosophy advised patient resignation to what could not be avoided, while theology would try to console sufferers with the view that the Father's will had been done.

Since Christian Science entered the field in the latter part of the last century, it has become increasingly evident that there is a better and more dependable method for both prevention and cure of disease. Although the practitioners of this Science have not been successful in every case, they are developing the mental and spiritual qualities which make for success in this ministry; other men and women of desirable character are enlisting in it, and measured by present results the practice of Christian Science has already become the most effective and reliable curative agent known to mankind.

Moreover, the work of healing through Christian Science is accompanied by religious instruction or spiritual teaching which is calculated to destroy the foundation of disease. Already the general acquiescence in mortal belief has been broken. The knowledge of immortal Truth is spreading. People are seeking and finding here and now a state of being that is much less subject to the common forms of evil, while hope is becoming a conviction that disease can be overcome and abolished. In short, the faith of the ages in material remedies has been displaced with a majority of people by greater devotion to hygiene or sanitation, and with a substantial and growing minority by reliance on Christian Science.

In this situation the holders of degrees from the various schools of medicine have been divided in their courses. Some of them have become Christian Scientists, in name and in fact. Others are going on as before, trying to develop their system into a science and faithfully rendering such service as they can to the people who voluntarily choose to employ them. Another and quite numerous section of the medical profession, not inaptly described as "political doctors," are putting forth their utmost efforts to have their system adopted as a state institution and to have Christian Science healing suppressed by law.

If this scheme were to succeed, the bulk of the medical profession would be on the public pay-rolls, while the rest of the people, referred to in some of the bills as "the laity," would be the subjects of medical inspection, regulation, and practice; no one's person or property, no occupation or business, no item of personal conduct, no relation of human life, but would be subject to the scrutiny and authority of an official having the degree "M.D." from a "regular" school of medicine.

Coextensive with the expansion of the germ theory, every citizen would be obliged from time to time to present himself with his children to an official doctor, who would be equipped

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with an assortment of syringes and would make the inoculations demanded by the theories then in vogue. In case of illness the citizen could be treated in the "regular" way or not at all, although the latter alternative would not be approved, nor always allowed. Even in the case of diseases which orthodox medicine has never cured, the victims would not be permitted to employ the exponents of other methods, particularly not the one method which has cured those very diseases. All these things would be done in the name of constitutional government and ostensibly for the promotion of human welfare.

Of course such a perversion of government could not endure. It would become intolerable even to those who are now the voluntary patrons of the different schools of medicine. They would find a vast and irksome difference between "We advise you" and "The law compels you." But if such a scheme were legalized, its hold would not be easily broken. Its plan is to suppress competition by laws which act indirectly, to get authority gradually, first by one law and then by another, and not to insist overmuch on using the power thus gained while "the laity" is getting used to the possession of legal authority by the medical profession.

Every one who has had experience in public affairs knows that such a system once established by law would to a large extent be fortified against disestablishment. It is much easier to create an office than to abolish one. Many offices are created, more are enlarged, but few or none are abolished. This is true of offices created singly; much more would it be true of many offices held by the members of a numerous profession acting in combination.

An incidental but direct result of giving exclusive recognition to one system of medicine (and all schools of medicine may be spoken of as one) would be the deterioration of the system thus artificially relieved from the stimulus of competition. Taken out of the natural law of supply and demand, wherein service is sought for its merits and "the laborer is worthy of his hire," the privileged service would inevitably retrograde. The medical profession, given official warrant as being sufficient for the health of the people, would be confirmed in its habitual attitude toward all that originates outside its own ranks, and if possible this attitude would be intensified. By no means loath to assume authority when privately employed, much more would this honorable profession be subverted by the possession through law of mandatory powers.

Far-seeing members of the medical profession have more than once warned their fellows that such results would be sure to follow the laws in question, and some of them have expressed these opinions before legislative committees.

Moreover, there is such a thing as a human right, the right of an individual. In a state or nation under constitutional government, the citizen is a factor and the main factor. In any country, respect for law is inculcated by laws that are worthy of respect, and every invasion of the just rights of the citizen is inimical to the general welfare. Hence the legitimate objects of government cannot be attained by trying to compel people to conform their conduct to any standard of belief concerning the presence of God and the availability of divine law. In other words, the general welfare cannot be promoted by any scheme which would in effect forbid the people to think and act independently concerning such subjects as are involved in Christian Science healing. According to original Christianity, as well as Christian Science, health and life depend on spiritual understanding, spiritual worship, spiritual power; they depend on full, exact, or scientific knowledge of the only true God and the real man. As to such subjects the liberty of each citizen to believe and do as he thinks best is bounded only by the equal rights of all others.

When human government, by attempting too much, unjustly forced the early Christians to choose their paramount allegiance, they said, "We ought to obey God rather than men;" and the statesmanship then voiced in their behalf by the learned Gamaliel has stood the test of the centuries from that time until this. (See Acts v. 24-39.) The necessity for such a choice ought never to be put upon law-abiding citizens. Unless the true province of human law is far exceeded, all well-disposed people may heed the precepts and emulate the example of him who said, "Render to Cæsar the things that are Cæsar's, and to God the things that are God's."

The two allegiances to which he referred, the human and the divine, are inherently consistent; else the great Teacher would not have spoken as he did, nor acted as he did. While human conditions exist, needing to be made better and better until they disappear by giving place to the divine reality, there will be occasion for human law; but the just scope of human government can never be extended so far as to forbid one person from aiding another with the power of divine Mind acting through spiritual law. It is to be noticed that Christ Jesus continued to heal the sick, although the ruling class declared that it was not lawful for him to do so as and when he did it. (See, for instance, Luke vi. 6-11.)

The great mass of the people have respect for their neighbor's faith in God; they despise injustice disguised as law, they dislike monopoly, they favor equal rights and privileges, they value the right to choose for themselves. The only law on this subject which the people need or want is a plain and simple law which will forbid a man to hold himself out to the public as a medical doctor or surgeon, or to accept employment as such, without having the education and training appropriate to that profession. Any law which goes farther than this must be based on the claim that the people do not possess sufficient intelligence to choose for themselves.

Where there are several different curative methods known to men, the people have a right to choose and employ any of them. A law which discriminates between known methods, approving one or more and condemning all others, deprives the people of such right, creates a monopoly, and in effect establishes a state system of healing. The exercise of a religion being involved, it practically establishes a state religion. Such a law cannot in the very nature of things be a legitimate exercise of political power; it cannot be consistent with the institutions of a country whose coinage bears the inscriptions "Liberty" and "In God We Trust."

Christian Scientists are law-abiding citizens, well disposed toward the legitimate functions of human government, and active in the promotion of social welfare. They have no wish to force any one to adopt their views. They respect the motives and attainments of the better class of physicians. They only claim the right to do Christian work and to be free from constraint in respect to their choice of religion and therapeutics.

Christian Scientists assert that the spirit of modern government forbids any group of citizens, however preponderant in point of numbers, from passing laws which would enter into the relations between God and men and set limits to His salvation by implying that it does not include the cure of disease. They assert that every citizen has the right to choose the method or system which he shall employ to preserve his health, and the right to have the aid, if he so desires, of a practitioner of that system. Such rights pertain directly to the preservation of life; they belong most vitally to the pur-

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suit of happiness; and, when the citizen chooses to rely on the practise of a religion to prevent or cure disease, they are inseparable from both civil and religious liberty. When the American people assumed the power of self-government, they declared such rights to be God-given and inalienable.

The "Storm Fool"

MYRTLE B. S. JACKSON

Among the Indian legends, which have been forever crystallized in Longfellow's "Song of Hiawatha," is the one which tells how Pau-Puk-Keewis, the "Storm Fool," found Hiawatha's wigwam unprotected one morning, and having done all the mischief he could in the house, went on to kill all the birds that fluttered round about the dwelling.

As it sometimes happens that we leave our mental dwelling-places unprotected, and the "Storm Fool" of error gets in, strangles our raven of wisdom and our birds of joy, and for the time being sets our home or our community in wild confusion, it may interest us to see how Hiawatha set to work to exterminate the enemy, and what experiences confronted him in his undertaking. The "Storm Fool," true to the nature of error, at once began to change forms. First he became a beaver, then a big fish, then a gigantic bird, lastly a serpent, but Hiawatha killed him in each of these forms, and finally, after many adventures, he is caught in his own natural shape, and rushes to the mountains for shelter, where the storm, the wind, the thunder, and the lightning rend the rocks, and they fall on him, and he is crushed in the ruins,—a very good picture of error falling into its own snare, and rushing to its own self-destruction.

The part of the story which particularly concerns us is the fact that not until Hiawatha had driven the error out of its different masks and shapes could he really get rid of it. As Mrs. Eddy has so adequately explained on page 209 of "Miscellaneous Writings," "Divine Love, as unconscious as incapable of error, pursues the evil that hideth itself, strips off its disguises, and—behold the result: evil, uncovered, is self-destroyed."

But for all our learning about its impersonal nothingness-to-nothingness nature, error seems very cunning and subtle in its disguises, and we may be deceived in all sorts of unexpected ways to believe in it, and to endow it with fictitious power which it cannot possibly exercise if we are alert and wide-awake. One of its most alarming dress-ups is to masquerade in the garments of our fellow workers. We feel tempted to think, when we see it looking out from under a familiar hat, that good has changed its eternal nature and become evil, that love has ceased to exist, and there is in its place only weakness, mutability, and malice. The cry is wrung from us as it was of old time from David, "For it was not an enemy that reproached me; then I could have borne it: . . . but it was thou, a man mine equal, my guide, and mine acquaintance. We took sweet counsel together, and walked unto the house of God in company."

Until we realize that our difficulty lies, not in the task of bringing goodness and love and their expression back to a standard from which they have fallen (since goodness and love never have fallen, cannot fall), but simply in our need to detect the "Storm Fool" of impersonal error, pretending that it is a friend who can injure and betray, we shall still go on suffering, and mourning over the seeming tragedy. After all, we need not be so horrified that error should attempt to deceive the very elect, or that it should prance about assuming to be their individuality, for the lie of evil does not stop at pretending to emanate from God Himself. Our Leader points this out in "Unity of Good," page 17, where she says: "Evil seeks to fasten all error upon God, and so make the lie seem part of eternal Truth. . . . evil ties its wagon-load of offal to the divine chariots,—or seeks so to do,—that its vileness may be christened purity, and its darkness get consolation from borrowed scintillations." Our deliverance, therefore, lies in our instant recognition of error for what it is. Whether it claims to be a god or a devil, it is still nothingness, unreality, and this knowledge alone will destroy all its suppositions and presumptions.

It is axiomatic that good never changes; conversely, the characteristics of error have not changed. Whenever we see the desire to lead, to dictate, and to pursue the letter to the exclusion of the spirit; wherever we see rivalry, and hypocrisy, and self-righteousness, and callousness to the feelings of others, we may know such ebullitions to be the old "Storm Fool," which is not to be given any more consideration because it happens to break out in a supposedly sacred locality. In Isaiah the promise stands, "Judgment also will I lay to the line, and righteousness to the plummet: and the hail shall sweep away the refuge of lies." Mrs. Eddy has tenderly testified to the ever-presence of the eternal goodness and unchanging truth of being when she writes in her "Poems," (p. 36),—

Stay! till the storms are o'er—
The cold blasts done,
The reign of heaven begun,
And Love, the evermore.

Signs Spiritual

HELEN R. DEMING

Our work in Christian Science should be governed by divine Principle, and every treatment should so rise above material conditions that we consciously enter into the kingdom of heaven, where the peace and health sought for are inevitably found. Yet how often do we allow ourselves to become doubting Thomases, and look for a sign, some material evidence that our work is done! Even when some manifestation appears, we often interpret it materially instead of taking it in its true significance.

A great lesson along this line came to me some time ago. My baby, twenty months old, was taken with bowel trouble. I immediately began treatment, and while she soon manifested greater strength and normal appetite, the one discordant expression peculiar to the ailment still continued. I was much puzzled, but worked on without conscious fear. One day a lady came for help, and in presenting the truth to her, my thought was so uplifted that after she left I continued to work for her, and then took up the thought for baby.

About two in the afternoon, however, the child manifested such a condition that had I known nothing of Christian Science, fear would have completely unnerved me. It certainly looked as though the situation was most serious, and it seemed that some one else must take the case, since the human sympathy of motherhood was keeping me from doing effective work. I asked my husband to call up a practitioner, and then I went up to my room to think out the meaning of this sudden sign of discord. How could it come just after that clear and certain vision of the truth?

Mrs. Eddy says in Science and Health: "Jesus beheld in Science the perfect man, who appeared to him where sinning mortal man appears to mortals. In this perfect man the Saviour saw God's own likeness, and this correct view of man healed the sick" (p. 476). I had been striving earnestly for that Mind to govern me which was in Christ Jesus, and why had I failed to heal? Suddenly the meaning of it all flashed

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over me. Truth had not failed; it could not. The healing was done, but I was on the point of robbing myself of its blessing by misinterpreting its sign. Now the symbol stood out in all its spiritual meaning and significance, the rainbow of promise. What had seemed so appalling in the manifestation was but the complete surrender of error, not the beginning of greater trouble. This was now seen by me as the surest sign of the complete victory of Truth, the final annulment of every belief of error; and so it proved. I went to my husband with joyous heart and shining face. He had called up a practitioner, but could not get her. "There is no need," I said. "Our little one is already healed, and I know it now." This was indeed the case, for every other manifestation was quite normal, and that was the end of the whole trouble.

How I rejoiced! It was not alone because the babe was safe and sound, but because I had learned just a little more of Principle and how to see things spiritually. This knowledge, or insight, would help me to win many another battle, yet how near I had come to surrendering just at the moment of victory! How much we miss by not recognizing these divine visitants! We see them as material because of our own material thought. As soon as we look to the spiritual and know that it alone has power, then the light comes, bringing with it clearer vision, larger views. We must learn to rely more fully upon the truth we declare. Not only must we give it out, conscious of the kingdom of God as here and now, but we must remain undismayed though the heavens seem to fall. But God and His heaven never do fall or fail, and neither does the word of Truth given in His name.

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How to Trust God

MAURICE KENNEDY

In the course of conversation on the subject of trusting God, a Christian Science student once said to the writer, "Yes, but how do you trust God?" and in seeking for words in which clearly to convey a sense of that active trust in the all-presence and power of good which we gain in Christian Science, a trust which is a vital, operative, and intelligent thought-process, rather than a mere passive acquiescence, the following passage from Science and Health came to mind: "Your true course is to destroy the foe, and leave the field to God" (p. 419). Surely no words in our text-book state more succinctly the scientific way to trust God, the way which is an industrious mental activity, disposing of all that is false and obstructive in thought, and offering free, full, and loving hospitality to the divine idea or Christ.

Pondering the mental history of many satisfying demonstrations, one sees that in dealing with error the right thought-modus in Christian Science is mentally to declare, and entertain to the best of our ability, the absolute truth governing the situation. The effect of this is, that our fear of and belief in the arguments of evil, of whatever form, at once begin to disappear. Through persisting in this mental declaration and entertainment of the truth, we steadily destroy our fear; and in the proportion that this is done we gain a quiet, calm, and correct state of mind, capable of perceiving and receiving the right idea, which is eternally expressed.

In thus denying the error and declaring the truth, we do not, and should not, outline or try to outline when, how, or in what way the truth is to be manifested in human experience and the demonstration made. We simply need to destroy the foe, and trust the infinite Mind which "governs all, from the mental molecule to infinity" (Science and Health, p. 507), to supply ourselves with the specific right thoughts respecting all concerned in the problem, seeing to it that we keep our thought always receptive to the right idea by excluding from it all belief in the reality or power of any evil suggestion which the situation, whatever its nature, may seem to involve, to material sense.

Let us take a concrete case by way of illustration. Suppose we have to meet a public demand which fills us with nervousness, anxiety, or dread; we have, for instance, to make an important public speech. In working over this, and making due and proper preparation for the task, we are authorized in Christian Science to know and to declare for ourselves the absolute truth governing the situation; that as the perfect reflection of the perfect Mind, man is always harmonious, fearless, and self-possessed; that he is eternally conscious of the right idea of the divine Mind; that he possesses power to think and act rightly; that he lives, moves, and has his being in divine Love; and that the one Mind always holds all His ideas in the right relationship to one another. So doing, we are able to exclude from our consciousness all anxious thoughts and speculations as to exactly how we shall act or what we shall say in any crucial moment, and destroy, through the realization of Truth, the fears and evil suggestions which might present themselves, such as that we shall break down, fail in some particular, or experience inharmony.

Thus we may reach a calm, receptive, trustful, and thoroughly alert state of consciousness and command of mental resources. The right way to act and the right thing to say will be made perfectly clear to us when the time for speech and action comes, because we will be able to perceive the right idea, which is and always has been perfectly expressed through the real man, who is in practical, vital at-one-ment with divine Mind. We have destroyed the foe and left the field to God, and this surely is the way to trust Him.

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[Written for the *Sentinel*]

The Christ-idea

MADGE M. ELDER

Not only to a few
  Lone shepherds of the field
The night with glory shone,
  The heavenly anthem pealed;
Not only to one age
  That peace on earth, good will;
Not only to one race
  Was Christ born to fulfil.

Is there no darkness now,
  No need of peace on earth?
Is there no sunken sense
  That waits a Saviour's birth?
Is there no ear to list
  Truth's gentle, sweet appeal?
No sinful now to save,
  No suffering to heal?

But there are those who watch,
  As Jesus taught, and pray,
Who keep faith's lamp alight,
  And then await the day;
And on these longing eyes
  Shall break the Christmas morn,
And in each waiting heart
  The saving Christ be born.

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Selected Articles

[Frederick Dixon in the *Paignton Observer*, Paignton, England]

Under the heading "Spiritualism" in a recent issue, there is a letter in which the writer states that not long ago a series of lectures was given by a Christian Scientist in Paignton, at Deller's café. The large placard of this meeting was sent to me, together with a copy of your paper in which the letter appears. I am sure, therefore, you will permit me to say that the lectures in question had nothing whatever to do with Christian Science, but were given on the subject of theosophy. With regard to the teachings of theosophy it is not my intention to say anything, as it is a rule of the Christian Science movement never to criticize the beliefs of those who differ from it. I shall be obliged, however, if you will permit me to point out that the two movements are absolutely distinct and antithetical in their teaching, and have absolutely no connection with each other.

Christian Science sets forth the means whereby the teaching of primitive Christianity is made practical today. That is to say, Mrs. Eddy, in her book "Science and Health with Key to the Scriptures," shows that the command of the Founder of Christianity was not merely to preach the gospel, but also to heal the sick; in plain English, that theory and practice cannot be separated from each other, and that the only guaranty anybody has that the gospel preached is the gospel of Jesus the Christ, is the proof demanded by him that the works he did should be repeated. When Jesus said, "He that believeth on me, the works that I do shall he do also," he made the ability to perform those works in some measure the test of the claim to be a Christian, and the ratio of any person's Christianity is in exact proportion to that person's ability to repeat Jesus' works. For several centuries after the ascension, the healing of the sick was regarded as a natural part of Christian practice. The prayer-book of Edward VI contained a service for healing the sick, which is a proof that even as late as the sixteenth century the claim had not been utterly abandoned. Gradually, however, the preaching of the gospel became separated from the healing of the sick, and the responsibility of the latter was thrown upon the medical profession.

In explaining Christian Science to the world, Mrs. Eddy demanded that Christians should reassume the responsibility placed upon them by the obvious teaching of the gospel. At the same time, Christian Science is not merely the attempt to heal the sick. It is essentially the effort to overcome sin in the human consciousness. For centuries, the connection between sin and sickness has been loosely and theoretically admitted. It is only in the teaching of Christian Science that in modern times the scientific relation of the one to the other has been fully understood; and as this relation is understood, the world begins to realize why Jesus said, "Whether is easier, to say, Thy sins be forgiven thee; or to say, Arise, and walk?" The teaching of Christian Science is aimed, therefore, not merely at the healing of the physically sick, but at the healing of those who are sick with the belief of sorrow or want or sin, indeed of those who are sick from believing in some power other than God. In short, as Mrs. Eddy says (Science and Health, p. 150): "Now, as then, signs and wonders are wrought in the metaphysical healing of physical disease; but these signs are only to demonstrate its divine origin,—to attest the reality of the higher mission of the Christ-power to take away the sins of the world."

It is just forty-eight years since Mrs. Eddy first gave Christian Science to humanity, and during that time it has spread itself entirely around the world. The cause of its success is not difficult to understand. It is bringing to men not merely a religion of words but a religion which is scientific, a religion whose Lesson-Sermons, when they are preached, heal the sick in trespasses and sins as they were healed in the time of Jesus.

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[Charles D. Reynolds in *The Union*, Manchester, N. H.]

The Christianity that healed the sick in the first century and proved itself a health-giving power, is the Christianity which Christian Science is making operative in the twentieth century. The healing accomplished by Jesus and his followers in the early centuries is being repeated today, and proves that sanitation and hygiene are terms that apply as properly to mental conditions as to physical. This is no new doctrine. The Founder of Christianity proved that the most important department of the science of life and health is not in the physical but in the mental. According to his teaching, therefore, to exclude the human mind and character and limit the work of sanitation and hygiene to mere physical cleanliness is superficial. The one-sidedness of such a course was criticized by the Master himself when he chided the Pharisees because they limited their efforts to keeping clean the outside of the cup and platter and neglected "that which is within."

Christian Scientists are today strictly following their Master's injunction to "cleanse first that which is within." This teaching is now being applied by them as Jesus applied it, with the result that sickness and disease are being prevented and healed by scores and thousands of cases. The method may differ from the ordinary means, but the results are undeniable, as the statistics gathered from time to time will prove. No one denies today that it is in the human mind that the worst forms of sickness and disease originate, in appetite uncontrolled, passion, anger, fear, and the myriad forms of selfishness. Any teaching that enables humanity to overcome and eradicate evil from consciousness is essentially therapeutic. Every sin destroyed is so much sickness destroyed or healed. On this point Mrs. Eddy writes in the text-book, "Science and Health with Key to the Scriptures," on page 135, "The same power which heals sin heals also sickness." The Christian Science movement is a complete verification of that statement. It is correct to say that any system which does this is sanitary and hygienic, though it be mental and not physical. Pure food, pure air and water, and a clean body and environment, are indispensable to health at this period, and they are not inconsistent with the Christianity of the Christ; but let us not think that this is the whole of the problem of health.

There is plenty of occasion for closer cooperation and mutual understanding between those who work by differing methods. While many other well-intentioned people are trying to cleanse "the outside of the cup and the platter," Christian Scientists are devoting themselves to what they understand to be the vastly more important task of cleansing the human mind by eliminating from consciousness all that is contrary to divine Truth, which Jesus taught and practised with such healing success. The spiritual is above the material, and he who follows the former will find himself made free from bondage to the latter. He who consistently practises the teachings of Christian Science, to that degree finds himself freed from evil conditions; he cannot be the victim of those failures which tend to fill our prisons, jails, almshouses, and reformatories.

If it is true that from within, out of the heart of men, evils proceed, murders, thefts, drunkenness, hate, and fear, and this was what Christ Jesus declared, then it is evident

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that more attention must be given to mental sanitation and hygiene. Our health problems will never be successfully solved upon a material basis; the relation between religion and health is now clearly recognized, and no substitute for scientific Christianity is possible. This explains the great interest Christian Scientists are taking in the observance of health day. Having experienced so much health themselves by this means, they naturally feel that the subject is one which concerns the public welfare.

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[From *Leslie's Weekly*]

Recently I related in this column the facts about the refusal of a leading life insurance company to issue a policy to a Christian Scientist unless he would agree in case of serious illness to call in a regular physician. According to Mr. H. Cornell Wilson of the Christian Science committee on publication for the state of New York, all the companies do not take a similar stand. He writes me:—

"Several at least of the prominent insurance companies look upon Christian Scientists as 'preferred risks,' so called. That is to say, the knowledge on the part of these companies that the man is a Christian Scientist, gives him a standing which will, all other things being equal, secure a policy for him every time. And this, notwithstanding the fact that the Christian Scientist does not agree to have recourse to *materia medica* in case of serious illness. The reason for this is readily found. These organizations, as *Leslie's Weekly* says, are interested in keeping the death-rate as low as possible. Their actuaries know full well that, given a body of people whose tendency is to live lives of purity, abstemious as to liquors, tobacco, and drugs, whose habits are being formed or reformed by a close study of the Scriptures, the death-rate is certain to be low. This, be it known, is the case with Christian Scientists, a fact generally acknowledged in insurance circles. The added fact is known in these same circles, moreover, that the health of those who embrace Christian Science is fully as safe while entrusted entirely to Christian Science as is the health of others who rely upon medical treatment."

The point I chiefly sought to enforce was, that there was no religious prejudice in the rejection of the Christian Scientist as an insurance risk. The company in question acted according to its light, and the companies referred to by Mr. Wilson doubtless believe that they are safe in granting policies to Christian Scientists on the same terms as to other people. Persons who lead correct lives certainly ought to be better risks, even if they will have nothing to do with doctors, than are persons who patronize doctors but frequently violate the laws of health.

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[William S. Campbell in *Washington* (D. C.) *Post*]

Christian Science for more than a generation has been calling attention to the fact that God could not have made man out of the dust of the ground, for the reason that God "created man in his own image." It is high time that humanity gave up its belittling thought of God, which assumes that He bears some resemblance to a man made of dust. As understood in Christian Science, God writes His commandments upon the "tables of the heart," where they are as enduring as though chiseled in "tables of stone."

To read the Bible from an historical or even from a literary view-point, has a certain value, though not the highest. The Christian Science text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, states this concisely in the single sentence, "Take away the spiritual signification of Scripture, and that compilation can do no more for mortals than can moonbeams to melt a river of ice" (p. 241). The value of Bible study, whether the subject covered be historical, allegorical, or didactic, can be found in the answer to these questions by the student: What does this mean to me? How does this apply to my individual experience? We may read of Adam's fall and think of the misery and the suffering that would never have been, had Adam not been so weak; but the practical line of thought is, What about the Adam in me? Am I overcoming the temptation to sin and be sinful, and so doing my part to annihilate this stream of sin?

A scientific understanding of the Bible helps to answer these questions aright, for it makes clear that the Adam—antediluvian and postdiluvian—is the man of dust, of which it is said, "Dust thou art, and unto dust shalt thou return." It makes it clear that this dust man is not God's man described in the first chapter of Genesis. This scientific understanding opens the way of redemption—not by trying to make dust into spirit, nor by imputing intelligence or power to dust, but by knowing that dust or matter is no part of God's creation, for the record reads, "God saw every thing that he had made, and, behold, it was very good."

The scientific reading of the Bible will lead to the positive conclusion that since God is Spirit, and man is Spirit's image and likeness, therefore man is spiritual instead of material—not *to be* spiritual, but *is* spiritual. From this premise one can begin to discern what God has already wrought. This process requires mental application to the solution of the problem of being. It is not so easy as drifting with the tide of theological theories in the expectation of touching the shore of eternity, there to become transformed, but it has the advantage of being practical, of affording blessings along the way, and of enabling the student to be "ready always to give an answer to every man that asketh you a reason of the hope that is in you."

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[Charles E. Jarvis in *Orange County Tribune*, Fullerton, Cal.]

It seems strange that a Christian clergyman who professes to be a follower in the footsteps of the meek and humble Jesus should prefer to devote his time to attacking Christian Science, rather than pointing his hearers to such better means of salvation as he may have to offer. There is a lot of illness, poverty, misery, and woe in the world that humanity is striving to be freed from; therefore why not help in trying to lighten this burden by pointing the way upward to God, instead of attempting to tear the faith of another to pieces?

Christian Science is not what the reverend critic would have your readers believe. If it were what he evidently thinks it is, it would have disappeared long ago. If suggestion or hypnotism were employed in its practice, it would not differ from many other movements which have started from time to time and as often failed. Admitting that suggestion and hypnotism are "common property," and that they are as old as the hills, they are simply the operation of one human, or "carnal," mind over another, and Paul not only tells us that the "carnal mind is enmity against God," but that "to be carnally minded is death."

Webster's International dictionary defines Christian Science as "a system of healing diseases of mind and body which teaches that all cause and effect is mental, and that sin, sickness, and death will be destroyed by a full understanding of the divine Principle of Jesus' teaching and healing." During the years that the writer has been identified with this movement, he has witnessed the healing of many diseases, the destruction of sin, and the overcoming of grief. Peace, happiness, and prosperity now reign where discord, impatience,

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and poverty once prevailed. These transformations have been wrought as a result of the conscious realization of the true fatherhood of God and of man's relationship to Him as set forth in the Bible and elucidated by the Christian Science text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy. The cases above referred to have been repeated in varying form and in thousands of instances all over the world during the past forty odd years, and constitute the proof that Christian Science, both in theory and practice, is positively antithetical to any teaching, system, or method bordering upon or involving hypnotism, mesmerism, or suggestion.

The "working force" in Christian Science is prayer. James tells us that "the effectual fervent prayer of a righteous man availeth much." On the first page of Science and Health we read: "The prayer that reforms the sinner and heals the sick is an absolute faith that all things are possible to God,—a spiritual understanding of Him, an unselfed love. Regardless of what another may say or think on this subject, I speak from experience. Prayer, watching, and working, combined with self-immolation, are God's gracious means for accomplishing whatever has been successfully done for the Christianization and health of mankind." That Christian Scientists have in a measure apprehended and successfully applied their understanding of this sense of true prayer in daily experience, is evidenced by their lives, and it is because of this living proof of the efficacy of the teaching that the attention of the world is being drawn to the movement.

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[Thomas F. Watson in *The Pacific*, Berkeley, Cal.]

The one thing which Christian Science teaches and emphasizes is "the law of God," and its availability in this and every age. The Christian Scientist can say with the psalmist, "How love I thy law! it is my meditation all the day." This law of God understood and demonstrated brings harmony, for it is the law of Spirit, of Life, Truth, and Love. Paul said, "The law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death." This spiritual law which we find in the Word has nothing in common with suggestive therapeutics, or mental suggestion. The Bible states, "He sent his word, and healed them, and delivered them from their destructions." When Jesus was here, he spoke the word and they were healed.

Our critic states, "We cannot find in all the story of the apostolic church a single record of a meeting where the disciples discussed their ailments or talked about their cures;" yet they considered these things of sufficient consequence to record them carefully, and the gentleman has overlooked the fact that when John the Baptist sent a messenger asking, "Art thou he that should come? or look we for another?" Jesus answered, "Go . . . and tell John what things ye have seen and heard; how that the blind see, the lame walk, . . . to the poor the gospel is preached." Likewise Christian Science should be judged by its fruits.

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[David Anderson in *Ovens and Murray Advertiser*, Beechworth, Australia]

Christian Science is not the faltering faith which rests on a blind belief; it is the faith which is an enlightened understanding of God, Spirit, and of man's relationship to Him. Christian Science healing is attained through the understanding of an infinite and ever-operative divine Principle. The prayer of Christian Science is not "a mere request that God will heal the sick." "The prayer that reforms the sinner and heals the sick is an absolute faith that all things are possible to God,—a spiritual understanding of Him, an unselfed love." "Until belief becomes faith, and faith becomes spiritual understanding, human thought has little relation to the actual or divine" (Science and Health, pp. 12, 1, 297). It will be seen, therefore, that Christian Science healing has nothing in common with what is usually known as "faith-healing," any more than it has with hypnotism or mental suggestion.

The cure through Christian Science of what are generally recognized as organic complaints, is now a well-established fact and has been attested by medical men of standing and repute. Experienced Christian Science practitioners have been known to say that they often meet more difficulty in healing complaints of a neurotic type than in curing diseases in which the physical organs have been distinctly affected. Jesus, the great healer, made no distinction between nervous, functional, or organic diseases. He healed them all, and he has given the assurance that those who believe on him shall be able to do his works.

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[A Subscriber in *The Dayton* (Ohio) *Journal*]

When Jesus began to preach the gospel, he healed all manner of disease. When he sent the twelve out, he commanded them to heal the sick; and when he sent the seventy out, he also commanded them to heal the sick. When Peter found the crippled man "at the Beautiful gate of the temple," he commanded him "in the name of Jesus Christ" to "rise up and walk." When Philip went down to the city of Samaria, he healed the sick. The apostle James says (speaking to the church), "Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord: and the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him. Pray one for another, that ye may be healed."

Now, will some one tell me if the command to the church to heal the sick has been revoked? If so, when and by whom? I am not a Christian Scientist, but Christian Science is growing rapidly. I learn that there are sixteen churches in Chicago, all prospering. Why? Simply because they heal the sick. [This correspondent has been misinformed as to the number of Christian Science churches in Chicago. At present there are twelve churches and a society.—EDITOR *Sentinel.*]

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[Written for the *Sentinel*]

Love's Bounty

MINNA MATHISON

THIS is the feast of Love, to know
The Father's bounty all doth feed;
That peace and joy forever flow,
All unconfined by doubt or creed.

Each claim of warring sense must melt
In the glad warmth of grace and praise;
No more the pang of hate be felt,
With Love the guardian of our ways.

When error speaks in thunder tone,
The clearer clarion Truth doth call;
For we are led by Love alone,
And Love is ruler over all.

And if we walk in pleasant ways,
Life's blessings hourly greater grown,
To the All-giver be the praise,
Since Love is mindful of its own.

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Editorial

Seeking at the Source

SINCE the publication of "The First Church of Christ, Scientist, and Miscellany," many letters have been received at headquarters expressing great gratitude for this book, and for the opportunity it has given to Christian Scientists to become more familiar with Mrs. Eddy's teachings on various subjects more or less intimately connected with the healing and regenerating work of Christian Science. In this book there is gathered practically all of our Leader's published writings since 1896; and when we stop to consider the great numerical growth which has taken place in the Christian Science movement since that date, we can readily understand that its publication has meant the opening up of a mine of information to the many who have become Christian Scientists within the past few years, and to whom the publications in which these articles first appeared were inaccessible.

One can but be impressed, indeed, as he turns the pages of this new treasure, this fresh store of garnered wisdom, with the multitude and variety of problems which the development of this great movement presented to its Leader for solution, and how lovingly and wisely, under divine guidance, every obstacle was removed and the crooked made straight. Then it matters not what the future may have in store, for it has been proven, again and again, that whatever problem may present itself, somewhere in Mrs. Eddy's writings, in either the letter or the spirit, will be found the key to its solution, for in her own experience they had each and all presented themselves, in one phase or another.

In the Foreword of the new volume is the statement that no one "knows anything about Christian Science except as he has learned it from her [Mrs. Eddy] and from her writings." Just to the extent that Christian Scientists realize this statement to be true, are they saved from the perils of certain literature purporting to be Christian Science, which seems to be on the increase. When one is seeking information on a subject which vitally concerns his well-being, it is the part of wisdom to seek that information at its source, rather than to get it second-hand and colored with the personal bias of the purveyor. If, then, we are desirous of gaining that fuller understanding of Christian Science which will bring to us a realization that the peace of God, the richness of life eternal, is possible here and now, there is but one place in which it may be found, and that is in the writings of its Discoverer and Founder and none other.

On page 495 of Science and Health Mrs. Eddy answers the question, "How can I progress most rapidly in the understanding of Christian Science?" by saying: "Study thoroughly the letter and imbibe the spirit. Adhere to the divine Principle of Christian Science and follow the behests of God, abiding steadfastly in wisdom, Truth, and Love." In these succinct directions she has pointed out the only safe course for Christian Scientists to take in regard to every matter upon which they may be in doubt. There is little or nothing to be gained by seeking to obtain from other persons their opinions about Christian Science and its teachings. Both the letter and the spirit of these teachings are to be found in Mrs. Eddy's writings, especially in Science and Health, and it is to these writings that we should go for that understanding which will enable us to solve all our problems. Whether they be problems of church government or problems of association with other Christian Scientists, problems of business or problems of social intercourse with those who are not Christian Scientists, he that seeks the answer at the right source will find it. For instance, who that has studied thoroughly the letter and imbibed the spirit of the last fifteen lines of page 340 of Science and Health, or "A Rule for Motives and Acts" (Church Manual, p. 40), will need to seek the opinion of any other person on these subjects?

Throughout Mrs. Eddy's writings Christian Scientists are implored and exhorted to turn to God for guidance in *all* their affairs; and why they should do this is so fully elucidated in these writings that there should be no misunderstanding. To those who have imbibed the spirit of Christian Science, the Bible has been illumined, and God is no longer unknown or ignorantly worshiped. Mrs. Eddy has emphasized the fact that the Bible was her only text-book in gaining that profound understanding of "the law of God, the law of good, interpreting and demonstrating the divine Principle and rule of universal harmony" (Rudimental Divine Science, p. 1), to which she attained, and by this interpretation and demonstration she has proved beyond the possibility of refutation the truth of her discovery. Christian Science as taught by Mrs. Eddy stands securely on the test first imposed by Gamaliel: "If this counsel or this work be of men, it will come to nought: but if it be of God, ye cannot overthrow it." Only refined gold can withstand the crucible fires: the dross has lost even the value which association lent it.

ARCHIBALD MCLELLAN.

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"Grow in grace"

THE moment one recognizes the metaphysical fact revealed in Christian Science, that all real life is a manifestation of the activity of infinite Being, that moment he must realize that the phrase "an unprogressive life" involves a contradiction of terms.

Intelligence is forever alert, and to awaken to this inherent nature of every manifestation of Life is a primary requisite of spiritual progress. Said the Master, "This is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." In other words, we live as we apprehend and manifest the divine Life. This truth is constantly emphasized in Christian Science, and a great nature student became so convinced of it, even by the intimations which he found in every-day experience, as to declare that "life must be a progressive revelation of truth, each generation must hold an original relation to the universe, each age have its own prophets and take destiny into its own hands."

Surely no one can observe the growth process of the flowers of the field without being impressed with the fulness, freshness, and fecundity of the forces to which they give expression. Every moment and at every point their movement is no less prodigious than clever. The nature expressed through "natural, spiritual law" (Science and Health, p. 240), offers no covert for inertness; indeed, nothing in the universe is still for an instant. The activities of the so-called atom, no less than those of "Arcturus with his sons," are telling ever of tireless Mind. From the heights to the depths of being a goal is forever in view, growth is the universal mandate, and even error simulates activity as a part of its deception.

Now mystery can attach to life only when we think of it as an expression of materiality. We are convinced that Mind is absolutely unfettered by our consciousness of the spontaneity of the imagination, and as the bud noiselessly but irresistibly crowds away the lifeless bark, thought is directed to the great nourishing Father-Mother, the Life which is beneath and behind all real being, and thus the beauty and sweetness of the lily's unfoldment speaks for the manifestation of Truth. We are looking away from matter to Spirit.

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The naturalness of growth obtains in the fact that it is indissolubly associated with life, and consent to its absence in our own religious experience is therefore consent to death. Every truly Christian man must grow; he cannot escape it, for, as Mrs. Eddy has said, "Life is the law of his being" (Science and Health, p. 63). The question of our normal growth and efficiency is simply a question of our realization of man's relation to God. Given an infinite source of spiritual intelligence to which each of us is directly related in his higher nature and capacity, and an unprogressive spiritual life is seen to be abnormal, its continuance an unpardonable sin. When, therefore, Peter calls on us to "grow in grace" and in knowledge, he is naming not the fulness of Christian achievement, but the minimum requirement of Christian consciousness. Nevertheless, how easily have we been induced to let the years go by without any sensible spiritual advance whatever.

This lack of spiritual advance has been both the gross incongruity and the pitiful weakness of Christian profession. The Master's declaration, "And greater works than these shall he do," together with St. Paul's expectant thought of our attainment of "the measure of the stature of the fulness of Christ," and kindred Scripture declarations, compel us to think of the legitimate but unrealized expectations of the early church. What great things would Christian history have chronicled had the inheritance embraced in Jesus' words, "I give unto you power," been entered into and utilized instead of being buried in the earth and forgotten!

"But," some may ask, "what can we do?" This: Awaken out of our sleep, and be no longer content with fruitlessness and inefficiency. What lesser ideas may express by instinct, it is ours to express by conscious effort and alert responsiveness to the call of Truth and Love. Growth in grace is not a bestowal, it is an achievement.

JOHN B. WILLIS.

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"The full program of Christianity"

ONE of the most thrilling passages in the New Testament is to be found in the fourth chapter of Luke, which records the first public appearance in Nazareth of Christ Jesus as a religious teacher. The full significance of this passage is not grasped, however, unless we relate it to the preceding account of his temptation and great victory in the wilderness, an experience from which he returned to Galilee "in the power of the Spirit." We are told that he went to the synagogue on the Sabbath day, as was his custom, and stood up to read what were probably familiar words from the prophecy of Isaiah, but which took on a new meaning when followed by the impressive statement, "This day is this scripture fulfilled in your ears." The passage itself, coming to us through the Greek, reads: "The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord."

This passage, which some one has called "the full program of Christianity," must have awakened high hopes on the part of some who were present, when they were told that all its gracious promises were awaiting fulfilment in their very midst. Had not the psalmist also said that God "healeth the broken in heart, and bindeth up their wounds"? It is not likely that any one had ever questioned the power of Him whose "understanding is infinite" to do all this, but the very fact that Jesus' auditors "wondered" at the words which he spoke, shows that their mental attitude was exactly the same as that of the many today. Even in this age there are those who would stoutly resist any attempt to curtail these passages of Holy Writ, but would as strenuously deny their practical application to the healing of human woe, whether it be mental or physical. We read that some of those who were present were so filled with wrath when Jesus spoke of the cleansing of lepers, that they attempted to take his life when he sought to bring to them life "more abundantly."

It is, however, good to know that evil cannot overpower the divine purpose. Although there were some long centuries of silence between Jesus' day and our own time, the healing word is again heard, accompanied by the "power of the Spirit" as in his ministry. Humanity could not and should not be content with a partial and incomplete statement of Christianity, and as our revered Leader reminds us, God's angels bring anew the message of the ever-present Christ, "whisper it, through faith, to the hungering heart in every age" (Science and Health, p. 482). Those who are satisfied with materiality, or in bondage to it, fail to hear or heed the message, although the word ever is, "Today if ye will hear his voice, harden not your hearts." Why should any one harden his heart against the gracious offer of complete deliverance, whether the need be mental or physical? In the Psalms we read, "The Lord is nigh unto them that are of a broken heart." Christian Science is proving this statement true today, even where sentence of death has been passed, when the sense of sin and sorrow has done its utmost, and the learning of this world declares that the physical organism manifests the condition indicated by the psalmist's words. If God, the infinite power, the only power, is nigh to one, can sorrow crush that one, or kill him by controlling the action of his heart? It is not possible.

Jesus read from the good book that God, divine Love, had sent him "to heal the brokenhearted," and shall any doubt or question that divine Love is as ready to do this now as when Jesus announced it in the synagogue at Nazareth? True, there were centuries of doubt and denial between Isaiah's day and that of the Master; but this mattered nothing to him, nor does it matter that many more have intervened between that day and ours, for "one day is with the Lord as a thousand years." Again, we read in the Christian Science text-book (p. 45), "Glory be to God, and peace to the struggling hearts!" Is not this the message which we should carry with us into the duties, the cares, and the toils of each day, that peace and new strength may gladden the eventide? God has all this, and no less, for those who will accept it.

ANNIE M. KNOTT.

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Among the Churches

Current Notes

BOSTON, MASS.—The First Church of Christ, Scientist. Services: 10:45 a.m., 7:30 p.m.; Sunday school, 10:45 a.m.; Wednesday, 7:30 p.m. In the church edifice, Norway, Falmouth, and St. Paul streets. The church is open to visitors Wednesdays and Fridays from 10 a.m. to 5 p.m.

Reading-rooms: Berkeley building (suite 306-307), 420 Boylston street; open daily, except Sunday and Wednesday, from 9 a.m. to 9 p.m., and on Wednesday from 9 a.m. to 5 p.m. International Trust Company building (second floor), southwest corner Devonshire and Milk streets, opposite post-office; open daily, except Sunday, from 9 a.m. to 5:30 p.m. Coolidge Corner building, 1316 Beacon street, Brookline; open daily, except Sunday, from 9 a.m. to 6 p.m.

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SANTA MONICA, CAL.—In July of last year our distribution committee started taking the *Monitor* weekly to the quarters of the county chain-gang, situated in Topango canyon, about five miles from here. The guards were very courteous and willing for the paper to be left, and gradually *Sentinels* and *Journals* were added. Then we were given permission to hold services there. On Jan. 4 we held the first service, and our first reader and another gentleman conducted it. We had our regular form of service, with the omission of the singing and the collection. Announcement was duly made that we would hold service every other Sunday afternoon at three o'clock. Out of forty-one prisoners, twenty-four listened to the service.

While washouts on the road have made traveling very difficult, Love has led us, and yesterday, Feb. 1, there was more interest than ever manifest, many of the men joining in the responsive reading. We were greeted one Sunday with the men singing "Nearer, my God, to Thee." The *Monitor* made possible our being able to reach these men, and we know the seed of Truth is being sown.

About three miles up the coast is the "101 Ranch," or Broncho Film Co., and we also started at the same time to take *Monitors* there. Today the manager stated that there had begun to be a great interest displayed, and that before the literature was taken to the club-room many would go and pick out what they wanted. We have gradually been adding lectures, pamphlets, *Sentinels*, and *Journals*. Our work is increasing continually, and we are grateful for the opportunity to serve in this cause.—*Correspondence.*

OMAHA, NEB.—Christian Scientists are extending to the public a cordial invitation to attend the dedicatory service of their church to be held today [Feb. 1].

In 1903 the ground at the northeast corner of Twenty-fourth street and St. Mary's avenue was purchased as the site for the church home to be erected, and on Oct. 6, 1909, the corner-stone for the new edifice was laid. Services were held in the new building for the first time on Sept. 3, 1911. The church building, including grounds, cost approximately one hundred and six thousand dollars. With the seating capacity of the church taxed at the Sunday morning and the Wednesday evening services, plans are already being freely discussed for the organization of a second church, which will no doubt be located in the north part of the city.

The Omaha Sunday Bee.

AUGUSTA, MAINE.—Sunday [Feb. 1] the Christian Scientists worshiped for the first time in a church edifice of their own.—*Kennebec Journal.*

Admission to Membership in The Mother Church

The next admission of candidates will be June 5, 1914. Application blanks may be obtained by addressing the Clerk of The Mother Church, and should be returned to him on or before Wednesday, May 13, 1914.

An application sent to the Clerk does not constitute the applicant a member. Notice of election will be sent to those who are admitted to membership.

Those who have made application for membership prior to Nov. 7, 1913, and have not received notice of election, may communicate with the Clerk if they so desire, and are especially requested to do so before sending in a second application.

JOHN V. DITTEMORE, *Clerk*,
105 Falmouth Street, Boston, Mass.

The Lectures

Trinidad, Col.

Clarence W. Chadwick delivered a lecture on Christian Science to a large and representative audience that crowded Armory Hall. He was introduced by Mayor W. P. Dunlavy, who said in part:—

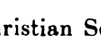
I want to say that my attention has been called to the subject of Christian Science and its wonderful results. I have noticed also that this society is made up principally of our very best people,—thinking people, who study, are enthusiastic and in earnest. The professed Christian Scientists number hundreds of thousands, while those who are investigating it, aggregate many millions more. Surely this proves that it is founded upon the truth, and that there is good in it for all.

In early ages, healing was considered a miracle, and when I studied about these things a few years ago in Sunday school, there was some doubt in my mind as to the truth of miracles ever having been performed; but since then I have seen just as wonderful results through the medium of Christian Science, showing that God still remains with us, watches over us, and is always the same.—*The Chronicle-News.*

Vancouver, British Columbia

A Christian Science lecture was delivered in the Orpheum Theater by Clarence C. Eaton. The speaker was introduced by Dr. Elliott Rowe, commissioner of the Progress Club, who said in part:—

I am an optimist, and believe that many of the evils that beset us are due to our mismanagement of the world in which we have been placed. Any intelligent man who is at all observant can but see that many of the undesirable things in the world are the product of our own misconduct. I, for one, cannot reconcile myself to the idea that these evils are necessary, or are in the order of a good Providence; on the contrary, they persist because of darkness, of ignorance, and of lack of disposition to seek for a solution of the problems they involve. I have pleasure in expressing, so far as I can by my presence here, my appreciation of the sincere efforts of Christian Scientists toward a remedy for the ills which afflict us.—*Correspondence.*



Portland, Ore.

Judge Fred L. Olsen, in introducing Prof. Hermann S. Hering, who lectured on Christian Science, spoke in part as follows:—

I hardly know why I should have been selected for this great pleasure of appearing before you this evening. It is not because my name is enrolled as a member of any Christian Science church, for it is not. Having been given this opportunity, however, indulge me for just a moment, that I may tell you as a student of Christian Science, which was promulgated and so graciously given to us by that most wonderful woman, Mrs. Eddy, that I have taken a new lease on life. Hopes have been renewed and much strengthened; the many indisputable evidences of God's great goodness are being brought to light; the heavy load of worldly troubles is being slowly but surely lifted; and revenge and unkind thoughts are being displaced for kinder feelings and a more serious consideration as to the welfare of my fellow men.

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I know of no message of modern times that has brought so many blessings, so much sunshine and happiness to the many human souls crying out for peace and assurance from our God that all is well, as the beautiful teachings of this God-loving woman.—*Correspondence.*

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Oskaloosa, Iowa

Bliss Knapp lectured on Christian Science in the new church edifice. He was introduced by Miss Carrie Baughman, who said in part:—

The Scriptures record that when Peter and John were inquired of concerning the healing of the impotent man, Peter replied, "By the name of Jesus Christ . . . even by him doth this man stand here before you whole. . . . Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved." Christian Science has brought to a sorrowing and suffering world the glad message that Christianity, now as anciently, includes salvation from sickness as well as from sin, and that man has recourse to the divine for deliverance from all human woe.—*Oskaloosa Daily Herald.*

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Pueblo, Col.

Judge R. A. Crossman, who introduced Bicknell Young, the Christian Science lecturer, at the Grand Opera House, said in part:—

We are living in an age of intelligent truth-seeking, when more thought is given and greater effort expended for the development of human character; when love for humanity is stronger; when more people are seeking to come nearer to nature and to nature's God than ever. So we are here tonight, many of us, to hear and to learn if there is a better way of living than that to which we have been accustomed; to learn if we may come closer to nature and to God. We want to know what Christian Science really is; what it means for us and for the human race.—*Star-Journal.*

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Palo Alto, Cal.

Willis F. Gross delivered a lecture on the teachings of Christian Science at the Armory. C. W. Marwedel of Menlo Park made the address of introduction, and said in part:—

In the gospels we have the record of Jesus bringing to sorrowing, suffering humanity the message of deliverance. We learn that he drew to him certain disciples and followers, who learned the truth he taught and did the same good works. As Jesus left the earth, he gave them the commission to "preach the gospel." Coupled with this is the promise to all succeeding believers: "And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover." This same healing work is being carried on today, and is known as Christian Science.—*Daily Palo Alto Times.*

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Rochdale, England

A crowded audience listened to an address on Christian Science by William D. McCrackan, M.A., in the Town Hall. G. J. Fowler, D.Sc., of Manchester, who presided, said that there was no more important subject claiming the attention of mankind than Christian Science. In less than fifty years it had become a world religion. It comprised among its followers men and women of every class and type and many nationalities, and they would all tell the same story of better health, greater happiness, and a fuller sense of life. As a student of physical science, he came to Christian Science with a great amount of prejudice and suspicion, but his training as a physical scientist told him it was his duty to follow the truth and understand it, from whatever direction it came. After four years' experience, he could say with absolute confidence that Christian Science is the truth that must ultimately make all men free. He had found it to be an eminently practical religion. He had seen all kinds of discordant conditions remedied through a knowledge of it, and had seen professional and business problems dealt with through right thinking as learned through its study. He had seen serious illness healed through the ministrations of Christian Science, both in his own family and among his immediate acquaintances.—*Rochdale Times.*

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Lectures to be Delivered

Auburn, N. Y.—Virgil O. Strickler, Jefferson Theater, 8 p.m., March 15.

Blackburn, Lancashire, England.—Bicknell Young, Town Hall, Assembly Room, 8 p.m., March 30.

Bloomington, Ind.—Virgil O. Strickler, Court Room, Courthouse, 8 p.m., March 16.

Chicago, Ill. (Seventh Church).—William R. Rathvon, Church Edifice, 5318 Kenmore avenue, 3:30 p.m., March 15, and 8 p.m., March 16.

Connersville, Ind.—Virgil O. Strickler, I. O. O. F. Hall, 8 p.m., March 19.

Cortland, N. Y.—Virgil O. Strickler, Temple Theater, 3 p.m., March 15.

Harvard University, Cambridge, Mass.—Virgil O. Strickler, Emerson D, 4 p.m., March 13. (For members of the university only.)

Kalamazoo, Mich.—William R. Rathvon, Academy of Music, 8 p.m., March 17.

Los Angeles, Cal. (Third Church).—Willis F. Gross, Church Edifice, 734 South Hope street, 8 p.m., March 20, 21, and 23, and 3 p.m., March 22.

Marlboro, Mass.—Virgil O. Strickler, Universalist Church, Main street, 8 p.m., March 13.

Mill Valley, Cal.—Col. William E. Fell, Out Door Art Club House, 8 p.m., March 17.

Portland, Ore. (First Church).—Clarence W. Chadwick, Church Edifice, 3 p.m. and 8 p.m., March 19, and 8 p.m., March 20.

Princeton, Ill.—William R. Rathvon, Apollo Hall, South Main street, 8 p.m., March 19.

Rockville, Ind.—Virgil O. Strickler, Opera House, 8 p.m., March 17.

Roseburg, Ore.—Judge Clifford P. Smith, Majestic Theater, 8 p.m., March 19.

Salt Lake City, Utah (Second Church).—Bliss Knapp, Salt Lake Theater, 3 p.m., March 15.

Springfield, Ill.—William R. Rathvon, Young Women's Christian Association Building, 8 p.m., March 20.

Toronto, Ontario (First Church).—William D. McCrackan, M.A., Massey Music Hall, 3 p.m., March 15.

Tulsa, Okla.—Francis J. Fluno, M.D., Grand Theater, 8:15 p.m., March 19.

Vancouver, B. C.—Clarence W. Chadwick, Orpheum Theater, Granville street, 3 p.m., March 15.

Wilkes-Barre, Pa.—Rev. William P. McKenzie, Irem Temple, 3 p.m., March 15.

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Testimonies of Healing

[Translated from the German]

I wish to express my deep gratitude for the many blessings I have received through Christian Science. Until about six years ago my mother was afflicted with diseases of all kinds, such as gall-stone, stomach and kidney trouble, etc. She consulted physicians from one year to another, but instead of improving she steadily grew worse. Friends who had been healed through Christian Science then gave my mother copies of *Der Herold der Christian Science* to read, and invited her to attend the Wednesday evening meetings. She did so, and was greatly impressed by this teaching, for she saw that God would be her help. She asked a practitioner to treat her, and after the first treatment she felt much better. In a short time these distressing ills disappeared completely, and my mother no longer needed to confine herself to any particular kind of food. About this time my dear father passed away, and we went through great financial stress; but this has also been overcome through the understanding that God provides for us. A serious eye trouble, which according to *materia medica* is very obstinate and painful, was healed with four absent treatments.

Some two and a half years ago I was led through my mother to investigate Christian Science. I was very skeptical at first with regard to this teaching, and I went to the meetings only to please my mother. After the third or fourth time, however, this wonderful Science awakened so much interest in me that I began to read the *Herold* diligently, besides taking English lessons with a view to becoming better acquainted with these teachings. Within a short time I was changed into a new person, to the surprise of those who knew me and who could not account for it. Whereas formerly I was inclined to be melancholy and gloomy and to worry about the future, I now grew perceptibly into a buoyant cheerfulness, looking upon this beautiful world with a changed vision. I applied to the faithful practitioner for help, as I had been suffering for years with bowel and stomach complaints, and with three treatments these ailments vanished.

Christian Science has brought me unnumbered blessings within the last months. Owing to unfavorable conditions I was obliged to give up my position; but having learned in Christian Science to put my trust in divine Love, to rely upon the infinite goodness of our Father-Mother God under all circumstances, I was not uneasy about other means of supply, and asked the practitioner to help me. Ten days before I gave up my position I had an opportunity to talk personally with her, and it became clear to me that through divine Love I could start a business of my own. Though I felt the lack of means for such a purpose, she assured me that God, divine Mind, is the only source of supply, that Love had helped me thus far and would continue to help me. I endeavored to hold the right thought, and a Christian Scientist very kindly put at my disposal the money needed and offered me a place in which to make a start. This was three days after my talk with the practitioner, and one week later I was running my own business. Deep gratitude filled my heart. Every day brings me new orders, and thanks to divine Love, I have more business than I ever dared hope for in the past.

I am daily gaining a better understanding of divine Love and omnipotence, and it shall be my most sincere endeavor to evince more and more gratitude for the grace bestowed upon us by our heavenly Father. In daily prayer I beg to be made more humble, meek, and strong, and to increase in spiritual understanding. My feeling toward our revered Leader, Mrs. Eddy, is one of deep gratitude, for she has shown us the way to the Christ, Truth, and in her wisdom provided for a German version of the text-book, "Science and Health with Key to the Scriptures." Words fail to express my deep thankfulness to God for all the blessings we have received.

HEDWIG DZIABAS, Berlin-Steglitz, Germany.

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I became interested in Christian Science through the healing of a member of our immediate family of a chronic bowel difficulty of twenty-five years' standing. I realized that there had been a healing, and as I could not shut my eyes to that fact, I started my search for the truth.

I had had no church for five years before that time, having found no satisfaction in the one which I had joined as a young girl. That is eight years ago, and since then I have had many beautiful experiences in Christian Science. Many discordant physical conditions, such as constant colds, sore throats, etc., have passed away. But best of all is the mental change, and the improvement in disposition; for in place of restlessness has come peace; in a degree at least, quick temper has given place to gentleness; impatience to patience, and gradually I see a change for the better as I more fully realize the inseparability of "perfect God and perfect man," as taught in the Christian Science text-book, "Science and Health with Key to the Scriptures" (p. 259).

After losing two babies at birth under *materia medica*, I had a little son born in Christian Science,—a beautiful child. No drugs were used, and it was a comparatively painless birth. I now know the difference between the spasmodic relief of anesthetics and the absolute peace of Christian Science in such an experience. Our boy is four years old, and we have had very few of the usual ailments of infancy to meet. I do not remember when his teeth came, nor do I remember losing one night's sleep.

More beautiful than the physical healing, however, except as a demonstration of the one Mind, is the growth in the understanding of God as Love, our apprehension of a practical, demonstrable religion. I am indeed thankful to God for His many blessings, and grateful to Mrs. Eddy, through whom Christian Science was given to us.

MAUDE K. HARRISON, Berkeley, Cal.

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When I first took treatment from a Christian Scientist some five years ago, I was a physical and mental wreck. I had been forced to abandon my business, after being treated for more than two years by nerve specialists in several large cities without appreciable improvement. I was suffering from nervous breakdown, a supposedly tubercular condition of the stomach and bowels, partial paralysis of the left limb, and a pain at the base of my head which did not cease for more than two years. I gave up every employment and impatiently awaited death. I became so weak I could scarcely walk, and my spinal column was so affected that I could not look to the right or the left without turning completely around. In addition, I was in constant dread of self-destruction, for I did not think it possible to endure my terrible sufferings much longer. I was haunted by the thought that I would live just long enough to forfeit insurance policies which I had carried for over twenty years, and which seemed the only possible escape from poverty for my wife and children. In short, it would be impossible to imagine a condition more deplorable than mine. I was not permitted to drink even water until it had been medicated.

In this condition, in response to my wife's desire, I called in a Christian Science practitioner, and after three treatments, found my appetite and digestion restored. Ten days

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later I resumed my position as a traveling salesman, and have been gaining ever since. I at once experienced so great a change that there was no longer any doubt as to my healing. I did not lose all my many diseases immediately, but gradually one after another left me until all have gone, and my health is completely regained. I am today, after thirty-four years on the road, better qualified than ever before to discharge my every duty. My spiritual, mental, physical, and financial conditions have steadily improved, and nothing could tempt me to forsake the truth which has done so much for me and which for years has met every need in my family of six.

I am deeply grateful to our revered Leader, Mrs. Eddy, who has pointed the way, and, above all, thankful to Almighty God, who healeth all our diseases and giveth us that peace "which passeth all understanding."

W. A. Battaile, Lawrence, Kan.

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Before hearing of Christian Science, in March, 1911, I had been ill for several years with what was pronounced a malignant growth. An operation was arranged, but when the doctors came they said my condition was too critical to venture on it, and they would try another method. This proved beneficial to a certain extent, but it left me so full of weakness and fear that I was not expected to live many months. Indeed, I had no desire for life if it was to mean only a repetition of the terrible sufferings, so I came to Christian Science just to learn more of heaven and to prepare for a future life.

After studying Science and Health for about a fortnight, I was completely healed of sleeplessness, from which I had suffered for years. This convinced me there was something in Christian Science of which I did not know, and I determined to find out about it. I then began a thorough study of the Bible and the text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, and for nine months I gained daily in health and happiness.

In December I became very ill; the old symptoms returned, also an attack of congestion of the liver. I tried to meet the case myself with the slight knowledge I had gained, but fear made me unable to do so. I then asked for the help of a practitioner, and she pointed out the truth to me so clearly that I was much better when she left me, and was completely healed in about a week.

I had worn glasses for about twenty years, when I underwent two operations for ulcer at the back of the eyes. These operations, however, were not successful, and I could not see to do anything without glasses. In January, 1911, my eyes were in such a bad condition that a specialist told me I would eventually lose my sight; but in Christian Science I had learned that with God all things are possible, and though it seemed almost too good to be true, I was to learn that it is only the good which is true. I was told to wait, nothing doubting, and all would come right. I did so, and six weeks later a wonderful thing came to pass.

At a Wednesday evening meeting, during the reading I experienced a feeling of quietude and completeness, and when, after the service, my practitioner came up and asked me to take off my glasses, I immediately realized that during the meeting divine Truth had restored my sight. When I reached home I took off my glasses, opened the text-book, and found that I was able to read better than I had ever been able to do with glasses on. My sight is now perfect! Until last February I was unable to see beyond the distance of two fields, and this only with my glasses on, but during a recent holiday in our lovely lake district, I saw the mountains, valleys, lakes, and waterfalls quite clearly, and at first I found it hard to believe that the world could be so beautiful and wonderful.

Words fail to express the gratitude I feel for what Christian Science has done for me. It is glorious to have the freedom from bondage and to know something of the meaning of the Scripture, "Ye shall know the truth, and the truth shall make you free."

Bertha M. Coffey, Manchester, England.

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It is my desire to give a cup of cold water to some one in need, by offering my testimony to the *Christian Science Sentinel*. I know not how best to express the deep gratitude and love I feel, for words poorly convey spiritual thoughts. In our family, Christian Science has healed severe illness, in teething, acute lung trouble, rheumatism, colds, and burns. Then an abscess behind the ear, which was pronounced dangerous by a doctor, was treated by a Christian Science practitioner for about two weeks, when no trace of it remained. The child has been well and has grown rapidly ever since. Not long ago he fell and cut his lip severely. By the next morning, however, there was nothing left but a faint scar, and this was healed with the slight understanding I have of the truth.

For the physical help we are indeed grateful, but much more so for the spiritual uplift, the knowledge that "God is a very present help in trouble," and that as we are able to put our trust in Him, He does indeed make us free from all sin and suffering. My children all look for the *Sentinel* each week, and the little ones ask for the "helpings," as they call the testimonies, to be read first. I thank God that He gave Mrs. Eddy the understanding which enabled her to bring this truth to the world in such a form that we may have it always. My daily prayer is to gain more wisdom, and a clearer understanding of the truth as given to us by Christ Jesus.—Florence M. Melder, Rathdrum, Idaho.

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As it is considerably over two years since I was healed by Christian Science treatment of a so-called incurable type of heart-disease, it occurred to me that a statement from me for our publications might, in a small measure, help to pay the deep debt of gratitude I owe to this cause, as my experience would in this way reach, and perhaps influence, some others who may need Christian Science as much as I did.

At the time I took my first treatment, I was practically helpless on account of a serious and aggravated form of the disease above mentioned. I was almost constantly under medical treatment from the time I was stricken until I was healed in Christian Science, a period of about six years and a half. When I went to a Christian Science practitioner for treatment, I was like a drowning person that grasps at a straw. I had tried prominent doctors of both schools, and "hopelessly incurable" seemed to be the only verdict. They were all good, kind men, who did all they could for me, and I have always been grateful to them for their efforts.

While in this hopeless condition my attention was called to Christian Science by a friend who was not himself a Scientist, and I soon decided to try the treatment. I remember he stated that it could not harm me in any way. When I applied for help I felt utterly worn out, life seemed so dark and dreary and hopeless. To end it seemed cowardly, however, and so terrible; yet I often wished I had never been born. No words could ever tell how much I suffered. I had not walked any distance for so long that my legs seemed to have lost their former strength; yet under Christian Science

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treatment I was practically well in less than three weeks, and could walk for miles. I shall never forget how grand those walks seemed. In less than six weeks I accepted the position that I had given up over six years and a half before on account of being stricken with this terrible disease.

How grateful we ought to be for the progress that has been made, and is still going on! I am thankful to God, and deeply grateful to Mrs. Eddy, not alone for the physical healing, but more especially for being able to realize so much better now than formerly the power of the Master's teaching, and to understand, at least in some measure, what he meant when he said, "Heaven and earth shall pass away, but my words shall not pass away."

I know of a great many physical healings through Christian Science, and have witnessed one, a case of kidney disease, which was almost as remarkable, though perhaps not quite so well defined, as was my own. The physical healing in Christian Science is only a proof of Truth's power, the "signs following." The healing of sin and the many impurities of mortals, and the spiritual uplift and cleansing that it is bringing to the world, are the great blessings by which we may know that this Science is "not of men," and that "the gates of hell" cannot prevail against it.

JOE G. PETRUCKY, Tonopah, Nev.

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[Translated from the German]

Words fail to describe the manifold blessings which have come to me through Christian Science. The more I become acquainted with its wonderful and profoundly religious teachings, the deeper grows my gratitude to Mrs. Eddy and my admiration for her who was pure and unselfish enough to be the means of bringing again to the world the truth of spiritual law and causation as taught by Jesus.

I had been a great sufferer in years past, and had consulted many specialists without ever experiencing any lasting benefit. Then ill fortune came upon me, and in these hours of deepest sorrow I was led to Christian Science. I had long talks with a practitioner; and although it soon became clear to me that healing and comfort could be found here, yet I was assailed by many doubts. The practitioner answered my questions with untiring love and patience, and elucidated the subject to me so that I gradually discerned the fact that man in the image and likeness of God is indeed His "offspring," as St. Paul says, and that under God's providence and protecting care we have nothing to fear. I earnestly endeavored to bring my thoughts and actions into harmony with Christian Science, but after about a year had elapsed, one of the old ailments, nervous debility, attended by great fear and spells of [illegible], again [illegible] itself again. I immediately began to work in Christian Science, but seemed unable to cope with the trouble, so finally I had to ask the practitioner to assist me. With two treatments the debility was overcome, and I have been well during the five years which have since elapsed.

We had a beautiful demonstration several years ago in the case of my son. One morning a foreign substance got into his eye, causing great pain. I was away on a trip, and the boy, thinking to relieve the pain, went to a physician. The latter, however, not only did not succeed in removing the substance, but it was found to be so far beyond the eyeball, and the pain became much more severe. It then occurred to my son to go to the local Christian Science practitioner. Unfortunately the boy was away on a trip, and he therefore drove to a neighbor, who took him at his suggestion, and told him that I would look at the case in the right way for an hour or two each day, and that the eye would always remain a source of gladness.

When I returned home on the following day, I immediately tried to help my son, and felt quite peaceful for a couple of days, when a sudden fear came upon me, which became so intense that it seemed impossible for me to continue the treatment. With the consent of my son, I then drove to the practitioner and asked her to take the case. A few treatments brought healing, and after ten days my son was dismissed by the physician, who expressed his surprise at this unexpected result, saying he had never seen so quick a healing in such a case. No weakness remained, and my son's vision is as good as before.

To us this was an added proof of the healing power of Truth, for which we are most deeply thankful to God. It shall be our endeavor to be more and more obedient to His voice and to do that which is right in His sight.

MARIA LIESCHING, Schorndorf, Württemberg, Germany.

✧

Nine years ago I had my first talk with a Christian Scientist while on a short visit with some friends in Milwaukee, Wis., U. S. A. That day stands out as a red-letter day in my life. I was with the Scientist only one hour, but I learned a great deal in that time. I believed in material remedies in those days, but she soon showed me that it was only my faith in drugs which produced the apparent result, so I determined to do as she advised and put all my faith in a loving God. I have done so ever since, and have never given another dose of medicine or used material remedies of any kind.

As time went on and I tried to follow Mrs. Eddy's teachings, my whole outlook on life changed. I became a better wife, mother, and neighbor by trying to be more patient and loving. I used to be troubled with an eruption on my face, but it has disappeared, and great nervousness has almost left me. Four years ago, what seemed the greatest trouble of my life came to me. My husband, one of the best and most indulgent, suddenly passed away. At first I was staggered and could not understand. Then Christian Science whispered "Peace" to me, and taught me how impossible it was that God should have sent this to me; so I lived on, and have been led most wonderfully through financial difficulties, trouble with lawyers, and many other problems.

No words in the English language can express my gratitude for all that Christian Science has done for me and mine. In one of her hymns (Poems, p. 3) Mrs. Eddy says—

> My prayer, some daily good to do
> To Thee, for Thee.

and this expresses my most earnest desire.

TAMAR LAMBERT, Bradford, England.

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To tell of all the blessings that Christian Science has brought me would be impossible, but I shall endeavor to enumerate a few of them. From the age of five I had taken medicine almost daily for bowel trouble, every known medical treatment having been tried until it seemed as though I would be held in constant bondage; but a few days after my sixteenth birthday Christian Science was tried, and since then I have not taken any medicine or used any sort of medical treatment. That was over four years ago, and I am entirely cured.

Before taking up Christian Science it seemed as though nothing good was meant for me. I suffered from sensitiveness, sickness and self-pity, these seeming to be my companions; but now my disposition is just the opposite of what it was. I now know that good is natural, permanent, and that "Love is impartial and universal in its adoration and rewards"

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(Science and Health, p. 13). If in our effort to attain habitual right thinking we always remember that gratitude and obedience are essentials of Christian Science, we will surely progress.

When I think that if it were not for Mrs. Eddy, our Leader, all these things would not be possible for me, it makes me very grateful to her, and deeply thankful to God that I have the privilege of knowing even a little of Christian Science.—MAE ANDEREGG, Pasadena, Cal.

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[Translated from the German]

I desire to give public expression to my gratitude for the blessings received through Christian Science. For six years I suffered with severe stomach trouble, which increased in severity despite all the medicines taken upon the physicians' advice. Believing that hard work was detrimental to my health, I grew weaker and weaker. Later on I was taken with abdominal complaint and lay in bed for over three months, alternately at home and at the hospital. At the hospital I improved slowly, though only temporarily, and I was again obliged to seek medical aid. I went from one physician to another without being healed, and finally, after nine months had elapsed, I made up my mind to undergo an operation. This I did, but I was dismissed with the verdict that I would remain a sufferer all my life. To appearances this seemed true indeed, for I was confined to my bed for three months and hardly able to take even the lightest nourishment. During that time I was told that my lungs also were affected.

When I came home from the hospital, I found a copy of the Christian Science text-book, "Science and Health with Key to the Scriptures," also copies of *Der Herold der Christian Science*, and upon reading these it became clear to me that healing would come only through the understanding of these teachings. After one treatment in Christian Science I was able to eat everything and to work without feeling that I was under a strain. I am very grateful indeed for all the good that has come to me through Christian Science.

AUGUSTE SEEBER, Aalen, Württemberg, Germany.

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[Written for the *Sentinel*]

Humility

LOUISE KNIGHT WHEATLEY

WHEN Andrew found the Christ, so long ago,
He went to where his brother, on the sand,
Mended the nets, and, Come with me, he said,
A wondrous thing hath happened! Hand in hand
They hurried back until they reached the place
Where Jesus sat. This is the Christ, he cried,
And then, with tears of gladness, turned away.
It was enough. He well might step aside,
For Andrew's part was done, his work complete—
There sat his brother at the Master's feet!

He must have stayed a moment, just to note
The rapture on his brother's upturned face,
His eager voice, the Master's low replies.
And then methinks he softly left the place,
Content to be forgotten; asking naught
But just that he might help some other one
To find the Christ. Oh, rare humility!
The sweetest part, indeed, when all was done,
The crowning glory of that golden day,
Was that he knew 'twere best to slip away.

From Our Exchanges

[Rev. W. E. Orchard, D.D., in *The Christian Commonwealth*]

Those who believe that religion is gradually to leaven mankind, will discern in various movements the vindication of their hopes; while those who hold that the world must first get worse and worse until, beyond some catastrophe, the kingdom of God is inaugurated by some divine manifestation, will be able to find ample evidence that things are tending toward the great apostasy. All that we can expect to do is to contribute our own particular view and hope, and leave these to be corrected by those with wider sympathies and outlook.

The first impressive fact is that the great bulk of people seem to care nothing at all about religion. Acute theological controversies, church divisions, aggressive movements, leave the great mass of the people utterly unconcerned. Whether this unconcern is deeper and more wide-spread in our day than in a former generation, is open to question, but it confronts religious propaganda inert and impervious. The movements which do affect the people are those which hold out some hope of political or economic emancipation, though even these fail to attract large sections.

Perhaps it is the increasing provision of recreation and amusement which touches the largest area; the music hall and the picture palace have the widest hold today. But these things may be indications in themselves of something more hopeful. They show that there is a deep discontent with life as it is lived, and the feverish rush after exciting pleasures is an effort to balance a life which is unsatisfied with its monotony and lack of adventure. Beneath the common mind there is evidently some disturbing force at work; content is being broken up; there is little hope that the immediate ends of reform or recreation will meet that discontent, and this seems to indicate that the field is open for some great religious movement.

[*The Christian Work and Evangelist*]

A new spirit is filling the hearts of many in all communions. Separation is death; cooperation is life. When the church—my church, your church, and every other church—shall see the program of God for the redemption of a lost world, we will not be slow to stand at our post, however costly may be the stand, for we will remember that the principle of the apostolic days was, "The love of Christ constraineth us." These are days when we are dealing in big undertakings; national and international movements are the order of these times. Denominational shibboleths belong in the yesterday; it is a world problem that faces us. Whether our denominational tenets survive or fall is a matter of secondary importance. The great question is, whether God shall be vindicated, whether the program of Christ shall be executed, whether a lost world shall be saved. Only a united church can answer these questions with satisfaction.

[*The Continent*]

Will there ever be a great revival again? Answers are largely denying, dubious, or evasive. Some say that the world has lived completely past the era of religious mass movements, and will see no more of them. Others affirm that the revival, the real modern revival of religion, has come already and the church knows it not. These latter, declaring that religion takes on varying forms in successive ages of the world, hold that for the twentieth century the characteristic mode of religion is social; conscience has become social, and therefore men nowadays convicted of sin, bring forth fruits worthy of repentance in acts of social justice. This, it is averred, is

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revival, and all the revival the church has reason to expect. According to this conception, "a better world here and now" is the only "good news" to which the modern time can be counted on to respond.

The calm truth is, however, that none of these various superficial confusions of the appearance of things with the fact of things, gets down to the bottom of the revival question. Studied more deeply, the history of the church will support these fundamental statements: Revivals of religion are normal phenomena of the world's advance in righteousness. They come to humanity in regularly recurring cycles. The length of such cycles is measured not in years on the calendar, but by the revolution of certain experiences of mankind which sometimes turn swiftly and sometimes slowly. But whether quick or slow, the wheel will turn. Revivals are not out of date. There must be another in the world ere long. But only God knows when. "Times or . . . seasons, . . . the Father hath put in his own power."

["Statement of Faith" made by the Congregationalists at their last Conference]

We believe in God the Father, infinite in wisdom, goodness, and love; and in Jesus Christ, His Son, our Lord and Saviour, who for us and our salvation lived and died and liveth evermore; and in the Holy Spirit, who taketh of the things of Christ and revealeth them to us, renewing, comforting, and inspiring the souls of men.

We are united in striving to know the will of God as taught in the Holy Scriptures, and in our purpose to walk in the ways of the Lord made known or to be made known to us. We hold it to be the mission of the church of Christ to proclaim the gospel to all mankind, exalting the worship of one true God, and laboring for the progress of knowledge, the promotion of justice, the triumph of peace, and the realization of human brotherhood. Persevering as did our fathers upon the continual guidance of the Holy Spirit to lead us into all truth, we work and pray for the transformation of the world into the kingdom of God; and we look with faith for the triumph of righteousness, and for life and glory everlasting. Amen.

[*New Church Messenger*]

Through the Word, God sends the creative power to the minds of men, and through it He breathes upon them, that they may receive life. Daily it is forming the human family into its likeness, not the likeness of the mere letter, but of the spirit of the creator that inspires it. The Old Testament was fulfilled in the New, as a rose comes out of the bud, and Jesus Christ is the fulfilment of both. The coming of the Lord, then, is the doctrine taught by Jesus, the sight of and acknowledgment of God in Jesus, the life manifested in the life of Jesus; in short, the coming of God is the coming of Jesus Christ Himself in spirit and in truth.

[*The Christian Intelligencer*]

Many answers have been given to the question, "What is wrong with the church today?" We venture still another. It is this: The religious and business of great numbers of professed Christians and the spiritual ignorance of the church in general prove, by their fruits, that the living Christ and his gospel, the power which moves it and is taking [illegible] of Christians as I have not been experienced in the hearts of Christian people. They do not live and move and have their being in the atmosphere of Christian realities. They do not draw their inspirations and motives from supernatural power, and their whole life is not [illegible]

Special Announcements

From the Publisher of Mrs. Eddy's Works

THE CHRISTIAN SCIENCE TEXT-BOOK, "SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES."—For styles of bindings and prices see back cover of this periodical.

"THE FIRST CHURCH OF CHRIST, SCIENTIST, AND MISCELLANY."—A volume of the later writings of Mrs. Eddy, compiled from the files of *The Christian Science Journal* and *Sentinel*, together with historical matter pertaining thereto, as selected by her, is now on sale, and orders will be received by the publisher. Prices as follows: Cloth, single copy $2.25; six or more copies to one address, each $2.00. Morocco or pocket edition, single copy $4.00; six or more copies to one address, each $3.75. Orders for six or more copies to one address may include the two styles of bindings at the quantity prices.

In response to many requests, the "CHURCH MANUAL," heretofore published only in the cloth binding, is to be issued in a "pocket edition," size 4 x 5¾ inches, morocco, limp, round corners, gilt edges, Oxford India Bible paper. Prices of this special edition: Single copy $2.00; six or more to one address, each $1.75. This book is now ready for delivery.

Orders for the books named above and the other works by Mrs. Eddy should be addressed to ALLISON V. STEWART, Falmouth and St. Paul Streets, Boston, Mass.

From the Editor

All manuscripts submitted for publication in the *Sentinel*, *Journal*, and *Herald*, whether articles, poems, or testimonies, and all correspondence relating thereto, should be addressed to the EDITOR, and not to individuals.

From the Society

When a change of address is desired, subscribers, instead of asking their local postmaster to notify us, should write the Publishing Society direct and at least two weeks in advance, giving name and address exactly as it appears on the wrapper of the periodical, and the new address to which it is to be sent. It is necessary that each periodical for which the change is desired should be specified.

The lecture entitled "Christian Science: The Gospel of the Kingdom," by Judge Clifford P. Smith, has been translated into French ("La Science Chretienne: C'est l'Evangile du Royaume"), and is now published and ready for distribution.

A translation into Spanish has been made of the pamphlet "The Providence of God" ("La Providencia del Bien") and it is now printed and ready for distribution. Thirty-six pages and cover.

From the Clerk of The Mother Church

CHURCH TENETS.—The tenets of The First Church of Christ, Scientist.—The Mother Church.—printed on folded sheet for use of the branch Churches of Christ, Scientist, with space for the names of the churches and their by-laws, can be had at seventy-five cents a hundred. Orders will not be taken for less than one hundred, and postage stamps should not be sent in payment.

Correspondence relative to the tenets or to membership with The Mother Church, should be sent to J. V. DENTON, Clerk, 115 Falmouth Street, Boston, Mass.

From the Church Treasurer

The annual per capita tax of members of The Mother Church is due June 1, but may be paid at any time during the year. The per capita tax of members entering in November is reckoned from the preceding June, this being the beginning of the church year. Unless otherwise directed by the sender, the full amount of each remittance will be credited for the current year.

Please remit by postal or express money order, bank draft or check. Currency should be sent by registered letter only.

Please advise promptly of any change in name or address.

Send all per capita taxes and contributions to ADAM H. DICKEY, Treasurer, 115 Falmouth Street, Boston, Mass.

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The Christian Science Journal

Published Monthly

Founded April, 1883, by Mary Baker Eddy, Discoverer and Founder of Christian Science, and author of the Christian Science Text-book, "Science and Health with Key to the Scriptures."

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CHRISTIAN SCIENCE SENTINEL

"What I say unto you I say unto all-WATCH" Jesus

Vol. XVI No. 28

Boston, March 14, 1914

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A LADY WITH A LAMP SHALL STAND IN THE GREAT HISTORY OF THE LAND

A NOBLE TYPE OF GOOD HEROIC WOMANHOOD
Longfellow

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Items of Interest

Administration bills have been introduced in the House and Senate at Washington to make available for immediate development the coal, oil, phosphate, and potash deposits of the West along the lines of the Pinchot conservation theories. To guard against monopoly and to insure full development, the bills provide for the leasing of the public lands under conditions set forth therein. In regard to oil land, it is provided that the federal government shall issue a permit for two thousand five hundred and sixty acres, which permit will give the possessor the exclusive right to explore for oil in this territory for a period of two years. During this time exploration work aggregating two thousand feet in depth must be done. If oil is discovered, the permittee is entitled to one fourth of the land in fee, the other three fourths to remain with the government and be subject to lease in small tracts upon a royalty basis. This, it is believed, will provide a liberal return to the explorer for his tenure. Under the leases or patents granted, no drilling of wells can take place within two hundred feet of the outer boundaries of the lands leased or patented, and provision is made for general regulations requiring precautions to prevent waste of oil or the entrance of waters into the oil sands or oil-bearing strata. Forfeiture of the lease is the penalty for violating these conditions, and this can be effected through court procedure.

A promise to withdraw all the oil lands in German New Guinea from private exploitation, pending investigation of their nature and extent, has been given by the German minister for the colonies. An appropriation of one hundred and twenty-five thousand dollars was passed for the purposes of survey. The companies bidding for the concession had all demanded the exclusive rights of exploitation. The government was opposed to this, as a plan for the operation of the oil fields by the government was under consideration. It was pointed out in the lobbies that the discovery of oil in German New Guinea might lead the government to enter into the business of producing oil in order to facilitate the establishment of the proposed oil monopoly in opposition to the Standard Oil Company. The main obstacle to this, hitherto, has been the difficulty of guaranteeing an adequate supply of oil from independent sources.

During the period intervening between the foundation of the German empire and the present day, German schools abroad have increased from forty to twelve hundred, with an attendance of approximately sixty thousand pupils. These institutions are established more especially in those parts of the world where German colonies are of particular importance. Their aim is to provide instruction on patriotic lines to the children of German colonists, and secondarily to spread the German language and German influence among other nationalities. In South America, especially, German schools are numerous. In Constantinople, Bucharest, Antwerp, and Brussels are German colleges. Other schools are to be found in Italy, Belgium, Roumania, Turkey, and even China. There are also about forty primary schools distributed through Russia, Spain, Asia Minor, Egypt, and China.

The British government would be ready to enter into any agreement for the limitation of the dimensions of warships if it could be arranged, according to Winston Spencer Churchill, first lord of the British admiralty. Replying to a question put to him recently in the House of Commons concerning a statement made by Admiral von Tirpitz, the German minister of marine, to the effect that Germany would welcome a general reduction in the displacement of warships, Mr. Churchill made this admission. He said the displacements of the latest British battleships were considerably smaller than almost all of those under construction for foreign powers whose dimensions had been made public.

Intoxicants are under the ban of various plants of the American Sheet & Tin Plate Company. Thousands of employees in the company's plant have been notified that they must withdraw from external organizations which maintain sideboards or cease to be employees of the company. Employees are also prohibited from signing applications of persons seeking liquor licenses. The order affects all plants of the company located in various parts of the country as well as upward of thirty thousand men. The American Sheet & Tin Plate Company is a subsidiary of the United States Steel Corporation.

A steadily growing fear of the intentions of Russia, which has been accentuated by the policy of that power in Finland, culminated in a monster demonstration of peasants recently at Stockholm, Sweden, in support of the policy of increased national defenses. For some time past the liberal ministry, which is disinclined to increase the expenditure of military forces, has found itself more or less out of touch with popular opinion. The King has been known to be in favor of an advanced military policy, and it was to strengthen his hands that the demonstration took place.

Settlers in western Kansas are cutting and marketing soapweed, or Spanish bayonet, to supply the demands of soap manufacturers. For a long time this weed has been made into a soapy decoction which the Indian and Mexican women have used. It contains no alkali. Present-day soap manufacturers use it for toilet and wool soaps. Its qualities have been known for a long time, but the harvesting of soapweed is only now becoming commercially important.

From the small beginning of ten tons of sugar produced sixty years ago, Natal, South Africa, today can boast of an industry whose capital reaches four million pounds. It employs six hundred Europeans, eight thousand Indians, and four thousand natives, whose combined wages reach an amount of some two hundred thousand pounds. The estimated yield this season is ninety-five thousand tons.

The value of the products of all the mines in Wyoming in 1911 was $11,488,877, of which the coal output, amounting to 6,744,864 short tons, represented $10,508,868. The other mineral products are asbestos, clay manufactures, gems and precious stones, gypsum, iron ore, lime, mineral waters, natural gas, petroleum, phosphate rock, sand and gravel, silver, stone, and sulphur.

Customs receipts for the entire United States for February, as compared with the same month of 1913, fell off slightly more than ten million dollars. This is by far the most marked discrepancy in such receipts from the months of 1913 that has been noticed since the new tariff became law.

Hearing of the Elgin board of trade case in the federal court at Chicago may never come up, as it is understood that the question of a compromise has been considered in the case of the government against the alleged improper methods employed by the Elgin board in fixing the price of butter.

During 1913 the forces on the United States national forests fought four thousand five hundred and twenty fires, or nearly twice as many as started in 1912, the best year the forests have ever had. The aggregate loss in timber is estimated at nearly fifty-nine million board feet.

President Wilson personally appealed to Congress, assembled in joint session, on the 5th inst., to sustain the national honor of the United States in upholding treaty obligations by repealing the Panama tolls exemption, against which Great Britain protests.

Minnesota has a forested area of twenty-eight million acres, the largest of any state east of the Rocky mountains. There are approximately four million acres of timber land in New Hampshire, about half of which is in farmers' wood-lots.

The reorganization plan of the Chilean railways involves an expenditure of $22,385,000 within four years. The minister of finance announces that propects are bright for raising the necessary funds abroad.

The government of Chile is offering prizes of twenty thousand and ten thousand dollars for the best plans of model workshops for the Chilean railways. The final date for submitting plans is May 1.

Electric passenger trains will be running between New York and New Haven late in April or early in May, and they may be running to Bridgeport before that time.

Juniper from the Indian reservations of New Mexico and Arizona may prove an excellent source of material for lead-pencils. Manufacturers are searching the world for pencil woods.

The arbitration treaty between the United States and Denmark was ratified by the lower house of the Danish Parliament last week, amid a scene of great enthusiasm.

Forest fires in the United States have caused an average annual destruction of twenty-five million dollars' worth of timber.

The state vote shows that the referendum for direct primary in Vermont has passed by more than ten thousand majority.

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Christian Science Sentinel

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

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Following Christ

ROBERT NALL

WHETHER we realize it or not, we are the arbiters of our own destinies; we are daily making our eternal choice. If always conscious of this, would any Christian Scientist ever flag in loyalty to Christ, the impersonal Saviour, or overlook what that loyalty involves? Our Leader never sought to accelerate the growth of Christian Science among mankind by picturing that it would strew the path of life with roses; on the other hand, she uttered many words of warning that the approach of Truth would mean the activity of error, until all error was proved to be powerless. She says, "Jesus spares us not one individual experience, if we follow his commands faithfully" (Science and Health, p. 26). It sometimes seems a mystery that those who are the most earnest and sincere in demonstrating the truth should apparently be called upon to pass through fiery trials, but so it will be until the full stature of manhood in Christ is reached. The evil one, or the one evil, will not be destroyed until the last enemy is overcome.

The Wayshower has exemplified to us what we can do if we follow in his steps,—not that the most faithful are to be the most tried, but that every product of the carnal mind must be proved to be illusion in the light of the knowledge which is revealed by spiritual law. It may be that we are tempted to be a little rebellious about the purifying process, and we think that if we are able to talk in easy freedom about the gracious results that would follow if we constantly knew the truth about everything, all our crooked paths should quickly be made straight, and the "way of the Lord" plain. But how little do we know about the nature of the thought which is being cleansed and purified, and about the operation of the divine Principle in transforming mortal consciousness! If we are seeking to peer into the realm of the infinite, to bring our human intelligence to bear in discovering how to solve daily problems without complying with all the conditions of God's rule and law, nothing but failure can result, and then we shall acknowledge, with tears of repentance that complete regeneration of self and sense is the divine way of salvation.

Having arrived at this understanding, we may be confident that, if we are true to this enlightened faith, we shall not in our demonstration be called upon to submit to any test beyond our strength to bear. None of us wish to remain where we are spiritually; we possess a healthy desire to advance. Every moment we spend in prayer and in reading the words of Truth, in the Scriptures, in Christian Science literature or elsewhere,—in all Christly work, and in our quiet times of meditation, when divine Love always seems so near to us,—should bring a hunger akin to impatience for deeper consecration, for greater faithfulness, for a firmer grasp of spiritual reality, for a clearer sense of revelation. Yet there is often a sense of dissatisfaction. May it not be that in the Valley of Decision we have not made our fixed choice between matter and Mind; that personal sense still governs, and that the necessity for anything like self-effacement has not occurred to us as a condition precedent to spiritual receptiveness?

Spiritual steadfastness stands for our unfoldment in Truth. Abiding in Christ brings us rich spiritual food. This is beautifully natural; it is the law of the divine economy. We reflect the spirit of the realm in which we mentally dwell. Our standing as Christian Scientists can be gaged by the support to which we cling. The direction of our aspirations today determines the distance that we shall have traveled by tomorrow. The milestones of life indicate not only our road but also our progress. There are climbing plants which are wonderfully sensitive to continued contact with their supports, and always move and flourish in response to the stimulus thus gained; and do not our growth and achievement, our answers to prayer, our usefulness as witnesses to the power that comes from the recognition of spiritual selfhood, depend upon our abiding in Christ? If we cannot completely apprehend what Christ, Truth, means to us, we have at least some measure of understanding which will enable us to live up to our convictions.

Christian Science has been revealed to the world that there may be witnessed a higher order of Christianity, which shall be the fulfilment not only of the visions of the old prophets, but of the mission inaugurated by Christ Jesus. We may well be amazed, as Christendom always has been, at the kind of men whom Jesus chose to be his students and exponents of the truth. But he knew man; he saw it was possible to show that the qualities for effective service to humanity are not those which the human intellect would select. Simple faith and spiritual receptiveness become mighty weapons for razing the stronghold of sin. To those disciples (as to us today) it was necessary to graduate in the school of experience, with Christ always as Master. There, in this school, were rolled away the stones that hindered resurrection to newness of life. There the light of the knowledge of Truth streamed through the cleansed thought. Every pure desire, every uplifted look, every effort to reach out for the living water of Truth, was a step along the shining way.

We of today may well follow in their path. The Christ has never left us; he is risen, and is drawing every dissatisfied heart to the life that is hidden from material sense, in God. We are to look to God, not to ourselves. Our advancement will be an ascent, in the conscious strength of divine Love. There will not be complete attainment yet, it is true. "My students are at the beginning of their demonstration," wrote Mrs. Eddy; "they have a long warfare with error in themselves and in others to finish . . . They cannot in the beginning take the attitude, nor adopt the words, that Jesus used at the *end* of his demonstration" (Miscellaneous Writings, p. 215). But what of that, if we are seeking to do the works which the Master did! That is all God wants us to do. We should live today in the spirit of pure and holy purpose, and not be alarmed because happiness seems to elude our grasp. When it does so, it is because we have sought to materialize it. Our real world is spiritual, and it is the spiritual life that we have to live. On this foundation we shall not suffer disillusionment if some of the things of sense upon which our

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hearts have been dried up. Our seeming losses will be turning to our gain. What Christian Scientist regrets anything he has had to give up? Is he not rejoicing in a bounteous portion? And if error is not yet wholly vanished, does he not know that never again will he be left to fight the enemy alone, since God is always at his right hand, his strength and shield?

If we are discovering ourselves that we are exempt from sickness, or from grave loss, or from the stress of poverty, let us then be grateful for it at the same time always in the warm. "When I am weak, then am I strong," was Paul's experience. To trust in the flesh is to forget the Spirit. The psalmist declared, "In my prosperity I said, I shall never be moved." There is the peril of a false belief, a hope-lessness has been left in the spiritual armor, and error has entered in. The heart may be lifted up in a sense which means one is relying upon material prosperity and defying God. The way of Christ is not that of self-complacency or conceit; it is the way of humility and trust and obedience, not in self, but in God. Would we be always prepared for whatever testing time may come? Then we may well remember that "fidelity to the Christly precepts and prayer is the only passport to his power" (Miscellaneous Writings, p. 27). It is this power, divine, spiritual, absolutely infallible, which is more and more needed to present Christian Science to a waiting world in all its immortal purity and redemptive force.

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Compassion

BY THE RIGHT REVEREND

Compassion may be called the fragrance of love. As when upon entering some room a delicate perfume reaches the visitor's senses or whether one's attention is drawn to a cluster of beautiful white flowers in some quiet corner, so does he who enters the presence of the divine heart of love live for God and feel the atmosphere of heavenly compassion which breathes through every word and act. One realizes it instantly, and yet to attempt to analyze it would be much like trying to wrest from the rose the secret of its sweetness. Those who possess it in the most marked degree seem least conscious of it so naturally and spontaneously does it go forth, expressing itself not so much in words as in a look, a smile, or a clasp of the hand. It is the essence of unspoken things. It is patience, confident to wait. It is forbearance, ready to make allowance. It is forgiveness, willing to forget. It is tenderness, yearning to be understood. It is love, reaching out to heal.

No man of whom the world has ever heard possessed this quality as did Jesus of Nazareth, because no man ever lived as did he. He was continually "moved with compassion" at the sight of human misery; yet it is a significant fact that the touch of sympathy in no way impaired his ability to correct the discordant condition which had called it forth. Indeed, compassion seemed often to be but the first step toward that instantaneous healing which is the ultimate goal of every true Christian Scientist.

When the leper knelt at his feet, beseeching to be made clean, "Jesus, moved with compassion, put forth his hand," and "immediately . . . he was cleansed." When the multitude followed him into a desert place, he "was moved with compassion toward them, because they were as sheep not having a shepherd," and he not only fed them spiritually with the bread of Life, teaching them "many things," but he also supplied, by the loaves and the fishes, the material food which at the moment constituted their sense of human need. When the two blind men implored that their eyes might be opened, "Jesus had compassion on them," and a moment after they received their sight and when he met the funeral procession of him who was "the only son of his mother, and she was a widow," he "had compassion on her," and bade the young man arise. "And he that was dead sat up, and began to speak."

Remembering these things, let us follow in the Master lowly path and identify ourselves in our feelings with those who come to him for help. His eyes are sometimes wet with human tears. Did not Jesus himself also weep at the tomb of Lazarus? Surely it was not because he doubted Lazarus to be dead, or to be, and the next moment have restored him. Surely they must have been tears of compassion, rather than of grief, arising from him at sight of the loneliness and misery of those about him. Many of those whom he found standing about the grave must have already heard the message of the Christ, for Jesus was no stranger in Bethany, yet they were all mourning, as those without hope in the world. Martha's first words must have told how little she had ever understood his sayings, for her lament, "Lord, if thou hadst been here, my brother had not died," proved that she had been looking to the human personality of the man Jesus to save her brother, and not to the ever-present Christ. Even Mary, to be spiritually minded as was Martha, was not responding at the feet of Jesus, because in the house, stricken and silent, and when at Martha's loving call she at last came, it would seem that all she could do was mechanically to echo her elder sister's words. Is it any wonder that Jesus wept? Nevertheless, with the tears still wet upon his cheeks he spoke the word and raised the dead.

Let those who are today trying to raise those "dead in trespasses and sins" ponder these things. What is it that brings out the verdant buds of spring, making each seemingly lifeless bough with promise of loveliness? Is it the cold of November, the benumbing snow of December, the ice-bound cold of January, the cutting winds of February, the empty showering of March, or is it the soft showers of April and the gentle waking of the May sunshine? Let us not forget to be compassionate. It is Love's reflection that heals. Let us warm and pray that in our efforts to see the suffering need of human humanity, we lose not that fine and tender sympathy which is one of the sweetest qualities of him who would truly serve his fellows. Our Leader says in Science and Health, p. 367, "The tender word and Christian encouragement of an invalid, joyful patience with his fears and the removal of them, are better than hecatombs of gushing theories, stereotyped borrowed speeches, and the piling of arguments, which are but so many particles of legitimate Christian Science, aflame with divine Love."

Coldness is not Christian Science. Neither does this Science teach an icy aloofness, which seems to say, Keep your troubles to yourself. Some persons may unfortunately gain the impression that, in order to be consistent Christian Scientists they must not betray the slightest emotion at anything. No matter how trying may be the experiences through which friends and dear ones are passing, they should wrap themselves in an impenetrable mantle of stony silence, steel their hearts into a semblance of indifference which they are far from feeling, and thereby imagine that they are scientific. When one is really scientific, however, he is never unhappy; but in cases such as this it would be hard to tell which one is more thoroughly miserable, the hurt, disappointed, bewildered friend, or the would-be Scientist. The Scriptures tell us to "rejoice with them that do rejoice, and weep with them that weep." Then let us be normal, natural, unaffected, loving men and women. Tenderness is not weak-

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ness, nor is it making a reality of error to say, "I am sorry," to a friend in trouble. Are we not truly sorry that he knows no better than to be in trouble? Browning once wrote,—

Such a starved bank of moss
Till, that May-morn,
Blue ran the flash across:
Violets were born!

There is many a "starved bank of moss" in our midst today, just waiting for the sunshine. It has passed through many phases of experience during that long, cold winter of its discontent. First of all, in a mental mist, thick and dull as some November fog, it lost sight of the light of Truth, and quickly after that the December snow buried it in fear, remorse, suffering, self-condemnation, and shame. Then it was seized in the ice-bound grasp of pride and resentment, growing ever more hard and stubborn and bitter, after which the cutting winds of criticism blew upon it, and the empty blustering of idle tongues lashed it into fury.

Then, one day, it came about that a wonderful thing happened. A compassionate look fell upon that shrinking, suffering one, followed by a gentle word of encouragement, and the poor starved consciousness responded, just as the cold earth responds when the showers of April fall upon it. Then the light of Love shone upon it, and it was strangely warmed and comforted. It felt a sudden new desire to move, to grow, to put out wee white fibers from its shriveled roots, to wake out of its long sleep, to be something, to do something. And at last came "that May-morn" when there was no longer any starved bank of moss, but just a velvety green slope, starry with violets, lifting their blue eyes in silent gratitude to that Love which had brought them into being, to that Love which is God, and which, like the sunshine, makes glad "the wilderness and the solitary place," causing even the desert to "rejoice, and blossom as the rose."

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A Retrospect

JOHN ASHCROFT

THE semiannual recurrence of the Lesson-Sermon on Substance in "The Christian Science Quarterly," is an unfailing reminder that the first gleam of spiritual light which broke upon the present writer's thought came through Mrs. Eddy's declaration on page 468 of the Christian Science text-book, "Science and Health with Key to the Scriptures," where she says, "Substance is that which is eternal and incapable of discord and decay." Years of skepticism, succeeding earlier years of bondage to creedal belief, had not begotten a disposition to accept without proof this definition as correct; but as other lines of research had failed to yield satisfaction, thought immediately began to measure with this unfamiliar rule objects cognized by the senses.

It was readily conceded that the material world and its man could not be made to conform to this standard of measurement; that they were only too apparently capable of both discord and decay. With belief in their substantiality somewhat shaken, search was begun for evidence in support of the newly found premise. To this end healing was sought in Christian Science, but in the somewhat ungenerous attitude of demanding proof before credence would be accorded,—an attitude undoubtedly responsible for the unsatisfactory results attained, which led to the temporary abandonment of the effort. When later the needs of others, near and dear, inspired fresh endeavor, it began to be seen that pride of intellect was a poor foundation on which to seek to build spiritually; and as this was slowly superseded by willingness to become "as a little child," progress became possible.

About this time it became necessary in a business way to witness a demonstration of the possibilities of the X-ray machine, and the writer was invited, with others, to test the power of the light. With great interest it was noted that the flesh, blood, nerves, etc., which seemed so substantial, had practically disappeared from the picture on the screen, showing only faintly around the darker shadow of the bones; and as there flashed into remembrance the teachings of our text-book, it was with something akin to awe that one contemplated the possibility that in the stronger, purer light of spiritual understanding the material man might disappear from view entirely. Thought was becoming more receptive, more willing to relinquish its confidence in the testimony of the senses. Still reasoning in a somewhat halting fashion from effect to cause, however, it gradually became apparent that while the seemingly substantial objects around us might be entirely destroyed, the ideas they represented were indestructible; that a chair, for instance, might be reduced to ashes, but that one could not destroy the idea of a chair; that the figure on the blackboard was only the human sense of the number in mathematics, and that no matter how often it might be used or erased, the idea or number remained forever untouched, unchanged.

At this point thought was directed to Mrs. Eddy's requirement, that reasoning from cause to effect, we begin with Mind, and from this basis effort was made to apprehend reality. The question at once arose, Where is the idea of infinite Mind to be found,—in matter, the phenomena before the physical senses? The further study of Science and Health revealed unmistakably the fact that Mind's idea must be sought in the mental realm. It was gradually seen that intelligence, wisdom, understanding, goodness, patience, faith, were enduring realities, though unappreciable by the physical senses, which take cognizance only of effects; and with this recognition came some perception of the truth that all of God's gifts to man must be spiritual, instead of material.

From the newer view-point it became clear that man in the image and likeness of Spirit, God, could not be less than spiritual; that the infinite nature of Spirit precluded the possibility of the actual existence of aught else; that the material universe and matter man were but erroneous concepts of spiritual realities. In the light of increasing understanding the Scriptures were read more profitably. Paul's statement in his letter to the Philippians, regarding the ability of the Christ to "change our vile body, that it may be fashioned like unto his glorious body," took on a new and beautiful meaning when it was seen to refer, not to some impossible transformation of matter, but to the correction of the false concept of man's being by the operation in human consciousness of Christ, Truth. Another stumbling-block, the apostle's statement, "There is a natural body, and there is a spiritual body," vanished before the understanding that the material concept of self must eventually be superseded by the spiritual understanding of eternal individuality. Gratefully it was admitted that when John saw "a new heaven and a new earth," the change was in his consciousness, and not in God's already perfect creation. (See Science and Health, p. 573.)

As little by little the former modes of thought were supplanted by the new, it became possible to grasp more of the teaching of Christian Science respecting man as God's idea, and the substantiality of his being as spiritual, not material. With this came also some perception that in present experience man's substance, in a possessive sense, is not in material accumulation, but in what he understands of divine Truth. Appreciating more fully the truth of the apostle's statement that finite sense is incapable of perceiving "the things which

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God hath prepared for them that love him," and encouraged by the multiplying evidences of harmony in daily life, the writer has pressed on, assured that it is no vain promise that they who seek understanding will indeed "inherit substance."

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Remedy for Ghosts

MARTHA BURR BANKS

In the early history of the world, the indications of unseen power that men noticed about them seemed to them mysterious and supernatural, and they came to believe that the movements or the changes that they observed in wind, water, weather, sun, moon, stars, trees, flowers, or seed, were the effect of what they called "spirits."

Owing to lack of acquaintance with the spiritual universe and to ignorance of man's dominion over all the earth, mankind regarded these forces as fraught with more harm than helpfulness to humanity, and they were considered absolute and irresistible. So it was not strange, therefore, when any one vanished from mortal vision, that it was taken for granted he now belonged to the unknown realm of which the people stood in awe, and that he should become an object of fear and dread. It was supposed that his soul or spirit still lingered about places familiar to him in his earthly existence, or hovered near the spot where his material body had been laid to rest, and naturally those who believed in the reality of such specters would be likely to deceive themselves into thinking that they did sometimes see them.

The old word for spirit was ghost, and among the definitions of the term, Webster and the Standard dictionary give the following: "A disembodied spirit." "The spirit of a deceased person." "A spirit of any kind." "Apparition, shadow." "A shadow or semblance." The first phase of faith in ghosts has largely disappeared from human consciousness through the understanding, due to advancing enlightenment, that there is no such thing as a ghost of this kind; but the race has not yet outgrown all its ghostly superstitions. It still expects manifestations of evil in human experience and looks for the appearance of ghosts in the shape of fear, doubt, poverty, loss, sorrow, strife, misfortune, catastrophe, pain, sin, sickness, and death. Happily, however, through the illuminating teachings of Christian Science we are learning that these things, too, are unreal.

On page 187 of the Christian Science text-book, "Science and Health with Key to the Scriptures," we are told that "material sense creates its own forms of thought, gives them material names, and then worships and fears them;" and on page 418 we read that these are "dark images of mortal thought, which flee before the light of Truth." When we can prove this for ourselves, we begin to appreciate the reality of the statements of Christian Science—that these images have no more substantiality or authority behind them than had the ghosts of olden days. Then we are somewhat freed from bondage to them.

Among a group of children who once played together there was one amusement which held for them a fearful but an abiding fascination. One of them owned a book that they called "the ghost book." It was filled with pictures of vague, weird figures painted in pale, ghostly colors, and this small volume was often taken into a room having light-colored walls and illumined by a single gas jet. There it was opened at some especially frightful favorite in the line of a picture, and held under the single point of light in such a way that all the children might fix their gaze steadily upon it for several moments. Then, at a given word, they would suddenly lift their eyes and glance hastily in any direction at the surrounding walls. There, at any spot on the white surface at which any of the number might look, would appear some figure at which they had all been staring. If they turned their backs upon the specter, it jumped up on the opposite wall. If they fled for safety to a corner, it smiled mockingly into their faces there.

In a sense they had made this specter their own, and it went with them wherever they went. Even when the laughing, shrieking youngsters rushed headlong into the adjoining hall, the ghost was not left behind. It pursued them through the house, and it was not until they found themselves in the full sunshine that the vision melted away and all became clear about them. Then they discovered that that which in the darkness had seemed real and everywhere present was, in the daylight, nothing and nowhere. Later in life, when some of these playmates came to know of the truth of being through the study of Christian Science, the memory of this pastime would come to them as an apt illustration of that which seems to be and is not, and as a reminder of the one way of escape from the delusions that take form in the darkness.

Education, custom, and habit of thought have placed before us images of sin, sorrow, disease, and death, and our gaze has been so steadily fixed on these human concepts that they have become deeply impressed upon our thought. We have accepted them as true and permanent, and so have continued to meet them everywhere. Change of scene or of climate, resistance, or efforts to erase these distortions by physical means, will not separate us from them so long as they are in our eyes; but when we ourselves come out into God's sunshine, "the blaze of Truth, spiritual sense, and the actuality of being" (Science and Health, p. 296), we are enabled to recognize these ills as nothing but evidences of wrong thinking, and not of God's creating. Then they cease to alarm or to sway us and fade away from our consciousness. Thus we may gradually come to realize the phantom character of every ill, and learn to abide in the blessed confidence of the absolute allness of God, good.

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[Written for the *Sentinel*]

Only a Dream

ELIZABETH EARL JONES

Adam slept, and dreamed that space, all vocal with joy and song,
Took form as birds that peopled the air and silenced the serpent of wrong.

They sang of a life not doomed to toil, of man as the image of God;
And the message was balm to the wounded heart, winning away from the sod.
They sang of a bounty embracing all, of a heaven at hand alway;
The shrill, sweet notes died away like a dream, but the message had come to stay.

Adam dreamed that a fatal blast from the cruel world of fear
Tore from their nests the gentle birds and silenced their songs of cheer:
But man awake in the image of God, the voices of Love in his ear,
Knows the falling sparrow is only a dream,—the joy and the song are here.

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Selected Articles

[Frederick Dixon in *Birmingham News*, Birmingham, England]

A recent critic goes out of his way to explain that the healing of Christian Science is not the healing of the New Testament. The healing of the New Testament, he says, was the direct intervention of God, not merely for the purpose of conferring creature benefits, but for the purpose of proving the divinity of Christ's claims, establishing the reality of the resurrection, and confirming the teaching of the apostles. Will you permit me to point out that, as a matter of fact, this theory is opposed not merely to the teaching of Christian Science, but to that of a very large proportion of the churches. Reduced to plain English it means simply this: that the healing of the first century was supernatural, and that it was confined to Jesus and the apostles. Now, literally, this is incorrect, if the words of the Bible are to be accepted as accurate. Historically it is incorrect, if the evidence of the fathers and later historians is to be accepted. Traditionally it is incorrect, if we are to accept the traditions of the church of the middle ages; and exegetically it is incorrect, if we are to accept the teaching of an enormous body of the clergy of the various churches of today. Finally, it is not merely an incorrect statement, but an entire misstatement of the teaching of Christian Science.

First, then, to take the literal text of the Bible, there is no possible way of escape from the fact that Jesus' commands to heal the sick were given to humanity, and not merely to a specific handful of individuals. As a matter of fact, it would be easier to argue that the command to preach the gospel was given only to the disciples, and therefore should have come to an end with them, than to attempt the same argument with regard to the healing of the sick. In the gospel of St. Matthew, in almost his last recorded words, Jesus directed his disciples to teach whatsoever things he had commanded them. No one, presumably, will pretend that the healing of the sick was not one of the things commanded them, since this healing constituted a very large portion of his teaching. Then in the gospel of St. Mark there is once more the command to heal the sick, coupled with a statement that those who believed in Jesus' teaching would not be hurt by poisons or serpents; and finally, in the gospel of St. John there is that extremely broad statement of Christ Jesus that those who believed in him would be able to do the works that he had done. Now, these commands were spoken without reference to time or place. There is no pretense that they were delivered especially to the apostles, or that they were confined to any age, and it is only by deliberately altering the clear meaning of the Greek text and the English translations that it is possible to maintain the ground which this critic has taken up.

Next, the word miracle has no supernatural meaning, and never had any. It is the arbitrary translation of two Greek words, one of which means an act of power, and the other, a sign. The miracle, in short, was the act of power, or sign, in demonstration of the truth of Jesus' teaching, and it is a mere abuse of the Greek language to give it a supernatural significance.

Then, again, with respect to history, the works of the fathers make it perfectly clear that the healing of sickness continued long after the time of Jesus or his disciples. A simple reference to the writings of Tertullian, Justin Martyr, Irenæus, or half a dozen others, will readily prove this. This healing continued, though in an ever-failing degree, to the time of Constantine, and has continued in a more or less sporadic way ever since. The prayer book of Edward VI contains a service of healing. The journals of Fox and Wesley contain numerous stories of healing, and unless the critic is prepared to deny history wholesale, he will have to admit this. Traditionally the evidence is as strong, since from one end of Christian tradition to the other there are innumerable stories of the healing of sickness, so innumerable that it is unnecessary even to begin to mention them; while exegetically we have the declarations of commentator after commentator of the present day in witness of the fact that the healing of disease must be regarded as a lapsed part of Christian practice, and the demand for its restoration as that which the world owes to the teaching of Mrs. Eddy.

Now, we come to the teaching of Christian Science, and it would be impossible to express what Christian Science does not teach more clearly than in the assertion of the critic that it teaches healing for bodily comfort. Christian Science insists that when Jesus declared that those who believed in him would be able to do the works he did, he, and no other than he, made the repetition of those works the test of a man's right to be called a Christian. Indeed, it says that his right to the name of Christian is exactly proportionate to his power of performing these works, and that just exactly in the ratio in which he gains the Mind of Christ, he will gain the power not merely to heal the sick, but to walk upon the water and to raise the dead.

The teaching of Christian Science, then, is this, that Jesus made the power to heal sickness the demonstration of the truth of the believer's theology. That is to say, that exactly in proportion as a man gains the understanding of absolute Truth, he gains a knowledge of the Word of God, which is the same thing as theology. As he gains this knowledge, he gains, as Jesus foretold, freedom,—and freedom from what but the belief of the power of evil, manifested in sin, disease, and death? In order, however, to gain this knowledge of Truth, he must destroy his own belief in the power of evil; and as he succeeds in destroying this belief, the carnal mind gives place to the Mind of Christ.

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[Editorial in *Bisbee* (Ariz.) *Review*]

The bill recently introduced in the Massachusetts Legislature to modify the strict terms of the present compulsory vaccination law, is commendable for several reasons. The measure provides that children whose parents declare they are opposed to vaccination, shall not be required to submit to inoculation as a precedent to admission to the public schools, says *The Christian Science Monitor*. Objections to the bill on the ground that it might open the way for the spread of disease, are disposed of by the proviso that in times of threatened epidemic, children exempted from vaccination under this bill would be debarred from school. The proposed change in the Massachusetts law is not unlike the so-called "conscience clause" of the California statute, which has worked satisfactorily for several years. Similar exemptions have been adopted by local school boards in various parts of the United States, with satisfactory results, so far as can be learned.

In commenting on the bill, we do not wish to be construed as taking any part in the long and too often heated discussion as to the merits of vaccine virus as a preventive of disease. Mrs. Eddy advised her followers to submit to the law whenever the law compels vaccination. Christian Scientists are law-abiding, but they need not be debarred from rejoicing when hopeful signs appear, indicating a more liberal and a more enlightened sense of the functions and powers of government.

One of the best reasons why the proposed change in the vaccination law is commendable, is found in the fact that it

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may rightly be considered a symptom of the upward tendency of human thought to a more individual sense of self-government. Until the golden rule is universally established, the majority will no doubt continue to rule; but the majority are beginning to recognize that the opinions of two men are as sacred for them as the opinions of three men are for them. The time has gone by when the physically strong man ruled simply because he was strong. The growing understanding of the brotherhood of man is already diminishing political, medical, and theological despotism. One need not be an antivaccinationist in order to find satisfaction in the proposed modification of the statute, by which the rights of the individual are acknowledged without in the least imperiling the general public health. It is to be hoped that Massachusetts will have developed a true progressivism, which will make possible the enacting into law of H. 1018.

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[George A. Law in *Manchester* (Conn.) *Herald*]

Christian Science does not claim that to the human, mortal, and immature senses men do not sin, suffer, and die. Indeed the Christian Science text-book, "Science and Health with Key to the Scriptures," abounds in instruction how to overcome these disturbers of human peace and happiness, which instruction fully accords with the teachings and demonstrations of Jesus the Wayshower, whose mission was to teach this very thing.

Christian Science maintains that the true man, the spiritual man, whose creation is recorded in the first chapter of Genesis, can no more sin or suffer than can God, his creator, in whose likeness man is created; and it will appear that in this Christian Science does not essentially differ from the teaching of other Christian denominations. By a realization of this scientific fact, this truth relative to man and his relation to his Maker, many a "poor fellow pinched with hunger, shivering with cold," has risen out of such a condition of disorder and inharmony into peace, happiness, and a return to usefulness.

It is obvious that if evil and its results are real, in the absolute sense, they must be God-created, for He created all; and if of God's creating they would thus be impossible of destruction. That they can be destroyed and eliminated from man's experience, also the fact that Jesus taught how to dispose of them, are proofs of their unreality.

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[Frank Bell in *The Record,* Wilkes-Barre, Pa.]

Nothing could be farther from the fact than that the healing in Christian Science resembles any of the phases of belief in faith-cure or the efficacy of incantations. Christian Science claims no supernatural authority or action; its results are due to the operation of simple and natural law. It is not "mind over matter" in the ordinary sense, but it is good over evil in the broadest and most comprehensive and effective sense. Like mathematics, it cannot be learned by reading a book, nor can its precepts or rules be understood by any who refuse to try to put them into practice. Necessarily, then, it cannot be disproved by a mere theorizer. Its critics always shoot wide of the mark because they aim not at actual Christian Science, but at their own mistaken conception of it; and their criticism appeals to those only who, like themselves, have not given it a trial.

If our friend has really persuaded himself to believe Christian Science teaches that mortals do not sin, suffer, and die; that there is no incarnation, no Holy Spirit, and that Christianity is a failure, he is warranted in assuming the Bible and Christian Science to be irreconcilable. In view, however, of the well-established fact that Christian Scientists are diligent Bible students and that there is more reading from the Bible in Christian Science church services than in those of his own or any other denomination, it is a fair presumption that either his facts or his logic are faulty. Christian Scientists will be especially surprised to learn that they have been denying "the healing power of the gospel," for if there be one thing above all else they have supposed they were affirming and demonstrating, it is that.

Christian Science does not deny that God is Person in a spiritual sense. Christian Scientists, however, are not required to profess belief in a manlike personal deity sitting on a great throne in the sky and dealing with his children in a manner that would be intolerable in a human parent, rewarding some and punishing others for doing things he is supposed to have made them capable of doing. Christian Scientists are taught to question the accuracy of any description of God that does not conform to the highest standards of justice, mercy, and love, to say nothing of intelligence.

Our friend intimates that "very little" has been said of the suffering of those under Christian Science treatment. Judging from the rapidly increasing popularity of this sort of treatment, most of the little that has been said could not have been true.

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[William S. Campbell in *Washington* (D. C.) *Post*]

As reported by the newspapers within the last few days, considerable interest has been aroused over the utterances of the venerable president emeritus of Harvard University regarding religious subjects. It is stated that he would abandon the use of the term "God." It appears from the despatches, however, that Dr. Eliot's dissatisfaction is not so much with the word itself as with the meaning that is so commonly attached to it. The *Post* quotes him as saying that he would take away the term "God" and use in its place "our Father." This he considers the right name in approaching the Almighty.

Perhaps no harm would come if this recommendation were adopted, and yet it is a proposition that will hardly meet with approval. It would seem wiser to retain the word and give to it its generally accepted meaning, good.

The roots of our twentieth century civilization have been fed by the literature of the Greeks and Romans. These people recognized a power beyond mortal ken, but they had not the insight to perceive the full meaning of the word "divine." Hence we have in the classics mention of the gods of those times,—gods with human attributes, gods of war, and gods of pestilence; gods who could be placated and who needed to be appeased; gods both good and bad. A practical result of this teaching was the giving of scant attention to the good gods and of paying special attention to appeasing the whims of the gods of wrath.

Before the literature of Greece and of Rome made its impress on civilization, a humanized sense of Deity was common. Far back in the dawn of history, as recorded in Bible narratives, patriarchs and prophets here and there along the pathway of time received a true sense of God, but the material sense of the times in which they lived obscured to some degree the proper sense of Deity. God is to each individual just what his thought pictures Him to be; hence it is that in the primitive times of Old Testament history the high sense of God perceived by patriarch and prophet was sometimes clothed in the material word vestments of the scribe. So we have pictured in the writings of that early time a God who is often cruel, changeable, and prone to wrath.

It is an interesting and significant fact that many men who have repudiated the Old Testament portrayal of God

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and who have led careless and indifferent lives, have become changed men through the interpretation of the nature of God that is given in Christian Science. This interpretation is in strict accord with Jesus' teaching. On one occasion he said, quoting from the Mosaic law: "Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth: but I say unto you, That ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also." He threw the light of a clear understanding upon the Old Testament record in a way that revealed both the law and the Lawgiver as being very different from the teaching of that time.

It was Jesus who gave the true sense of God as "our Father," and who by word-picture and by exhortation sought to impress upon his hearers a better and truer sense of the Supreme Being, a sense that John expressed in the statement, "God is love." Nearly forty years ago Mrs. Eddy called the world to recognize the God that Jesus described. It has seemed a hard task for scholastic theology to give up its vengeful God and its brimstone hell, but it is being forced to do so, and the God who is "our Father" will eventually be not only the God of Christian Scientists, but the God of all Christendom.

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[David Anderson in *Geelong* (Australia) *Advertiser*]

In a recent issue of the *Advertiser* reference was made to Christian Science as a religion which grips by its immediate solace and which is growing in numbers in Australia. For these reasons, will you permit a brief correction of the statement that "the guaranty of an ideal heaven to come, and of the absence of all ills here and now," satisfies Christian Scientists.

The presence of abounding ills in mortal experience is fully recognized in Christian Science. The overcoming of these ills constitutes its *raison d'être* and explains the fact that it brings solace. The heaven of the Christian Scientist is not what a modern versifier expresses as "an upper flat, with Credo on the front door mat." In the text-book, "Science and Health with Key to the Scriptures," Mrs. Eddy has written, "Heaven is not a locality, but a divine state of Mind in which all the manifestations of Mind are harmonious and immortal" (p. 291); and on page 40 we read, "To enter into this kingdom, the anchor of hope must be cast beyond the veil of matter into the Shekinah into which Jesus has passed before us." To the Christian Scientist, therefore, heaven represents harmony, and Christian Science shows that this harmonious condition of mind is attainable here and now in proportion as man attains to the conscious recognition of the ever-presence of God, or in other words, in proportion as he attains the Mind "which was also in Christ Jesus."

May I also say, if by "everlasting and unvarying liturgy" is meant that the subjects of the Christian Science sermons are treated with cast-iron similarity, this is not true. These subjects cover a very wide range of theology, and no one of them is ever treated twice in precisely the same way. The provision in the Christian Science Manual, which provides that the Bible and the Christian Science text-book shall be the only preachers of the denomination, is nothing more than a wise precaution that the representation of Christian Science set forth in the church services should always be that of absolute accuracy, and of this the text-book is the only standard.

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[Richards Woolfenden in *The Southport* (England) *Guardian*]

In a recent issue the Rev. —— writes: "The science of mental healing need not be concerned with any special cult. To believe in the active powers of faith it is not necessary to become a Christian Scientist or to attach one's self to any church in particular; neither is it necessary to leave any church."

From this it is quite evident that your contributor is laboring under fears which he finds it difficult to conceal. The fact of the matter is, that many today can see no other alternative than the course indicated; and for that reason great numbers are finding their way into the Christian Science church. There is only one explanation for this. It is to be found in the purpose of the Discoverer and Founder of Christian Science, Mrs. Eddy, as stated in the "Manual of The Mother Church" (p. 17), "to organize a church designed to commemorate the word and works of our Master, which should reinstate primitive Christianity and its lost element of healing."

That this purpose is being fulfilled successfully is proved in the lives of vast numbers who are finding health and happiness that no other church and no other healing agency could supply. Moreover, there are those who have taken the very course advised by the critic, that is, in reading the books written by the clergyman who started the Emmanuel movement, and yet have found all this to lead them straight into Christian Science. We would like to have your correspondent explain to your readers how it is that the Emmanuel movement has not grown in this country, and how it is that the attempt to bring it into the Church of England has apparently failed. Is it not because Christian Science already occupies the field, and provides for poor suffering humanity's needs in a way that leaves nothing to be desired?

That is the experience of the present writer, and it is one which your readers will find amply confirmed and illustrated, no matter in which direction they may turn. In the alternative of thoughts or drugs, they will find that the apprehension of Truth gained by a careful study of the Christian Science text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, will, as she states on page 575, "destroy forever the physical plagues imposed by material sense."

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[E. M. Ramsay in *Evening Express*, Aberdeen, Scotland]

It must not be supposed that Christian Scientists have any unkind or antagonistic feelings toward the medical profession. On the contrary, they have the greatest admiration for the devoted, unselfish lives led by so many doctors, and remember with gratitude the kindness they received from them in the days before they knew of Christian Science. Nevertheless they deplore the fact that so many eminent men, instead of investigating the claims of Christian Science in an open, unbiased, and scientific spirit, are content to accept the false conceptions of people who have no knowledge of this subject themselves, and can therefore only act the part of "blind leaders of the blind."

It will be universally conceded that drink and immorality are the direct or indirect causes of a very large proportion of the diseases from which the country suffers. Why, then, should it be thought an untenable position when we assert that other illnesses also have their origin in sinful or unhealthy mental conditions, and can be satisfactorily eliminated only in proportion as the morbid thoughts which produced them are eradicated from the heart of the patient? Again, what but true thoughts can rid us of false thoughts? And whence can true thoughts emanate but from God, the divine Mind, absolute Truth, unchanging Principle, the source of life, purity, peace? A clearer understanding of God's nature, a closer, more abiding sense of God's presence, a more just, generous, tender outlook on life, will do more for the health of the country than anything else can accomplish.

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Editorial

"Let your light so shine"

In these days of breaking away from customs and traditions, Christian Scientists, like every one else, are confronted with the lure of the extreme in dress, in amusements, and in the exploitation of the sexes which is now so popular through newspapers, magazines, current fiction, and the stage. That these things constitute dangers to be guarded against, just as surely as the danger which Mrs. Eddy saw thirty-one years ago, there can be no doubt. At that time she wrote, speaking from the standpoint of editor and publisher of the Christian Science magazine, which had just been given to the public,—

"Looking over the newspapers of the day, one naturally reflects that it is dangerous to live, so loaded with disease seems the very air. These descriptions carry fears to many minds, to be depicted in some future time upon the body. . . . If we can aid in abating suffering and diminishing sin, we shall have accomplished much; but if we can bring to the general thought this great fact that drugs do not, cannot, produce health and harmony, since 'in Him [Mind] we live, and move, and have our being,' we shall have done more" (Miscellaneous Writings, p. 7).

That in the succeeding years much has been accomplished in the wide-spread dissemination of the "healing, purifying thought" which the Christian Science periodicals have carried into such a multitude of homes all over the world, there can be no doubt, nor should there be any doubt that much can be accomplished at the present time by bringing to the general thought the fact that "man is not material; he is spiritual" (Science and Health, p. 468).

Through the abandonment of much of that Puritan austerity and reserve which was so potent a protest against the sensuality and licentiousness of the seventeenth century, there has seemed to be a gradual drifting into the belief that modesty and purity are out of date, and no longer necessary to happiness and respectability. This belief has found expression in manners, customs, modes of dress, and forms of amusement which to say the least would have shocked an earlier generation. That these things will last only until there has been an awakening from the belief that man is material and that his happiness is in material living, in pride, material ambition, and incessant amusement,—this is the hope of the future, and the consistent living of the teachings of Christian Science on the part of its followers will have no small share in its fulfilment.

The *Quincy* (Ill.) *Herald*, in discussing this subject, concludes as follows:—

Happily we need not stop with the doleful decision that all is vanity or vice. If the senses are assailed by evil extremes, we may revert to another plane, and discover that the age is also extreme in the higher things; that there is a surprising advance in the quickening of conscience, in the aim for better morals, cleaner virtue, deeper religion. There never was a time in the history of the world when more people were reading the Bible and humbly striving to emulate the life of the sinless Nazarene. There never were so many sincere hearts growing into an understanding that the fleeting pleasures of the flesh are after all not wholly satisfying, and that a life of purity and honesty, of brotherliness and humility, of strict integrity in dealing with one's fellow man, of searching for the reality of religion, in the thought and in the deed, is the only true attitude and the only way to the supreme happiness. Never have creeds and forms and ceremonies, imposing and inspiring though they be, been so relegated to the background before the knowledge that the truth is only revealed to the honest heart that worships God in sincerity and in the uprightness and beauty of daily life. The extreme in devotion is the simple understanding of that long-neglected saying of the Saviour, "The kingdom of God is within you."

And so day by day more worthy souls are getting away from the bugbear of continual suffering and misery and punishment here below with the reward only to be found in some uncertain heavenly future. They are learning to know that God's constant presence, His infinite love, His unfailing supply of everything needed is here and now ready for our taking if we only accept and show by our freedom from evil tendencies and material follies that we are really striving for the spiritual blessings.

It is a joy to know that, if we are confronted by the extremes in the world of carnality, a large portion of mankind is moving into the higher extreme of studying the Bible daily and conforming their lives to its precepts. The follies of the world are but transitory. The fads of the day are ephemeral and soon forgotten, but the great truths of the soul life will shine brighter and brighter unto the perfect day.

To this conclusion we say, Amen.

Archibald McLellan.

Flesh and Spirit

There are a good many people who contend that they fail to find in the Bible any authority for Mrs. Eddy's teaching respecting matter, namely, that it does not express God's creation but is antithetical to it, hence is unreal. To this it may be answered that while the subject is not presented in Scripture under the term matter, the word "flesh," as it appears both in the Old and New Testaments, stands for the same thing. Thus we read in the fortieth chapter of Isaiah, "All flesh is grass . . . The grass withereth, the flower fadeth: because the spirit of the Lord bloweth upon it." Then the prophet repeats: "The grass withereth, the flower fadeth: but the word of our God shall stand forever." The perishable nature of materiality is here contrasted with the permanency of spiritual being.

In the beginning of the fourth gospel, and elsewhere in the Bible, it is declared that creation sprang from the word of God and expressed the divine nature; while it is also declared that lust and hate, sin, disease, and death, originate in matter, or what Paul names "the mind of the flesh" (Rev. Ver.). Paul is very emphatic about this when he says, "I know that in me (that is, in my flesh,) dwelleth no good thing;" and equally so in affirming that those who are in the flesh "cannot please God." This would be a hopeless prospect indeed if the flesh, or matter, were real and ordained of God to be man's abiding-place, even for a time. Paul does not, however, leave us in any doubt as to this question, for he at once adds, "Ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you." This is surely a close parallel with Mrs. Eddy's statement, "Man is not material; he is spiritual" (Science and Health, p. 468).

When we turn to the teachings of the Master, we find everywhere a demand that men shall turn from the material to the spiritual, and thus from error to Truth, to eternal reality. When Nicodemus came to Jesus to inquire about his wonderful works, the great Teacher went at once to the vital issue and said, "Ye must be born again;" and when Nicodemus stumbled over these words, Jesus went on: "That which is born of the flesh is flesh; and that which is born of the Spirit is spirit." As this learned man still groped in the dark, Jesus pressed home Truth's demand, and asked, "Art thou a master of Israel, and knowest not these things?"

How many are there today among the wise and learned who know the things of which Christ Jesus spoke, the spiritual realities which are the only foundation for health, holiness, and happiness? How many are willing even to listen when the claims of Spirit and spiritual law are presented, when it is found that these involve the giving up of belief in matter, or the flesh, with its false pains and pleasures, for what Mrs. Eddy calls "the imperishable things of Spirit" (Science and Health, p. 21)? Yet no real progress can be made until this

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truth is seen and accepted. The very fact that the sick are healed and sinners reformed by the understanding of the allness of Spirit, God, and the consequent nothingness of matter, ought surely to lead all professed Christians to ponder deeply this subject and see whether the Scripture does not demand the surrender of belief in matter before one can do the "works" which Christ Jesus clearly expected of all his followers, works which can be done only as spiritual law is demonstrated and the asserted laws of matter, sin, and disease proved powerless.

In Revelation we read that all the gorgeous show of materiality is to vanish "in one hour," with cities, islands, and mountains, these all giving place to the heaven and earth of God's creating. St. Peter declares the same in his second epistle, and bids us "look for new heavens and a new earth, wherein dwelleth righteousness,"—the eternal realm of Spirit.

ANNIE M. KNOTT.

Things that Remain

THE more one thinks upon St. Paul's statement that "the things which are seen are temporal," the more he is impressed with the truth and fitness of this terse characterization of the objective world of mortal experience. From youth to age this life may be said to be a passing temporality. It is made up for the most part of awakenings to false estimates of value, of escapes from the enslavement of some distorted sense.

The little child finds entire self-forgetfulness in his play with a marble, and utter heartbreak, perchance, when it drops beyond his reach into some convenient hole. His judgment is all awry, unbalanced. In a kindred way, youth attaches great importance to affairs which not long hence will be seen to be amusingly trivial. Later the young man enters upon business or professional life with the conviction that now he has to do with serious matters, and relatively speaking he has. Nevertheless, as he grows more thoughtful, or is instructed in Christian Science, he gains a higher sense of spiritual selfhood and responsibility and vaster issues make appeal to his thought, for he has begun to see that all concepts, relations, and experiences of mortal belief are unstable; they are the play-acts of mental immaturity, of which the Preacher has said long since, "Vanity of vanities; all is vanity."

The path of history is strewn with dust-heaps which are all that remain to tell of what were thought of in their day as wonders of achievement. Cities and palaces, kingdoms and thrones, the greatest monuments men have built,—all have lapsed into nothingness! What was erected to an eternal permanency has vanished as a shadow, so that men have to dig through depths of débris to find the tracings of what was designed to be imperishable. Even the so-called physical elements are now known to be but the momentary phenomena of forces which are themselves a part of some vast unknown cycle of change.

Despite all this drift and instability, however, there are some things that remain. Men do not disagree respecting the staying quality of demonstrable truth. All are sure that the least verity is more permanent than the stars. We know, too, that pure affection is changeless and immortal, and that these constants, truth and love, may be assimilated, so that they shall constitute our abiding consciousness, our true selfhood. We know that we can feed upon, appropriate them, and live and grow only as this is going on; that they supply the woof and warp of true individuality.

The merest child knows that when the truths of the multiplication table are mastered, he can no more part with them than he can run away from himself. Understanding in the same way the metaphysical meaning of Jesus' words, "Because I live, ye shall live also," one realizes how Christian Science finds the immortality of man in the immortality of Truth. When therefore we have proven the correctness of our apprehension of Truth by healing the sick, as Christ Jesus commanded, the question as to whether or not our names are written in heaven is definitely settled. The immortality of man, of spiritual consciousness, inheres in the immortality of Truth and Love.

Death is now remanded to its own place. It is seen to be the end not of being, but of non-being. It too is an incidental, a phenomenon of falsity, and it must therefore disappear, as Mrs. Eddy has said, "with the disappearance of sin [erroneous belief]" (Science and Health, p. 426). This is the simple Science of being taught and demonstrated by Jesus and reaffirmed in Christian Science. The nature of man is determined by the nature of God, and salvation is but an awaking to the facts that forever remain. Demonstrably right consciousness supplies its own sufficient evidence of immortality. It cannot pass, because it is an expression of the infinite. To reach this sense of things is to "rest in the Lord." It is to know in whom we have believed, and be fully persuaded that He is able to keep us unto everlasting life. The things that remain are God and His manifestations, and we are of Him in Christ.

JOHN B. WILLIS.

Among the Churches

Current Notes

ROCHDALE, ENGLAND.—The new First Church of Christ, Scientist, which has been erected in Castlemere street, will be opened this afternoon [Jan. 31], when a thanksgiving service will be held. It is over ten years since the Rochdale people began to take a practical interest in Christian Science. A room was taken in December, 1903, and twelve persons attended the first service held there. Nine months later there was a growing congregation, and more commodious premises in Baillie street were obtained. A Christian Science Society was formed on July 10, 1906, and fortnightly meetings were started. Later the public hall lecture-room was utilized for the services, and in July, 1907, First Church of Christ, Scientist, in Rochdale, was formally organized.

The Rochdale Observer.

SOUTH PASADENA, CAL.—The need of a Christian Science church in a growing community like South Pasadena had been felt for a considerable time, and about two years ago a number of Christian Scientists, most of whom had been members of the Christian Science church in Pasadena, started First Church of Christ, Scientist, in South Pasadena. A hall was rented, and the first services were held there on Sunday morning, Jan. 21, 1912. The regular attendance has been large from the beginning, and has steadily increased.

South Pasadena Record.

UTAH.—During the year, approximately 23,500 pieces of literature were distributed throughout the state, consisting of *Monitors*, *Sentinels*, *Journals*, and local newspapers, in addition to the work of the local *Monitor* and distribution committees. Of this number, 13,747 were *Monitors*.

Correspondence.

DENVER, COL.—For thirteen months up to December, 1913, the committee for the distribution of literature has distributed or mailed 28,927 *Monitors*, 627 *Sentinels*, 208 *Journals*, and 36 *Heralds*.—*Correspondence.*

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PASADENA, CAL.—On the twenty-fifth anniversary of Pasadena's "Tournament of Roses," held on New Year's day, with her two hundred thousand visitors, the distribution committee of First Church of Christ, Scientist, Pasadena, maintained a reading-tent centrally located at the corner of Colorado street and Los Robles avenue. Mrs. Eddy's complete writings, in the different editions, occupied a prominent position, and were in the care of an attendant. No literature was sold, but there were distributed during the day 1,158 pieces, including *Journals*, *Sentinels*, *Monitors*, pamphlets in the different languages, and editorial comments. The tent was open from eight o'clock in the morning until nine in the evening, and during these hours it was estimated that fully fifteen hundred people availed themselves of its comfort and convenience.—*Correspondence.*

PHILADELPHIA, PA.—Members of First Church of Christ, Scientist, met last night [Feb. 16] to make plans for a third church in Philadelphia. This church is at Forty-first and Walnut streets, and the other is on Germantown avenue. It was decided that the third should be erected in North Philadelphia, and the matter was referred to members in that section of the city, so that they could decide on a site.

Philadelphia Press.

LYNN, MASS.—On Sunday, March 1, services were held by First Church of Christ, Scientist, in the church edifice located on Chestnut street, near the corner of Broad street, and formerly occupied by the Congregational society. A lease of this building, which has a seating capacity for about five hundred persons, has been taken for a term of several years. Growth in the attendance made the change desirable.

Correspondence.

THE HAGUE, HOLLAND.—In January, First Church of Christ, Scientist, began to hold Dutch services in addition to the English ones. These Dutch services were well attended from the beginning, and have been much appreciated. We hope to enable many to follow the services better, now that these are held in our mother-tongue.—*Correspondence.*

BROOKLYN, N. Y.—Second Church of Christ, Scientist, corner of Fort Hamilton parkway and Eighty-sixth street, has removed its reading-room to 275 Seventy-fourth street, near Third avenue. The new location is most suitable for a reading-room of this character, as it is in a choice section.

The South Brooklyn Home Talk.

MINNEAPOLIS, MINN.—The dedication of Third Church of Christ, Scientist, of Minneapolis, took place on Dec. 28, as it was entirely free from debt. The church was filled at each service.—*Correspondence.*

Admission to Membership in The Mother Church

The next admission of candidates will be June 5, 1914. Application blanks may be obtained by addressing the Clerk of The Mother Church, and should be returned to him on or before Wednesday, May 13, 1914.

An application sent to the Clerk does not constitute the applicant a member. Notice of election will be sent to those who are admitted to membership.

Those who have made application for membership prior to Nov. 7, 1913, and have not received notice of election, may communicate with the Clerk if they so desire, and are especially requested to do so before sending in a second application.

JOHN V. DITTEMORE, *Clerk*,
105 Falmouth Street, Boston, Mass.

The Lectures

Sacramento, Cal.

In introducing Willis F. Gross, who lectured on Christian Science, Atty. Arthur E. Miller spoke in part as follows:—

Within the past three months I have taken up the study of Christian Science, and while I am only a beginner, yet already I have found it to be a most wonderful and fascinating study, with the greatest possibilities and probabilities for the good of mankind.

For years I have watched human development along material lines and have marveled at its seemingly wonderful accomplishments, only to pause with sudden doubt confronting me. What good has it all done? Have these marvelous achievements of the human race really made mankind happier or better? On their account has there been any less sin, sickness, suffering, or sorrow in the world? And persistently I ask myself, Of what real use, then, is all our material wisdom? If these gigantic attempts to add to our material comforts, to our material pleasures, to our material possessions, have brought little or no perceptible benefit to the human race, then there must be something radically wrong with it all. It must rest upon a false basis; its foundation must be of sand, and the search-light of aspiration must have been turned in the wrong direction.

Of recent years, in common with many other men and women, I have sought for the solution, for the panacea that would bring health and happiness, peace and harmony, to mankind. At last I think I have found it in Christian Science; in that which in my supreme ignorance I firmly believed to be the silliest nonsense, unworthy of even a serious thought, though I had begun to wonder more and more at the intelligent class of people who in ever-increasing numbers were turning to it with apparently instant relief and satisfaction. So it was with me. The moment I grasped the basic Principle of Christian Science, the great truth dawned upon me, and I saw at once why men have wasted, not days or weeks or months or years, but centuries in trying to find the road to perfect health and happiness. It remained for a woman, pure of heart and noble of purpose, to discover the secret which has since revealed to mankind, through her teachings, that the living words of Christ Jesus were the truth, and that his wonderful healings from sin and sickness were not miracles, but were in fact the natural results to be obtained by all who understand and apply the same divine Principle.—*Correspondence.*

Fitchburg, Mass.

About three hundred persons were present at City Hall to hear a lecture on Christian Science by the Rev. William P. McKenzie. Emerson W. Baker introduced the speaker, and said in part:—

We are all trying to be happy, and most of us are not succeeding because we are not going at it in the right way. We have raised up a false God, before whom only too gladly, it would seem, we fall down and worship. We have deified money, material success, and in so doing have lost sight of the fact, or forgotten, that the only real success cannot be built out of the things which are seen, but out of the things which are not seen. It is still true that "the things which are seen are temporal; but the things which are not seen are eternal;" but certainly never in this country was this truth so lightly regarded.

I am no pessimist, but it appears to me that this nation is

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sick, and I am satisfied what the remedy must be. It must be found in the development of the spiritual side of the people. They must be taught that the spiritual life and the spiritual standards are the only true standards. In the schools more time must be devoted to instruction in the Bible. The churches must have a new birth of influence. This, as I understand it, is what the Christian Science churches are trying to do, to bring home to the people of the world the great truth "that the things which are seen are temporal," unsatisfactory and unreal.—*Fitchburg Daily News.*

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Los Angeles, Cal.

Clarence C. Eaton lectured on Christian Science for Eighth Church at Jeffers' Hall. He was introduced by John F. Manning, who said in part:—

This is peculiarly and essentially an age of inquiry and investigation. Never before in all its history has the world at large been seeking so earnestly for logical and satisfactory answers to the various problems that confront it. The evidence of this is furnished on every hand, both by the almost universal unrest and upheaval everywhere apparent, by the overturning on every side of ancient landmarks in things social, political, and economic, and by the earnest endeavor on all sides on the part of individuals and organizations to meet and alleviate the conditions brought to our notice by these problems.

You are the guests of those who, having failed to find permanent relief elsewhere, have experienced the benefits of the teachings of Christian Science, and have found in this teaching the answer to "all and sundry" problems before alluded to. For sickness they have found health; for unhappiness, joy; for hate, love; for discord, peace.—*Correspondence.*

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Jefferson City, Mo.

Bliss Knapp, lecturing on Christian Science in the County Court-house, was introduced by the Rev. R. A. Liverett, pastor of First Christian church, who said in part:—

There is just one thing that I want to say tonight, and that is, that this old world with all of its sin, sorrow, and suffering, is standing with outstretched hands ready to receive all the good it can get, from whatsoever source it may come. There are a great many institutions in the world that are standing ready to answer this great and crying need of humanity. Some are trying to answer it in one way and some in another; but if we are trying honestly, sincerely, and earnestly to do this old world good in some way, we are doing a work that is world wide. I want to say, however, that while much criticism may be heaped upon the work of different organizations in many and various ways, yet we must say that the church known as The Church of Christ, Scientist, is helping to alleviate the pain, anguish, and sorrow, the sins and sufferings of humanity, and for that reason we can say that as an organization it is accomplishing good in the world.—*Correspondence.*

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Fort Dodge, Iowa

Virgil O. Strickler appeared before a large audience to lecture on Christian Science. He was introduced by Senator William S. Kenyon, who expressed his great pleasure in having been in the Senate at the time of the famous speech of Senator Works on Christian Science. Before concluding his brief introduction he remarked that he had always observed that "Christian Science makes people happier, and anything that makes people happier in this life should certainly be encouraged."—*The Fort Dodge Messenger.*

Lectures to be Delivered

Attica, Ind.—Virgil O. Strickler, 8 p.m., March 22.

Bozeman, Mont.—Clarence W. Chadwick, Bozeman Opera House, 8:30 p.m., March 26.

Butte, Mont.—Clarence W. Chadwick, Auditorium, 8 p.m., March 27.

Carterville, Ill.—Bliss Knapp, M. W. of A. Hall, 8 p.m., March 27.

Carthage, Mo.—William R. Rathvon, High School Auditorium, 8 p.m., March 27.

Chicago, Ill. (Eighth Church).—Virgil O. Strickler, Church Edifice, Michigan boulevard and 44th street, 8 p.m., March 23 and 24.

Colfax, Wash.—Judge Clifford P. Smith, First Congregational Church, 8 p.m., March 27.

Connersville, Ind.—Virgil O. Strickler, Assembly Hall, Library Building, 8 p.m., March 19.

Danville, Ill.—Virgil O. Strickler, Fischer Theater, 3 p.m., March 22.

Eugene, Ore.—Judge Clifford P. Smith, Eugene Theater, 8 p.m., March 24.

Joplin, Mo. (First and Second Churches).—William R. Rathvon, New Joplin Theater, 8 p.m., March 26.

La Crosse, Wis.—Virgil O. Strickler, La Crosse Theater, 8:15 p.m., March 26.

Lewiston, Idaho.—Judge Clifford P. Smith, Temple Theater, 8 p.m., March 26.

London, England (First Church).—Bicknell Young, Queen's Hall, Langham Place, 8:30 p.m., April 3; New Cross Baths, Deptford, 8 p.m., April 6.

Manchester, England (First Church).—Bicknell Young, Free Trade Hall, 7:30 p.m., March 17.

McMinnville, Ore.—Judge Clifford P. Smith, Imperial Theater, 8 p.m., March 23.

Milford, Utah.—Bliss Knapp, Orpheum Theater, 8 p.m., March 16.

Muscatine, Iowa.—William R. Rathvon, Public Library, 8 p.m., March 23.

Norman, Okla.—Bliss Knapp, Franing Opera House, 3:30 p.m., March 22.

Richmond, Surrey, England.—Bicknell Young, The Hippodrome, The Green, 3:30 p.m., April 5.

Salem, Ore.—Judge Clifford P. Smith, Opera House, 3 p.m., March 22.

Savannah, Ga.—Rev. William P. McKenzie, Lawton Memorial, 4 p.m., March 22.

Seattle, Wash. (Fourth Church).—Clarence W. Chadwick, Hippodrome, corner Fifth and University street, 2:30 p.m. and 8 p.m., March 22.

Spokane, Wash. (Second Church).—Col. William E. Fell, Auditorium Theater, 3 p.m., March 22.

Trenton, Mo.—William R. Rathvon, Hubbell Theater, 8 p.m., March 24.

Valparaiso, Ind.—William R. Rathvon, Memorial Opera House, 3 p.m., March 22.

Wakefield, Yorkshire, England.—Bicknell Young, Picture House, 3 p.m., March 29.

Walla Walla, Wash.—Clarence C. Eaton, Keylor Grand Theater, 3:30 p.m., March 22.

Wells, Minn.—Virgil O. Strickler, Opera House, 8 p.m., March 27.

Wilmington, Del.—Rev. William P. McKenzie, Church Edifice, 8:15 p.m., March 20.

York, England.—Bicknell Young, Festival Concert Rooms, Museum street, 8 p.m., March 31.

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Testimonies of Healing

About June, 1906, while living in Chicago, a physical condition was manifested which occasioned much suffering and fear; and later, it seemed advisable to have a medical examination. Four physicians gave their opinion at different times, and each diagnosed the case as one of malignant growths, but Christian Science treatment alone was given. Several Christian Science practitioners were called on from time to time, and very good work was done; but conditions apparently grew worse until October, when I became unconscious and death seemed imminent. Then, when all hope was abandoned, another Christian Science practitioner was called, and through his clear realization of God as the only Life, I was awakened to consciousness with the thought from Science and Health (see p. 312) that a mortal's belief that he must die occasions his departure. I cried aloud, "I cannot die unless I give my consent, for God is my life, and God cannot die. Therefore, in the words of the psalmist, 'I shall not die, but live, and declare the works of the Lord.' "

That was the beginning of a long struggle, but every material condition was overcome, every asserted law of mortal mind destroyed. One growth came away; the others, through the realization of the fact that they had only the substance of the thought which produced them (see Science and Health, p. 423), disappeared. In the following May I was practically healed, and by August I was better than I had ever been. We had to prove many, many times that God, good, alone is Life and power, for *materia medica* said there was no hope for me. At times, when the suffering seemed unbearable, the words of the ninety-first psalm, also the "Mother's Evening Prayer" by Mrs. Eddy, and the first verse of "Christ my Refuge" (Poems, pp. 4, 12), would bring peace and prove better than any anesthetic.

On one occasion, when it seemed that if there was not immediate relief death would be the victor, in a moment of weakness a hypodermic injection was administered,—indeed several were given before the lesson was learned,—but the result was additional suffering from the effects of the drug. Then every thought of material reliance was destroyed, and only by constant, absolute dependence on God alone was the victory won. One thought which helped us was that Jesus always thanked the Father before he made his petition. Our thanksgiving began long before any visible manifestation of healing was given, and continued until the end. Never for a moment did the disease seem to be any part of myself; it was always distinctly apart from the true self, hence there could be no possibility of surrender. We learned that all there is to death is surrender to false belief.

We feel deeply grateful to all the dear ones who helped us during that awful dream, for their patient kindness and selfless, loving service, and for the marvelous courage and tender compassion of the one who stood unafraid in the very presence of death, calmly conscious of the everlasting fact that God alone is Life; never for one moment losing courage, but standing until the healing was complete. I rejoice in being able to say that I can scarcely realize there was even a belief of such a condition, since not a trace of it is left. To do all that I have done in the past six years would require a great deal of strength; for in addition to doing my own housework I have helped others in Christian Science, and the last four years I have taught in the Sunday school and served otherwise in the church.

Words can never express my gratitude to our Leader, the one who, through her selfless love, her holy, consecrated life and revelation of divine Truth, made this healing possible. I feel that I truly know what it means to dwell in the "secret place of the most High," and like Paul I can say, "I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day."

MARY JOHNSON CHEESMAN, Racine, Wis.

[In addition to Mrs. Cheesman's own statement of her experience we have the statements of two reputable physicians to the effect that the growths mentioned by her were of a malignant nature. They also state that she was in normal health when they saw her some months after they had made the examinations mentioned by her.—EDITOR.]

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For the past two years Christian Science has been our only medicine; we have also turned to it to solve all our daily problems, no matter what their nature, and it has never failed us. Over two years ago we came West, hoping that the purer air would help our baby boy, then three and a half years old. He had suffered from liver trouble since birth, and no food could be found which agreed with him. He had been treated by several prominent physicians, but none of them could give him any relief. At three and a half years of age he could not walk over a block, and he was also weak mentally, for he could not talk so that any one but myself was able to understand him.

We made friends in this part of the country among the Christian Scientists, and they advised us to try Christian Science for him. We did so, and after the first treatment he was able to eat whatever he wanted without any unpleasant result, something he had never been able to do before. This proved to us that there is something in Christian Science, so my husband and I took up the study in earnest. Our child was under the care of a practitioner for three months and was entirely healed. Today he is a strong, robust little fellow and is very bright. We have two older children who have had many beautiful demonstrations of healing in Christian Science. They all attend the Christian Science Sunday school and love to study the Lessons with us every evening.

My husband has turned to this truth for help in business worries and has always found relief. He has also been healed of catarrh of many years' standing, while I have been healed of a sense of overwrought nerves and female trouble. Christian Science has brought peace and harmony to our home, and our desire is that our lives may daily attest the sincerity of our thankfulness to God, and our gratitude to our beloved Leader, Mrs. Eddy, for this wonderful truth, the understanding of which enables us to solve all our human problems.—MARTHA JACOBS, Los Angeles, Cal.

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[Translated from the German]

In gratitude to God I herewith testify to my wonderful healing. One night I awoke with a painful sensation, which became so intense after a short time that I feared I might lose my reason. The pain started in the head, then spread all over the face. My husband and I held fast to the truth, but the attack seemed so persistent that we wrote to a Christian Science practitioner, asking her to take up treatment, as we were unable to cope with the ailment. After a short time the pain subsided somewhat, but abscesses formed on the gums. I kept entirely apart from other people, but a neighbor who saw me became distressed at my appearance and said that it was a case of poisoning, for the whole face showed a dark color besides being swollen. When my husband heard this, great fear took possession of him, and its effects were seen in this instance, for from the moment that he became

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alarmed the pain increased in severity, and it was necessary to telephone the practitioner that same night.

It was surprising to see things take a quick turn for the better. The abscesses opened one after the other, though the discharge from mouth and nose was dreadful, but with a few more treatments I was completely restored. There was no physician in attendance, but the symptoms were indicative of a very serious condition. In this instance it became clear to me once more what the word of God will do for us.

Those who have gone through experiences such as the one just related will realize the impossibility of expressing one's gratitude in words, but he can exclaim with the psalmist: "Bless the Lord, O my soul, and forget not all his benefits: who forgiveth all thine iniquities; who healeth all thy diseases." I am profoundly thankful to God, and grateful to our revered Leader, Mrs. Eddy, for Christian Science; also for all the love and truth as well as the great blessings which we, including all our household, have received up to the present time.

FRIDA WIDMANN, Miedelsbach b. Schorndorf, Württemberg, Germany.

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In January, 1912, I was suffering from rheumatism, so I wrote to a friend who had often spoken to me of Christian Science, asking her to get a practitioner to give me absent treatment, as I did not at that time know of any one near by. My friend gave me the address of a practitioner only eight or nine miles away, but by the time I received her letter I was feeling better, and did not trouble about it. In May of the same year I was again feeling very ill, and this time I applied for help to the one whose address I had secured, and was healed in three days. I can never be grateful enough for the patient, loving help this lady gave me, as I was just a beginner in Science, having attended only two services at that time. Since then, however, I have read Science and Health and have been wonderfully helped. My husband is an invalid, and a very great deal depends upon me, but I find God a very present help in all times of need.

In 1912 I had attacks of abdominal trouble, and my husband, who is not a Scientist, became uneasy and sent for a doctor, who wanted me to have an operation as soon as possible; but I refused, and again had Christian Science treatment. I telegraphed for help, and the pain left me within an hour after the telegram was received. In a short time I was able to get up and attend to my household duties, and was absolutely well by the next day. I should like to say also, that I have had a good deal of financial worry; but the way has been opened, and I am not now anxious about temporal things in the way I used to be, for divine Love has met my every need.

I feel very grateful for all the help that has been granted me, and earnestly pray for a better understanding, that I may realize and know God's loving care. The truth of the promise, "There shall no evil befall thee," is indeed with us.

MARY HOPLEY, Wincham, Cheshire, England.

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In the summer of 1894 I was suffering greatly from rheumatism, stomach trouble, and what was diagnosed as gallstones. I was told by my physician that only an operation could relieve me, but he did not promise me a complete recovery. At that time I had two sisters who were living in the West, and they were Christian Scientists. When they learned of my condition, they wrote and asked me to try Christian Science; but I felt so much antagonism to what I thought it was, that I could not consent even to give it a trial. My sisters, feeling very anxious for me to be healed, and knowing that *materia medica* was almost powerless in such cases, invited me to pay them a visit. I was then living in the South, and my husband thought the trip would be too expensive were I to take the children with me; and strange to say, much as I loved my sisters and longed to see them, the dislike I felt for Christian Science seemed in a manner to overcome the disappointment of not seeing them, for I felt quite sure that they intended to induce me to try Christian Science. When they found why I could not come to them, however, they sent me a check to defray all expenses, with a request for me to come as soon as I was able. This I was very happy to do.

We arrived about tea time, loaded with medicines, which I began to take before the meal, though my sisters asked if I had not tried medicine long enough. After supper they began to tell me about Christian Science and what it had done for them and others. I listened with the greatest interest and seemed to forget all about my dislike for it, and in a short time I realized very clearly that Christian Science is the coming again of the truth which Christ Jesus taught and which he said would make us free. I was healed before we retired for the night, and "the physical senses" were forced to "give up their false testimony" (Science and Health, p. 192); then I realized so beautifully what Paul writes concerning our transformation through the renewing of the mind.

Prior to this I had reached the place where I could eat only the driest kinds of food, and a very small quantity of them; but the next day my sisters told me to eat anything I wanted, and I did, without any ill effects whatever. No one, without experiencing the change which such a spiritual awakening brings, can imagine the wonderful freedom from almost constant suffering,—the health, peace, and joy which I then realized. I had always been religiously inclined and seemed to have a clear thought of God as my heavenly Father, even in childhood. When old enough, I was an earnest worker in the church of which I became a member, but this beautiful new religion, this Science of Christianity, seemed a step nearer to the kingdom of heaven. No words can express the love and gratitude that fills one's consciousness after such an experience in healing,—love to God and love to man.

RUTH V. BROWN, Asheville, N. C.

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The truth of the Scripture that "the Lord's hand is not shortened, that it cannot save," has been proved in our family many times during the twenty-four years in which we have been striving to assimilate the teachings of Christian Science. A retrospective view of the time we have devoted to gaining an understanding of Christian Science, brings to mind many instances—some of extremely serious aspect, others not so serious—in which the discordant mists of material sense have been dispelled, and we have been lifted, as it were, from deep darkness and despair into the sunlight of Truth, and made joyful and grateful beyond expression that we have come to know, in a measure, the only true and living God, who heals all our diseases.

Twenty-four years ago we were hopelessly involved in the discords of the world. The old orthodox belief that God is a humanly circumscribed being, far distant from the immediate needs of mankind, was deeply rooted in our waning religious faith. In previous years, when the material environment was harmonious, and there were no fleshly discords to disturb our mental tranquillity, this belief in God as operating at a vague distance had remained unquestioned; but when physical distress came upon us, and we had no apparent means of getting rid of it, then the sufferer in our home instinctively reached out to the one God to whom we all turn for guidance and protection when every other means has failed.

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It was then, too, that the fallacy of believing in a distant God gradually dawned upon us and we began to yearn for a God who was near, who not only had compassion upon us, but who would show the love of a father by removing our trouble. Thus we were forced to abandon the teachings and beliefs of a lifetime. This was not difficult to do, however, for the thorns of the flesh forced us on, and in our thirst for more practical things in religion we found Christian Science.

The difficulties which beset our home were numerous and varied, but perhaps the most serious one related to the health of the mother. Always of a rather delicate constitution, and threatened with serious ailments which were supposed to be hereditary, her life had not always been harmonious. After marriage, however, this latent weakness took a more serious turn, developing into organic inaction of the stomach and heart; and this trouble, together with other complications, threatened dissolution. At this point she learned of the miraculous healing through Christian Science of a relative who had been suffering from a physical disorder that was hopeless from the standpoint of *materia medica*. Upon inquiring into this wonderful cure, my mother was given the text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, to read. Her mental condition was ripe for the acceptance of the truth contained therein, and the perusal of this book dispelled the diseased beliefs which had marred the happiness of our home so seriously; in short, she was healed.

From that hour our understanding of God, as we gain it in Christian Science, has been proving more and more effective and practical. Consistent study of the truths of this teaching, and vigilant practice of them, have seemingly wrought miracles for us. What a change! The vision of eternal peace and happiness is before us, never to be removed. As a distant scene grows nearer with each advancing footstep, so this vision of spiritual perfection is looming clearer and clearer out of the mists of material sense.

Some time since, my father, whose business requires considerable traveling, was very seriously injured in a railroad accident. The force of the shock when the coach in which he was riding left the track, threw him to the ceiling of the car, and he fell back violently, striking his left side against the projecting arm of the Pullman seat. Paralysis from the waist down followed as a result. This accident occurred when he was far from home, but by the aid of the telegraph we were advised of his condition at once. Kind physicians took charge of him temporarily, and did what they could for him, but he rapidly grew worse.

It was some time before we could reach his bedside; and when we did, we were greeted with the most discouraging news, and assured by those in charge of him that only an operation involving the spine, would restore the use of his lower limbs; and the success of even this was considered highly problematical. The physicians had resorted to the most heroic means known to them to start circulation in the paralyzed portion of his body, but without avail. They had administered a powerful drug till he was bloated almost beyond recognition. To a person uninstructed in Christian Science the outlook would indeed have been most discouraging, but the strong faith of a Christian Scientist, free from doubt or fear, calmly compasses the most trying circumstances. We had not been forsaken before, and we were confident we should not be in this trial. Upon reaching his bedside in the evening, we immediately dismissed the physicians and attendants, much to their surprise, and assured them that we would care for him.

To make a rather long story short, I shall simply record that under Christian Science treatment he had gained some use of his legs before morning, and in other ways there was a marked improvement, which continued gradually, and three days later we removed him to his home, a distance of fifteen hundred miles. The physicians, who had continued to show a friendly interest, declared this should not be done, and admonished us that the most serious effects might follow as the result of this trip; but we had assurances of which they were unaware, and were secretly mindful of the fact that this removal to the atmosphere of his own home was for his benefit. The trip was made without ill effect, and the journey was finished with the patient in better condition than at the start. From day to day the improvement was gradual and sure. Within two weeks he was able to walk, and within six weeks he was about his business again, as strong and active as ever.

Applied to the family as a whole, Christian Science is a great blessing. The difficulties incident to the rearing of a family are no small matter under the best of conditions; but comparing our experience before and after coming into Christian Science, the latter indeed has been the more harmonious and desirable. Serious emergencies which demanded quick and effective action have occurred, but we have found that in proportion to our alertness and sincerity in responding to the demands of divine Truth, we have been shown the way out of our difficulties and spared much suffering. To bring up a family for twenty-four years with only God to lean upon, may seem to require an amount of religious devotion and fervor that is decidedly unusual; but we have learned in Christian Science that it can be done. Indeed, it must be done, and without wavering, if we are to gain the greatest good from the exercise of our faith.

Let not the weary searcher for better things who chances to read this testimony, be too hasty to pass it over, but rather ponder on its significance, and remember that the disappointment, grief, pain, or whatever it may be that seems to be making a void in his or her life, has been encountered in its essence and overcome by some member of our family; also that those very conditions have happily wrought for us a solution of the problem of existence, confirmed our faith in the ever-presence and loving-kindness of God, and instilled in us a deep and abiding conviction that "the eternal God is thy refuge, and underneath are the everlasting arms."

J. Francis Stroup, Chicago, Ill.

It is with a heart full of gratitude for the daily blessings of Christian Science that I write this testimony. It has wholly changed my view-point concerning life in all its relations, and has given me a never-failing rule for solving the various problems which arise in human experience.

I came to Christian Science for help in March, 1911, after an accident which seriously interfered with locomotion and caused extreme pain. As a medical nurse of many years' experience, I was familiar with the remedies used to alleviate suffering, and believed that nothing but an opiate could relieve pain of this character. This, perhaps, more than anything else, caused me to turn to Christian Science instead of consulting a surgeon, as I had seen the most pitiful results from the drug habit, not only among the unintelligent and weak-willed, but among highly educated, strong-willed, and formerly self-reliant men and women who had first received the drug at the hands of a physician when nothing else seemed to be of any use.

For three weeks there appeared to be no pronounced change in my condition, although I was sustained so that I spent only the usual sleeping hours in bed, most of the remaining time being occupied in reading Science and Health,

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except when the practitioner was present. At the end of that time, on awaking one morning, I suddenly became aware that I could walk naturally, and I almost flew out of bed and walked across the room with a sense of freedom which I had not known since the accident occurred.

I have never been tempted to return to material remedies, and I have found Christian Science sufficient to meet all my needs, both temporal and spiritual.

MARY ELIZABETH GORDON, Cambridge, Mass.

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It was through a student of Christian Science in Sydney that I first heard of its healing power. This attracted me, for I was a physical wreck, and was under a specialist for nervous breakdown, heart trouble, and a complication of ailments. I was most wretched, thinking I would be a trial to my friends; so when this student mentioned that healing was brought about through the understanding of the Scriptures as explained by Mrs. Eddy's text-book, "Science and Health with Key to the Scriptures," I was more than willing to be introduced to a practitioner for treatment, though I hardly understood about giving up drugs, as I had taken them for years, and each year they had been stronger and had become more obnoxious. When I learned that they had to be given up, I could not realize what it meant, but was assured that divine Love needed no help. From the first treatment I began to improve visibly; I may say that my help was instantaneous. To me it was wonderful. Before leaving for Queensland I went to say good-by to the medical nerve specialist, who looked at me in astonishment.

I can never be grateful enough for the many benefits which Christian Science has brought into my life and the great joy it gives me to help others. I have also had some beautiful demonstrations, in this way, of the power of Truth.

MRS. A. L. MYTTON, Sydney, Australia.

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[Translated from the German]

Two years ago I suffered with severe rheumatic pain. I attended the Christian Science services and read *Der Herold der Christian Science* assiduously, but I did not seem to get any relief, presumably owing to my lack of understanding. I therefore went to a practitioner, who very kindly explained things to me as viewed in Christian Science and gave me a treatment. I then had absent treatment for two weeks, when the pain left entirely. About six months later I became afflicted with a very unpleasant eruption round the neck, and this condition began to extend to the face. I wrote to the practitioner, and as she had gone to Austria, I again received absent treatment. This proved a wonderful experience, for within a short time the eruption disappeared completely. I am indeed thankful to God that I was led to Christian Science.—FRAU LOUISE KRIEG, Berlin, Germany.

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[Written for the *Sentinel*]

Contentment

EVELYN SYLVESTER KNOWLES

To look upon the world with smiling eyes,
To view my lot with joy, whate'er it seem,
To know the truth, with all that this implies,
To live, to act, not sit and idly dream:
To envy none, to long for naught save things
Above the mortal, that shall satisfy,—
Thus knows my heart the song contentment sings,
And discontent shall pass unnoticed by.

From Our Exchanges

[Rev. W. E. Orchard, D.D., in *The Christian Commonwealth*]

Our great social hopes turn to religion for confirmation. The social consciousness which is so characteristic of our age has been formed by supernatural inspiration. The great dreams which disturb our people—of emancipation from wage-slavery, suffering, and pain—are obviously due neither to economic pressure nor to the compulsion of conditions. They are as utterly unlike anything that we have ever seen or have the right to expect as the Messianic predictions of the Hebrew prophets or the millennial hopes of the early Christian. If there is not divine inspiration behind them, they can never face the facts of existence; and to recognize their origin is to recognize the only hope of their realization.

At present we are still hoping to bring these conditions about by education, by legislation, or by coercion. One by one we shall work through these delusions, and the utter futility of our methods will become apparent. What the plain man has said long ago is true, despite all the pathetic dogmatism of social democrats, namely, that we can only realize these hopes if we can change human nature. What we must have, therefore, is a new theory of human nature, a new understanding of the purpose of life, a sense of God, a realization of what Christ means, a belief that the Holy Spirit presides over the counsels of those who wait for His leading. Our social hopes depend upon the possibility of regeneration from above.

The depth of personal yearning looks to religion as the one remaining hope. The unconcern, the carelessness, the experiment of sin, the absorption in pleasure, suddenly break down in those who have carried things to extremes, and leave the whole nature clamoring and athirst. The slightest acquaintance with the inner life of people today will show that the old desires are still insistent.

Three things these souls will have. The religion that will meet their case must be a revelation. It must be something with the unmistakable mark of God, decipherable by their souls, and it must fit their need as the key the lock. It must be an incarnating religion, one that can express itself in human nature, history, and in social organization; not an unearthly spiritualism or philosophical idealism, to be kept pure only by being cloistered in the mind. It must be redemptive; that is, able to touch life wherever it is and yet able to lift it; able to break sin and fear, and to guarantee the soul against the threat of spiritual death. If our religion cannot do these things, we can take it elsewhere—it is of no use here; and we all come here sooner or later.

[Rev. Charles Stelzle in *The North American*, Philadelphia, Pa.]

The church is man's expression of his religious life and instincts; it is the organization which he has formed to permit him to serve best, for true religion means service. When the church ceases to serve, then it will undoubtedly be superseded by some other religious organization, or at least one with the religious motive.

The success of the church is not indicated by its great wealth; sometimes the great wealth of the church is a serious embarrassment. It is more important for the church to win the mechanic than the millionaire. Neither is the success of the church gaged by its enormous membership; the real character of the church is determined by the quality of its membership. Are these people like the Master whom they profess to serve? Are they actually carrying out the will of God for the redemption of the world? A handful of disciples, true to Christ's principles, "turned the world upside down." Are

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the millions upon millions of church-members fulfilling their tasks to the same degree? Does anybody imagine that they are doing it even to a fraction of the devotion found in these pioneers? Frankly, if the men in the churches of America were to determine that the evil in their cities must go, what and who could stand in their way?

Let me repeat, the church, in order to make good, must direct religion so that it will be of social value. It is the business of the church to save the world, not itself. The church is simply a means to an end, and not an end in itself. It is not the business of the church to advocate any particular social system. The church is to preach the fundamental principles of Jesus Christ, but it must apply these principles courageously and specifically to the great social problems that perplex the people. The church has been telling the working man that it has the only solvent that can cure the social evils of our day; and the working man is asking the church to apply the cure. It will not suffice to say that if all working men were to become members of the church, then the labor problem would be settled. No doubt this would help,—but what about the other men? If the church is to make good, it must preach a gospel that is world wide.

[*The Watchman-Examiner*]

In these analytical and critical days there is an endeavor to find what may be regarded as the essence of religion. It must be that central and vital something which, being present, we have at least the living germ of true religion; and, being absent, we have no religion. The effort is to get hold of some principle of life in the soul, independent of the historical creeds, such as Hinduism, Mohammedanism, Christianity, and so on, whose possession shall make the man who has it a truly religious man, no matter when or where he may be found, in pagan or in Christian lands, today or ten thousand years ago. In this connection we may as well omit the adjective "true" before religion. In essence there cannot be a false religion. If it is false it is unreal, a counterfeit, a sham, assuming to be what it is not, and actually non-existent. That which is of the very essence of religion must be wholly and exclusively true, absolutely unique, without any competitor or substitute. There cannot be two essential principles of anything. To say that there are two is to say that one or both are fraudulent. This reasoning must be correct, whether we reason about God or about the simplest substance which the chemist examines.

[*The Christian World*]

Life's best business, in the church or out of it, is to work in this heady, tempestuous civilization of ours for the restoring of that line, now so largely left out, the line of the Christ-character, the Christ-life; to work for that, knowing it is the world's only health, its true sanity. And how shall we do that? How else than by having the lines of that glorious portraiture all reproduced and showing in ourselves? For so essentially divine is that portraiture, that wherever, and however feebly, men see it reflected in their neighbor, they see in it some hint of the heart of God.

[*The Advance*]

We must work out our own salvation, for God works in us. Why should we work if God works? We are beginning to realize in terms of the newer sciences that we must work that God may work; that our working is a method of the divine activity; that we are to give hands and feet and heart and brain to the working of that mighty power whereby God is subduing all things to Himself.

Special Announcements

From the Publisher of Mrs. Eddy's Works

THE CHRISTIAN SCIENCE TEXT-BOOK, "SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES."—For styles of bindings and prices see back cover of this periodical.

"THE FIRST CHURCH OF CHRIST, SCIENTIST, AND MISCELLANY."—A volume of the later writings of Mrs. Eddy, compiled from the files of *The Christian Science Journal* and *Sentinel*, together with historical matter pertaining thereto, as selected by her, is now on sale, and orders will be received by the publisher. Prices as follows: Cloth, single copy $2.25; six or more copies to one address, each $2.00. Morocco or pocket edition, single copy $4.00; six or more copies to one address, each $3.75. Orders for six or more copies to one address may include the two styles of bindings at the quantity prices.

In response to many requests, the "CHURCH MANUAL," heretofore published only in the cloth binding, is to be issued in a "pocket edition," size 4 x 5¾ inches, morocco, limp, round corners, gilt edges, Oxford India Bible paper. Prices of this special edition: Single copy $2.00; six or more to one address, each $1.75. This book is now ready for delivery.

Orders for the books named above and the other works by Mrs. Eddy should be addressed to ALLISON V. STEWART, Falmouth and St. Paul Streets, Boston, Mass.

From the Editor

All manuscripts submitted for publication in the *Sentinel*, *Journal*, and *Herold*, whether articles, poems, or testimonies, and all correspondence relating thereto, should be addressed to the EDITOR, and not to individuals.

From the Society

The lecture entitled "Christian Science: The Gospel of the Kingdom," by Judge Clifford P. Smith, has been translated into French ("La Science Chrétienne: C'est l'Evangile du Royaume"), and is now published and ready for distribution.

The more recent translations into Dutch, German, Norwegian, and Swedish pamphlets are listed as follows:—

Dutch: "De Goddelijke Natuur" ("The Divine Nature"). Thirty-six pages.

German: "Die Christliche Wissenschaft: Die Wiedergeburt" ("Christian Science: The New Birth"). A lecture by Bicknell Young. Thirty-six pages.

Norwegian: "Den guddommelige natur" ("The Divine Nature"). Thirty-six pages.

Swedish: "Det Godas Försyn" ("The Providence of Good"). Seven articles, thirty-six pages.

From the Clerk of The Mother Church

CHURCH TENETS.—The tenets of The First Church of Christ, Scientist,—The Mother Church,—printed on folded sheet for use of the branch Churches of Christ, Scientist, with space for the names of the churches and their by-laws, can be had at seventy-five cents a hundred. Orders will not be taken for less than one hundred, and postage stamps should not be sent in payment.

Correspondence relative to the tenets or to membership with The Mother Church, should be sent to J. V. DITTEMORE, Clerk, 105 Falmouth Street, Boston, Mass.

From the Church Treasurer

The annual per capita tax of members of The Mother Church is due June 1, but may be paid at any time during the year. The per capita tax of members uniting in November is reckoned from the preceding June, this being the beginning of the church year. Unless otherwise directed by the sender, the full amount of each remittance will be credited for the current year.

Please remit by postal or express money order, bank draft, or check. Currency should be sent by registered letter only.

Please advise promptly of any change in name or address.

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The Christian Science Journal

Published Monthly

Founded April, 1883, by Mary Baker Eddy, Discoverer and Founder of Christian Science, and author of the Christian Science Text-book, "Science and Health with Key to the Scriptures."

This monthly magazine is the official organ of The First Church of Christ, Scientist, in Boston, Mass. In addition to articles, lectures, and testimonies not published elsewhere, it contains a complete list of Christian Science practitioners, and a directory of Christian Science Churches, Societies, and Reading Rooms.

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BOUND VOLUMES: Current and past year, cloth, $2.50; half calf or half morocco, $3. On earlier volumes write for prices.

The Christian Science Monitor

Published Every Day, Except Sunday

A daily newspaper for the home. Adequate news service. The various departments of a modern newspaper. Unique home forum page. Entire page of editorials dealing with the vital topics of the day. Contributions for the columns of the MONITOR should be addressed, Managing Editor, THE CHRISTIAN SCIENCE MONITOR.

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The Christian Science Quarterly

Published January, April, July, and October

Contains the Lesson-Sermons which are read at the Sunday services throughout the year in all the Christian Science churches. These Lessons, which present citations from the Bible and "Science and Health with Key to the Scriptures," are valuable for daily study.

TERMS OF SUBSCRIPTION AND SALE: In the United States, Canada, Mexico, and Cuba, 50 cents annually; single copy, 15 cents; fifty copies or more to one address, 12½ cents, each. In all other countries, 60 cents annually; single copy, 18 cents; fifty copies or more 15 cents, each.

Subscriptions not accepted for less than one year. Subscriptions begin with current quarter unless otherwise designated, and terminate with the last of the month named on wrapper.

Der Herold der Christian Science

Published Monthly

A magazine printed in German. It contains original and translated articles bearing upon Christian Science, testimonies of healing, also the Lesson-Sermons which are read at the Sunday services in all the Christian Science churches. Improved and enlarged in 1910.

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Pamphlets

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CAUSATION: VIEWED IN THE LIGHT OF CHRISTIAN SCIENCE. By FREDERICK DIXON. Also printed in Swedish.

CHRISTIAN SCIENCE VS. MENTAL SUGGESTION. By FREDERICK DIXON. Reprinted from the *Weekly Budget*, London, England.

CHRISTIAN SCIENCE VS. FINITE SENSE. By FRANCIS J. FLUNO, M.D.

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ANSWERS TO QUESTIONS CONCERNING CHRISTIAN SCIENCE. By EDWARD A. KIMBALL. Also printed in Dutch, German, and Norwegian.

CHRISTIAN SCIENCE: ITS ADVANTAGE TO MANKIND. By EDWARD A. KIMBALL. A London lecture. Also printed in French.

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CHRISTIAN SCIENCE: A RELIGION OF PROGRESS. By WILLIAM D. MCCRACKAN. Also printed in German, Swedish, and French.

CHRISTIAN SCIENCE: OR, DELIVERANCE FROM EVIL. By REV. WILLIAM P. MCKENZIE. Also printed in French and in Dutch.

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CHRISTIAN SCIENCE: THE NEW BIRTH. By BICKNELL YOUNG. Also printed in German.

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MARY BAKER EDDY: HER PURPOSE AND ACCOMPLISHMENT. By FREDERICK DIXON. Printed in German only.

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THE HEALING OF CHRISTIAN SCIENCE IS SPIRITUAL AND SCIENTIFIC. By PROF. HERMANN S. HERING. Printed in German only.

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Miscellaneous

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CHRISTIAN SCIENCE SENTINEL

"What I say unto you I say unto all-WATCH" Jesus

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Boston, March 21, 1914

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(THE CHRISTIAN SCIENCE WEEKLY)

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Entered at Boston, Mass., post-office as second-class matter.

Items of Interest

Hugh L. Cooper, builder of the big dam across the Mississippi river at Keokuk, Iowa, has been appointed consulting hydro-electric engineer for the Egyptian governor. He will have supervision of the construction of a dam across the river Nile, which it is said will be one of the largest dams in the world. This dam is part of a great irrigation project that is expected to result in tremendous cotton productivity in the Soudan. In order to grow cotton south of Khartoum, the Gizra territory, which lies between the Blue Nile and the White Nile, has been chosen to be irrigated. Here lie one million five hundred thousand acres of land between two great rivers, whose force and flow is sufficient to water the entire district if properly controlled. The proposal is to build two great dams, one across each river. The barrage on the Blue Nile will cost fifteen million dollars. The White Nile dam will cost approximately four million dollars.

Prizes amounting to almost fifty thousand dollars were awarded during the recent fat cattle show at Buenos Aires. The Argentine Rural Society, under whose auspices these annual shows are held, has been working diligently for the improvement of the native stock. Cattle are diminishing in quantity, owing to the export of beef, and prices have increased 50 per cent over those of two years ago. It is calculated that the number of cattle in Argentina today is between thirty million head. In the case of sheep, the stock has been reduced from one hundred and twenty million a few years ago to seventy million. The value of the export trade in 1913 was eight hundred and seventy-three million eight hundred thousand dollars, an increase of almost forty million dollars over 1912.

The Indian National Congress, a kind of non-official Parliament, in which the desires and aspirations and also the grievances of the educated Indian community are discussed, recently concluded its sittings at Karachi. A great many speeches were made and resolutions passed, but perhaps the most notable was the speech denouncing the press act passed by the government of India three years ago. This act empowers the local authorities throughout British India to require any newspaper of whose writings they disapprove to furnish heavy security for its good behavior, and if it is not in a position to do this, it is liable to be closed up and the press forfeited.

Ownership by the state of the bed of the Arkansas river to high-water mark was declared by the supreme court of Oklahoma. The decision, unless overthrown by the United States Supreme Court, gives the state complete title to the oil and gas deposits beneath the Arkansas and other navigable streams in Oklahoma, besides sand and gravel, to which the state also has asserted its right. The decision is worth millions of dollars to the schools of the state, since the state land commission will control the river beds for the benefit of the permanent school fund.

Thomas H. Mawson, honorable associate of the Royal Institute of British Architects and special lecturer in landscape design at the University of Liverpool, has been entrusted, on the personal recommendation of the King and Queen of Greece, with the drawing up of plans for the remodeling of the city of Athens. The population of the Greek capital has increased very much of late years, and it is believed that Athens will soon be inadequate to the demands made upon her. Mr. Mawson's plans will be such as to allow for the growth of the city during the next half century.

The House committee has favorably reported the bill providing that the historic botanic garden, located for many years at the foot of Capitol hill, Washington, D. C., be removed to Rock Creek park, in the far northwest section of the city, in order to make room for carrying out the landscape design in connection with the monument now being erected to General Grant. The garden, one of the most interesting and best equipped of its kind in the United States, was established in 1850, and is an outgrowth of the Wilkes exploring expedition of 1838-42 to the Pacific and the South seas.

A recommendation to reduce the Japanese naval estimates by twenty million dollars was recently carried by the budget committee of the upper house of the Japanese Parliament. This was done in spite of the protest of the premier, who expressed the opinion that such a diminution would seriously hamper the national defenses. This reduction was in addition to the curtailment of the naval estimates by fifteen million dollars already passed by the lower house.

The contract has been awarded for building what is supposed will be the largest artificial dam in New England. This dam will hold back the waters in the Nepaug valley, which is to be the water supply of Hartford, Conn., after 1917. The contract calls for the expenditure of $510,028. Several small towns will be destroyed. The dam will be 650 feet long and 130 feet high.

In sixty-three districts more than four hundred thousand individuals have made returns for the collection of taxes on incomes. From these individuals the American government will probably collect more than forty million dollars. Including the corporation tax, as amended in the present law, it is estimated that the annual revenue will amount to about eighty-five million dollars.

The civil engineer who was employed by the American National Red Cross to devise measures for restraining the devastating floods of the Hwai river in China, arrived in Washington last week, prepared to report upon his mission. The complete project, which has been approved by the Chinese government, calls for an expenditure of twenty million dollars.

The task of linking the Greek railway system with that of western Europe has just been begun at Papapouli. When this link is completed, the line from Athens and the Piræus, whose rail head at the outbreak of the war was at Larissa, will be carried through to Salonika and joined to the European system, so that the journey to Paris will be reduced to sixty hours.

The *Statesman* of India had an interesting article recently on the upheavals which are taking place in the Indian social system. This paper remarks that the rigors of caste have been softened in some degree almost everywhere and among all sections of society, but that Bombay is still more wedded to caste than Bengal.

As an experiment, the supervisor of the Beaverhead national forest is stripping the bark from the bases of a number of lodge-pole pine trees at various periods before they are to be cut for telephone poles. This girdling causes the trees to exude resin, and it is desired to find what effect this may have as a preservative treatment for the poles.

Official advance reports from the post-office department committee, named by United States Postmaster-General Burleson to investigate conditions and make recommendations for the betterment of the postal service, give general support to its former recommendation of government ownership of telegraphs and telephones.

The substitution of nickel for the whole of the copper coinage of France is to come into operation in June of this year. Ever since 1879 this question has been under consideration by the department of the minister of finance. In 1903 the initial experiment was made of issuing 25-centime pieces in nickel.

In general terms Argentina takes about 15 per cent of its imports from the United States, 31 per cent from the United Kingdom, and 17 per cent from Germany. Its total imports in 1913 were valued at $406,605,200, and its total exports at $466,581,888.

The new federal reserve system will begin business with a membership of nearly seventy-five hundred banks. Less than fifty of the seven thousand four hundred and ninety-three national banks of the country have failed to respond favorably.

A bill in the Massachusetts Legislature which proposes to save the song birds at the expense of cats, would require the owner of a cat which is six months old or over, to register it annually.

Cleveland, Ohio, will adopt Eastern time on May 1. The action follows a campaign of years to give working people "more daylight." Other northern Ohio cities are expected to take similar action.

Many of the forest fires attributed to railroads are caused, not by sparks from locomotives, but by cigar and cigarette butts thrown from smoking-car windows.

Canada has twenty-three million acres in timber reserves, as compared with one hundred and eighty-seven million acres in the national forests of the United States.

Apple wood is the favorite material for ordinary saw handles, while it is used to some extent in so-called brier pipes.

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Christian Science Sentinel

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

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Giving a Reason

REV. JAMES J. ROME

BECAUSE of the rapidity with which the Christian Science movement has grown, and the general interest awakened thereby, it is not to be wondered at that Christian Scientists are so frequently questioned with regard to its teachings. Nor need they shrink from any responsibility attending their identification with such a cause, or from meeting any questioner fairly and openly, since they have their faith founded on a sure foundation and are able to say with Paul, "I know whom I have believed." On page 106 of Science and Health Mrs. Eddy says, "God has endowed man with inalienable rights, among which are self-government, reason, and conscience." It is therefore well to appeal to the reason and conscience in presenting to these inquirers the claims of Christian Science.

It is not unusual to have questions like the following asked: What is Christian Science? Why does it teach this or that? What do you believe about so and so? Do you accept the Bible just as it is? How do you reconcile such seeming contradictions? etc. To meet these inquiries the Christian Scientist should ever be ready to give a reasonable reply, following the injunction of St. Peter, "Sanctify the Lord God in your hearts: and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear." It is true that there may be questions of a speculative nature which the Scientist, especially a beginner, may not feel able to answer. If so, he need never be afraid or ashamed to say so, and the most reasonable reply would be, "I do not know."

There is no more danger of any reflection being cast on Christian Science because one says he does not know how to answer a question, than there would be on mathematics because a person could not work out some problem. In fact, the open admission may be a great deal better than a confused attempt to explain what we have not yet demonstrated. However, a Christian Scientist should be able to give a good reason for every statement he makes, for he would not be a true Scientist that did not know why he believed what he adhered to as the truth; indeed, one can be a Christian Scientist only to the extent that he understands the reason of his hope. Having perfect assurance in our own thought with regard to the correctness of our position, we should be ready and willing to enlighten others and show them how this satisfaction can be obtained.

Replies to questions should be given with the right motive, not with any sense of controversy, self-defense, or self-justification, but with the loving desire to help another to understand the truth, so that he may avail himself of the blessings we enjoy. This end cannot be attained by making dogmatic or doctrinal statements with the expectation that they will be accepted without reason. For instance, it is not enough to say that Christian Science teaches so and so, and to quote some passage from the Bible or from Science and Health as authority, without showing the reasonableness of the statement. Above all, it should be shown how the correctness of every scientific statement can be and has been supported by demonstration. In view of this fact we may relieve ourselves of the necessity of justifying or defending the truth; it does not need it. Through the proof of demonstration, truth is shown to be self-supporting.

Since the object is to help the inquirer to gain an understanding of Christian Science, the answer or explanation should be presented in the way best suited to his comprehension. It may not be enough to present a reason with which one is himself satisfied, for that may not appeal to another's sense of things. Let us as far as possible look at the question from his standpoint. It is well to remember that the human mind is not usually accustomed to thinking along metaphysical lines, so that when we endeavor to present the great spiritual truths of Christian Science they may not be readily comprehended. Jesus met with this difficulty in his work and so had to resort to parables or short stories to illustrate his meaning, and he had to rebuke even his disciples at times for their dulness of comprehension. We should therefore be patient and persevering in our efforts to convey our meaning, which we should strive to do in a persuasive as well as a convincing manner. By thus endeavoring to offer a satisfactory line of reasoning, we will gain much ourselves and strengthen our own convictions.

It can be shown that Christian Science is most reasonable in all its presentations and demands; there is nothing strange or mysterious about its claims. It is reasonable, for instance, to be healthy and good and prosperous, and successful and happy; it is unreasonable and wrong that any right-minded person should be anything else. It is reasonable that good should be superior to evil, that truth should outweigh error, that love should destroy hate, and that perfect intelligence should be supreme. That this is the real and true state of existence is the underlying conviction in every human heart, and by a tactful appeal to the reasoning faculty men may be awakened to apprehend and take possession of man's divine rights.

Everlasting Joy

LUCY HAYS EASTMAN

FROM a human standpoint, joy is based upon that which is temporal, upon persons, things, and events, upon beliefs rather than facts, and thus it is at the mercy of both chance and change. The belief that joy is to be gained through material ways, ways without rather than within, leads to the mistaken conclusion that man's happiness, regardless of Principle, may come today but go tomorrow. This belief arouses emotions and hopes, while at the same time it excites fear lest these hopes be torn to pieces without fulfilment. Mortals build anticipations upon a foundation of sand, or plan for the fulfilment of some personal interest, and thus deceive themselves with a counterfeit sense of joy; counterfeit because they strive to attain the desired end only to find that, even if realized, it seldom yields satisfaction. And why? Because they have been looking for it in matter instead of in Spirit.

Through the teaching of Christian Science we learn that mortal existence is a dream. Therefore to believe that anything within human experience can of itself produce joy, is a

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false belief. To illustrate: Suppose a man who placed wealth above all else, suddenly discovered that what he had believed to be his fortune consisted of counterfeit money. During the period in which he had believed the money to be genuine, was not his pleasure based upon a false belief, which, when the truth was discovered, revealed his satisfaction to be without a true basis, and therefore mistaken and temporary? Similarly, the so-called joy of human experience is made up of beliefs in the reality of the unreal, until we learn that true joy is found wholly in God. Never, until this great fact is realized, do we experience permanent and unvarying joy.

Joy is a vital element of life, of which it expresses the spontaneity and freedom. Because life is, joy is; and the very fact that we have life, means that we have joy also. This is the joy which the Master said "no man taketh from you." It is the joy that sparkles and radiates with the glow of unselfed interest and spiritual beauty. It is the joy of Soul, that is never found in meat and drink, but in righteousness and peace. It is the joy which is dependent upon that state of consciousness which knows no evil, and which is filled with the understanding of Love and Truth. Clearly, then, there can be neither ebb nor flow to sinless joy; rather is it a continuous experience of the progressive unfoldment of good and the bliss of living it.

Christian Science demonstrates this joy to be an ever-operative energy of the divine Mind, replacing selfish, morbid concepts of human thought with the true idea of Life. This in turn so awakens the heart to rejoice in hope and gratitude that the joy thus born is found to be as enduring as those mental qualities from which it springs. In the consciousness of such joy it may be said that the Christian Scientist is often happy even while he is troubled; or, as the apostle Peter expresses it: "Wherein ye greatly rejoice, though now for a season, if need be, ye are in heaviness through manifold temptations: that the trial of your faith . . . might be found unto praise and honor and glory at the appearing of Jesus Christ . . . in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory." Thus he who in the midst of bitter persecution and sore trials is looking to Christian Science for help, finds a joy which the world can neither give nor take away.

How to obtain this joy, Mrs. Eddy clearly indicates in her sermon on "Christian Healing." "If you wish to be happy," she writes, "argue with yourself on the side of happiness; take the side you wish to carry, and be careful not to talk on both sides, or to argue stronger for sorrow than for joy" (p. 10). Yet how often do we listen to insinuations of fear or selfishness that argue reasons for unhappiness, then believe them to be true, and permit them to rob us of the harmony we so desire and to which as the children of God we are entitled. And how often do we insistently declare that this or that circumstance has power either to give or to deprive us of our joy, thus becoming a party in a mental sense to our own defeat. It is never a person, place, or thing which excludes us from our rightful harmony, but a wrong state of mortal thought. To be unhappy for one moment is never necessary; it is wholly voluntary, whether we believe it or not, because each is a law unto himself. The very agony resultant from seeking happiness in matter finally arouses us from the lethargy of such vain efforts and starts us on the quest for everlasting joy, even as the prodigal son, tired of the husks, sought his father's house.

As we learn how to forgive and to love our enemies scientifically, how to carry another's burden and thereby feel our own less, and how to make of every trial an ascension to higher thought, in this proportion are we ready to receive of that joy which Christian Science teaches is based upon spiritual thinking, and which may be made practical in every detail of human experience. With the attainment of this abiding joy, the scientific Christian is able to stand erect in the midst of mortal woe, and still to rejoice in the right as he demonstrates its omnipresence. Did not the Master declare that if we continue in the truth, and keep his commandments, his joy will remain in us, and that our joy will be full? Conscious worth and goodness are indeed the true source of all joy, for they lead to the infinite resources of Spirit, wherein the bliss of universal Love is gained, and the Father is found anointing His beloved children with the oil that is above all false belief, even the joy that is life-giving and everlasting.

Harmony

HERBERT ARTHUR HUTCHINSON

THROUGHOUT all time men have been searching for heaven on earth, and searching in vain. Mortals have dimly perceived that it is necessary to find the truth before heaven can be discovered, hence the question of all the ages has been, "What is truth?" Truth is now no longer a question, for Christian Science reveals it, "confirming the word with signs following." In Science and Health we are told that "spiritual understanding, by which human conception, material sense, is separated from Truth, is the firmament" (p. 505). Spiritual understanding shows us that the spiritual firmament is the sense of the forever presence of divine Love, God, and this sense is heaven, harmony. We cannot bear the light of spiritual understanding until, through purging and purification, mortal thought has given place in our consciousness to the truth.

Mortal mind can never reach heaven, for the carnal mind is the belief in evil. It is "the beast that was, and is not, and yet is," and before the presence of Christ, Truth, nothing which "worketh abomination, or maketh a lie," can stand, for evil has no basis in Truth. It is the uplifting of the Christ-idea which causes the disappearance of the sense of sin, suffering, and disease.

In one of Emerson's poems there is a tale of two Jews who sought "the gate of heaven." When one of them applied for admission, he was told that none may enter there alone, but every one must bring another with him. This poem points the moral that selfishness can never enter the sanctuary, "the secret place of the most High." So we, too, when searching for harmony, are asked, "Where is thy brother?" for "Love is reflected in love" (Science and Health, p. 17). We must therefore live unselfishly, and establish harmony within our own consciousness, before we can lead the thought of others to "where the young child" is.

Laziness has much to do with the shaping of a mortal's concept of heaven,—that is to say, when he thinks at all about what heaven is; whereas "God rests in action" (Science and Health, p. 519), so that idleness is an utter impossibility for those who would gain heaven. Christian Science reemphasizes the truth that there is only one way to heaven, and that is the Christ-way, by reflecting Love. In the parable of the talents, when asked by his lord to give an account of his stewardship, the servant who had received only one talent, replied that he "was afraid, and went and hid" his talent in the earth,—buried it. If the one talent is to be used in the healing of the sick and the sinning,—for all without exception have thus to demonstrate Life, Truth, and Love,—we must surely use our talent faithfully, and to the utmost of our ability, since only in this way can we "enter heaven with prayer." This is the reason why the world has never

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found heaven, and why it cannot ever get that spiritual sense of harmony which constitutes heaven, save through the apprehension of Truth.

From "the valley of decision" we always travel upward, for in Christian Science there is no going back, but progression ever, until we reach the mount of vision where human hopes and longings are lost in spiritual sight, and the human sense of music disappears in a new song, the grand chorus of eternal harmony, "as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia: for the Lord God omnipotent reigneth."

Mansion Building

KATE W. BUCK

WHILE tramping through a wonderful section of country in western Massachusetts, on a glorious autumn day, the writer came quite unexpectedly upon the almshouse of the town. On stopping to ask for a drink of water, she was invited in to call upon two old ladies, the only inmates of the place. As she disliked to seem ungracious, the invitation was accepted, with the result that, when she left an hour later with a deep sense of humility and gratitude, there came to mind the words which Jacob spoke when he awakened from sleep, "Surely the Lord is in this place; and I knew it not." One old lady seemed quite satisfied and not to need anything beyond what she had; the other, however, a sweet-faced, silver-haired gentlewoman, needed a recognition of kinship and an expression of love, even human love, through which alone, sometimes, one can appreciate and comprehend the divine. After a brief conversation, this lady said, quite calmly but appealingly: "Will you kiss me, child? You seem like my very own, somehow." Thereupon her "very own" knelt down beside her, in thanksgiving that she had been so chosen; and then the thought of mansion building came up, born of a desire to blot out sad thoughts as to location.

She offered to be the dear lady's architect, recommending, however, that she choose her own building materials (explanation being given that this was to be a mental, spiritual dwelling). Of course, the first thing must be a foundation,—and what should it be? With smiling, uplifted face, almost instantly came the answer, "Why, love, of course;" and so the building began. Truly the house had a sure and firm foundation, for we looked well to the quality of our material, recognizing it as the one Love that never fails, never forgets, never is exhausted, never wavers. The walls were of truth, through which no poisoned darts of scorn or unkindness could penetrate, and so high that the occupant would be lifted far above the earth shadows into perpetual sunlight. The windows were of spiritual understanding, which the owner should prayerfully seek to keep clear and shining, that the radiance of that light which "never was, on sea or land," might flood her dwelling. Round about the house a wondrous garden was made, and the flowers of hope, faithfulness, peace, trust, and their kind, bloomed there, and so close together that no weeds could find a space in which to take root.

It took a long time to select a roof, but at length my "lady of the manor" asked if she might really choose anything she wanted, even if it seemed "queer." An affirmative answer being given, she finally said, shyly and a bit timidly, "I would like it of feathers, of wings, because I always loved the verse that says, 'He shall cover thee with his feathers, and under his wings shalt thou trust.'" So the roof—the shelter, the covering—was made, and then she entered in through the door, and of course there could be but one, since Christ Jesus said, "I am the door," the way to enter into harmony, love, and home, home meaning "a fixed abode of affection, peace, and rest." Having chosen this door, how joyously one can trust the all-embracing assurance of the Master, that ultimately "there shall be one fold, and one shepherd." Thinking of this, and that therefore she was already sharing her treasures with others (for she was a generous soul), the dear old lady took possession of this "house not made with hands"; and when her "architect" went away she knew, by the quiet smile on the placid face, that it was indeed "eternal in the heavens," the heaven of her consciousness.

In Science and Health Mrs. Eddy tells us that "we cannot build safely on false foundations" or graft "holiness upon unholiness" (p. 201). That the houses built on shifting sands must needs fall, but proves the activity of infinite wisdom, and thus can one learn to build better, more securely, and on firmer foundations; and the firmest of all is Love divine. It is only as we look to the "eternal builder" and use obediently the materials He gives, that we can even hope to enter into our Father's house and its many mansions. Christian Scientists come to know that the building is done in consciousness, and that only as evil thoughts are eliminated and replaced by good thoughts can they, by continuous, patient striving, build a mansion that may, in God's good time, be found worthy to be called a house of the Lord, one in which, having fought "the good fight of faith," they may dwell forever.

Watchfulness

MABEL SIMMONS

THE writer has often been impressed with the wisdom which placed the Master's words on the cover of our *Sentinel*, "What I say unto you I say unto all, Watch." Surely, none knew so well as did Jesus the importance of watching, for though "in all points tempted like as we are," by being ever watchful and alert to detect the suggestions of error as error, he had overcome the temptations and thereby had grown stronger in his knowledge of God, so that he was "without sin."

A Christian Scientist finds it needful to watch his thought constantly, for ofttimes the tempter would convince us that we cannot realize God's presence and power now, or that we cannot realize the truth and work out our problems in our present environment, but must wait until it has changed in order to do our work in Science. Error sometimes argues that human sympathy with our work in Christian Science is needed, but the promise of Scripture reads, "I will not leave you comfortless." God's tender love and comfort are ever at hand, if we will but "be still, and know."

Does the tempter try to convince us of the reality or existence of friction or discord in our home, our business, or in our church? Here we have an opportunity to prove our faith in divine Love and power by our works, and by knowing that there cannot be friction or discord between any of God's children, the reflections of the one Mind. Can we as God's children entertain anything but a thought of love and peace for all of God's ideas? Christian Science teaches us clearly that God is governing all of His children in perfect harmony, and that there is neither reality nor power in discord of any kind. Again, we may be tempted to believe in physical discord and our inability to overcome it, but if we are alert to the truth we shall know that "with God all things are possible," and that, as we read on page 393 of Science and Health, we are able to "rise in the strength of Spirit to resist all that is unlike good. God has made man capable of this, and nothing can vitiate the ability and power divinely bestowed on man."

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At one time the writer injured her ankle quite severely, and the suffering seemed intense until the thought came that this was just the tempter trying to make her believe in a power apart from God. At that moment came the realization of the powerlessness of the discord and the allness of harmony, whereupon the suffering ceased. Mrs. Eddy has told us in Science and Health (p. 419) to "meet every adverse circumstance as its master," and we know that God enables us to do this. "Our sufficiency is of God" in all of our experiences as we journey from material belief to spiritual understanding, and we cannot be deprived of God's help, strength, and comfort if we are watchful of our thought and look to God alone at all times for guidance.

It is because of our beloved Leader's courage in meeting all seeming obstacles as their master, by knowing God's all-power, and by trusting in Him implicitly, that many thousands are receiving the blessings of Christian Science today. In the light of her example, as she has followed Christ, her followers will be enabled to pass on the word of Truth to others, and finally, through watchfulness and prayer, they will sing songs of gratitude for the health and peace revealed and realized in Christian Science.

Unity

ROBERT L. SAWYER

In his superb exhortation to unity, as given in the fourth chapter of Ephesians, Paul pleads for "one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all. . . . Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ." That righteousness might become universal has been the purpose of every religious teaching; yet in the endeavor to approach spiritual perfection through the medium of materiality, mankind have "turned every one to his own way," thus losing sight of the very thing they so earnestly but misguidedly sought. Nevertheless we hear today, as of old, the desire expressed by people of every denomination, that there might be "one Lord, one faith, one baptism." The disintegrating influence introduced by Emperor Constantine in his effort to ally church and state, while seemingly successful, has developed into a rehearsal of the Babel story, wherein mankind must learn that "God is a Spirit," that His "kingdom is not of this world," and that there is no oneness outside this kingdom of spiritual truth. God's universe reflects one Mind, and the Mind of Christ can appear only as mankind cease to dwell in the dreamland of material sense and unite in an understanding of the real and eternal. Well said Christ Jesus, "Upon this rock I will build my church."

Mrs. Eddy saw clearly that no scientific unity could ever be attained until there was established in human consciousness a spiritual perspective and standard of values, both as to cause and effect, which would enable the individual to eliminate the fungus growth of false, counterfeit views of intelligence, and bring thought into perfect obedience to God, good. As in the case of the fruitless fig-tree, referred to in the thirteenth chapter of Luke, she began to dig about its roots, and her labor was not in vain. The tree soon unfolded anew; it blossomed in spite of attacks from pulpit and press, and bore fruit in righteousness and peace. Others, seeing her good works, were led to enter the vineyard, where they too, following the example of their Leader, soon became actively engaged. Many who at first said, "Cut it down," came to find peace and rest beneath the sheltering branches, and to them it became a veritable "tree of life."

This perfect order of unfolding growth was manifested by our Leader at every step. As the tree symbolized by The Mother Church was nurtured and cared for, its branches began to appear in every direction, as the outbursting of that indwelling energy of divine Truth whose first requirement is acceptance, then obedience. The increased demand for nourishment called into existence The Christian Science Publishing Society, that the vital currents of true thought might flow unchecked. The requisite strength of the tree and the symmetrical unfoldment of its branches was revealed in the Church Manual, while the committees on publication labored to protect the growing tree from the attacks of malice and ignorance.

With this convincing demonstration of the availability of Truth ever before us, how important that every branch, every individual twig, every leaf, should express that perfect unity presented by Christ Jesus when he said, "As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me." The tenets to which every student of Christian Science subscribes, hark back, in the orderly unfoldment of our cause, to the source of all true blessedness, "one Lord, one faith, one baptism," as taught and demonstrated by the Master. In the natural channels of progress there can be no lack, nor can there be full corn apart from the blade and the ear. Were every student as faithful to demonstrated truth as was the Discoverer and Founder of Christian Science, there would be no vagrancy or variation of thought from the Christ-method as expressed in the text-book, "Science and Health with Key to the Scriptures," and other authorized literature of Christian Science. The strength of all that is true lies in its unity, while the temporary and seeming success of all that is untrue lies in its ability to counterfeit the good and true. In "Miscellaneous Writings" (p. 117) Mrs. Eddy writes, "Obedience is the offspring of Love; and Love is the Principle of unity, the basis of all right thinking and acting; it fulfils the law."

[Written for the *Sentinel*]

Eventide

EMILY HOUSEHOLDER

Weary of trying to soar,
Weary of flying and falling,
Nestlings are coming once more
Home to the mother-love's calling.

Home where the sore wounded wing
May be healed for the morrow's flight,
Home for the uplift to sing
New praise for the passing of night.

Weary of scaling the mount,
Weary of riotous leaping,
Back to the vale's cooling fount
The thirsty hart slowly is creeping.

O heart's intent and desire!
Plumed for the far sunlit peak,
Baffled 'twixt crag and the mire,
New life and freshening seek

Where there's no dawn or even,
Searing gust or burning ray,—
Only the peaceful haven
Of Soul's encloistered way.

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Selected Articles

[Frederick Dixon in *Medical Times*, London, England]

In a recent issue of the *Medical Times* there is a note about a Christian Scientist who had scarlet fever, and who was chased from Wallington to Bexhill by two doctors in a motor-car. As this story has been circulated throughout the press in general, and as yours is the only paper, I think, which has been considerate enough to assume that the story may not be quite true, will you permit me to state the exact facts, which I have learned by prosecuting numerous inquiries in several places? The result of this investigation shows how the ordinary newspaper paragraph is generated.

A lady at Wallington was apparently told by a doctor there that she had scarlet fever. Questioning the diagnosis, she determined to consult her own family doctor at Bexhill. She accordingly went there and saw this gentleman, who advised her to avoid all chance of responsibility for spreading infection by spending some time in the isolation hospital at Hastings, in case the symptoms should prove to be scarlet fever. That is the story, as far as I have been able to learn it from the lady's family doctor. The lady herself is in the isolation hospital at Hastings, and we have been informed by the authorities there that she declares she is not a Christian Scientist. As we are in touch with the members of the Christian Science congregation in Wallington, and as we have made the most careful inquiries from them with respect to the subject, it is natural to conclude that this is the case.

As a matter of fact, no Christian Scientist would dream of running the risk of spreading infection. It is one of the strongest unwritten laws of the movement that the most absolute care shall be taken to respect the feelings of the world on this subject. Christian Scientists are not afraid of infection themselves, but they recognize the great part fear plays in the human consciousness, and the disastrous effects of unnecessarily filling their neighbors with fear. They are therefore peculiarly careful to obey the law with respect to infection, and immediately to report to the proper authorities any case in which there is even doubt or suspicion. In the present instance, the family medical attendant of the lady has expressed his opinion that the public ran no risk whatever through her action, and that in coming straight to him and taking his advice to enter the hospital, she acted with perfect discretion and propriety. Under these circumstances, it is difficult to see what is to be gained through frightening the public by filling the press with a report of this nature. Searching for a reason, one is driven to the conclusion that the sole idea is to prejudice people against Christian Science, which is not even concerned with the matter.

If you will permit me to drag in another incident in support of this, I should like to point out that for the last year several stories of the imprisonment of Christian Scientists on criminal charges in Switzerland have been told in the English press. On examination, every one of these stories has been proved to be a deliberate and malicious substitution of the words "Christian Scientist" for "herbalist," "masseur," or something of that nature. The thing is so persistent and so deliberate that it is impossible to doubt the fact that a campaign of misrepresentation is being carried on. Only within the last few days, a story has been told of a Christian Scientist who was imprisoned and fined at Zurich for a heartless fraud. When inquiries are made in Zurich, it is found that the name of the prisoner has been slightly altered, apparently to make it difficult to trace the case, and this, curiously enough, is a feature of each of these fabrications. The records of the case show that this particular prisoner was a masseur and a hypnotist, and had no connection whatever with Christian Science, nor was Christian Science mentioned in the case. It speaks volumes for the straightforwardness of Christian Science and the adequacy of its methods that it is necessary to descend to such pitiable means as these to prejudice it in the eyes of the public.

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[John L. Rendall in *The Mason City* (Iowa) *Times*]

Under the caption "Takes Issue with Christian Scientist," I find in a recent issue a series of objections to Christian Science by one who signs himself "Subscriber." It seems strange to me that the ordinary theological thought is so impregnated with the belief that the second chapter of Genesis contains the only account of creation as to ignore completely the account given in the first chapter. These two accounts are distinctly opposed to each other.

Christian Scientists reasonably conclude that the account given in the first chapter of Genesis is the one which is consistent with the thought of God as infinite Spirit. There we read, "And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air," etc., and in the following verse, "So God created man in his own image, in the image of God created he him; male and female created he them." It is difficult to understand how the image and likeness of God could be "fallen man." The best authorities are practically united in the conclusion that the second chapter of Genesis, wherein the "dust man" appears, is allegorical, and written for the purpose of trying to account for the supposed "origin of evil."

Now, as a matter of fact, what the critic may believe or what a Christian Scientist may believe, unless this belief be based upon understanding, and therefore susceptible of demonstration, does not in the least alter or affect the infinite reality. The Christian Scientist contends that man, created in God's image and likeness, began in "original good" instead of in "original sin." That which Christ Jesus came to redeem is the false sense of man, calling itself sinful, sick, and unregenerate. The Bible said of Jesus that he came to "destroy the works of the devil." That is, his mission was to eradicate from human thought the sum total of evil, which comprises all there is of the devil. He recognized as part of this sum total of evil all the varied manifestations of disease which were presented to him, and which he destroyed or healed through his understanding of the absolute reality of being and of what man really is in his true relation to God.

Jesus understood man aright, and saw him as God's image and likeness. It was his understanding of this truth about man that healed sickness, and it is this understanding of the truth about man, demonstrated through Christian Science, that is again healing sickness and destroying sin. The apostle John states, "Beloved, now are we the sons of God, and it doth not yet appear what we shall be." This is exactly the Christian Science attitude.

Our critic fails to make the distinction made by Christian Science between the real man, who attains "unto the measure of the stature of the fulness of Christ," for which St. Paul was striving, and sinning mortal man, which never was the real and which is all that appears to be sick or sinning. When St. Paul stated, "By one man sin entered into the world, and death by sin," he referred to this mortal, sinful sense of things; but he also stated: "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death." Christian Science teaches this "law of the Spirit

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of life in Christ Jesus." It teaches the certainty of God's protecting power; also, that God is omnipotent, omniscient, and omnipresent Love. And it teaches that in proportion as man relinquishes the false material sense of things, and gains a spiritual understanding of Truth, in that proportion is he coming into the full stature of manhood in Christ Jesus.

I agree with our critic that care should be taken as to what one accepts as truth. From the Christian Science viewpoint, there is only one positive proof, namely, demonstration. Mrs. Eddy states on page 323 of Science and Health: "We must recollect that Truth is demonstrable when understood, and that good is not understood until demonstrated." It is this scientific understanding of Truth to which Christian Scientists are endeavoring to attain. They at present may be constrained to say with St. Paul, "Not as though I had already attained, either were already perfect: but I follow after."

Answering the question asked by this critic, "What will this Christian Science do for a world like this; what results will be given to the whole human family?" I need only point out some of the things already accomplished, some of the results which have followed the introduction of Christian Science. The world is better today because of this teaching. Hundreds of thousands of people have been immeasurably helped because of its beneficent influence. Their whole lives and characters have been altered and bettered. There is, in consequence, more love for God and man, more Christian charity, more of that recognition of the brotherhood of man and the fatherhood of God, which is in itself essential and fundamental Christianity. Thousands of people have been freed from hopeless invalidism, have been restored to health and happiness, and have taken their useful places in the world. Surely these results are sufficient justification for Christian Science, and they furnish abundant proof of its efficacy as a redemptive teaching of Christianity.

If the critic will more fully investigate these facts, he will satisfy himself on the only basis laid down by the great Teacher and Saviour, Jesus Christ: "By their fruits ye shall know them."

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[Frank Bell in *The News*, Newport, Pa.]

No well-informed person would say that Christian Science denies the reality of sin, without adding the explanation that the term "reality," as used in this connection, relates wholly to things spiritual and eternal, and not to material life or human beings. The teaching of Christian Science is not that "sin is merely in thought," but that it originates in thought, which is an entirely different proposition. The universal testimony of those who have turned to this religion, is that it has greatly aided them in dispensing with sinful habits and overcoming evil tendencies. Such results do not come from ignoring sin, but from the Christian Scientist's better apprehension of the fact that an evil act presupposes an evil thought, and that the destruction of the cause of sin is much more effective than the mere effort to minimize its results. This teaching preeminently promotes clean, pure thinking.

It is no less unfair and incorrect to say that Christian Science shuts its eyes to human pain and suffering. Fully 75 per cent of the adherents of this religion were drawn to it because of its practical answer to their call for relief from sickness after other methods had been tried in vain. Christian Science could no more heal sickness by ignoring it than it could overcome sin by a like expedient, and it has been widely successful in both these directions. Therefore something is radically wrong with the reasoning of those who still think the practice of Christian Science consists in telling the invalid he is not sick, and the sinner he has done no wrong.

The ancient absurdity that Christian Science can correct functional disorders but is powerless in the face of organic diseases, is seldom repeated nowadays except by those who care not for, or will not have, better information on the subject. For years the testimonies published regularly in the official periodicals or given orally in the Wednesday meetings, have included large numbers of such cases. Usually these testimonies are given by well-known persons, whose statements may easily be verified. In any community where this teaching is well established, an unprejudiced inquirer can have no difficulty in satisfying himself that organic diseases, so diagnosed by competent and reputable medical physicians, have been healed by Christian Science treatment. This religion does not teach that mortal man is perfect. On the contrary, it holds mortality and imperfection to be synonymous terms. Its references to the perfect man are clearly explained as not applicable to the human personality, but to man's real, spiritual selfhood, which is neither physical nor mortal.

In the entire communication of our critic the one correct statement is that which credits Christian Science with denying that God sends sickness upon His children. Christian Scientists are happily innocent of belief in a God of that kind.

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[Henry Deutsch in *Pioneer Press*, St. Paul, Minn.]

Christianity is capable of accurate definition. It is the religion that was taught by Jesus, and the test is the fulfilment or the nonfulfilment of what he taught. The epitome of his precepts is found in the doctrine of love, in the extension of which he made no reservations, and for the absence of which he granted no extenuation. It is summarized in the Sermon on the Mount, of which two injunctions are particularly appropriate to the present discussion,—"Judge not," and that extreme of the doctrine of love which enjoined upon men even to love their enemies.

Jesus also left certain infallible proofs by which his disciples and adherents might be known: "By this shall all men know that ye are my disciples, if ye have love one to another." "Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father." "And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover." Can our clerical critic qualify under these tests? Christian Science does. The cardinal underlying Principle on which it is founded is Love.

For more than forty years Christian Science has been performing the works of the Master, healing the sick, saving the sinning, giving sight to the blind, antidoting the effects of poison, restoring the lame, the deaf, and in many instances lifting from the bed of death hopeless cases afflicted with so-called fatal, incurable diseases. The growth of Christian Science tends to remove the need of hospitals, and the poor and needy are best cared for by showing them how to take care of themselves, namely, by faith in and the power of God. Thus we would make them upright, self-respecting citizens, instead of perennial paupers.

I positively deny our critic's statement that Christian Scientists are the overflow from his or any other church, and that they busy themselves in upsetting the beliefs of others. Practically all Christian Scientists were formerly members of other churches, who came to Christian Science because they had failed to find in their own church the fulfilment of the Master's promises, but did find it in the Christian Science church. They are particularly concerned about minding their own

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business and not influencing the religious beliefs of their neighbors. It is true that through the unquestioned change that becomes so apparent in all who are touched by Christian Science, their neighbors and friends are led to inquire what produces such an effect, and Christian Scientists merely follow the Master's injunction to "preach the gospel," when, in response to such inquiries, they give to their friends "the cup of cold water" in Christ's name, by explaining what this new revelation of Christianity does toward bringing men into a closer unity with God and the Christ, in fulfilment of the promise, "Come unto me, all ye that labor and are heavy laden, and I will give you rest."

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["Observer" in *Kingston* (Ontario) *Standard*]

The "Observer" quietly dropped into a seat in the Christian Science church last Sunday morning and was charmed with the quiet character of the entire service. There was a sort of Christ-spirit in the atmosphere. The face of every worshiper was lighted with joy and beamed with gladness. It was impossible to get out without a hearty handshake and an invitation to return. The "Observer" does not accept the theology of these people, but has to admit there is something infectious about the sweet, practical lives of these Scientists. Human nature is not generally partial to religious refrigerators, but likes the place where there is a touch of tropical warmth in the hand that bids you welcome to the house of God.

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[Paul Stark Seeley in *Statesman*, Salem, Ore.]

The minister who has recently set forth the teachings of his faith through your columns, states with some show of satisfaction that the church for which he speaks has nothing new to offer in its doctrinal beliefs, and is therefore opposed to Christian Science, which, he leaves us to infer, is a religious makeshift of modern invention, unorthodox, and so of course untenable. In the testing time of the present, when thought in every direction is undergoing the most careful scrutiny, when science, dogma, and belief are being put to the test of demonstration to determine their real worth, the opposition to Christian Science based on such a premise might well look to its reason. It would better withdraw from the cloister of its own self-satisfaction, and through the light of intelligent investigation correct its warped perspective of a religion that is new only as spiritual truth is new to material belief, whether the time be measured by the Julian calendar or by that of Gregory.

The critic quotes with a tone of finality the statement of John Wesley that "anything new in religion is false." Yet we presume that neither he nor the founder of Methodism would, because it was relatively new, deny the religious truth declared by the master Christian in the words, "A new commandment I give unto you, That ye love one another," or the correctness of Paul's admonition to the Ephesians, that they "put on the new man, which after God is created in righteousness and true holiness." New, as good always is to evil, truth to error, was the Master's teaching of brotherly love and spiritual truth to the benighted sense of a world buried deep in the débris of selfishness, hatred, and sin.

Christian Science agrees with Wesley, that nothing new can be added to religious truth, a fact expressed by Mrs. Eddy in Science and Health (p. 518), where she says, "Nothing is new to Spirit." To religion pure and undefiled Christian Science adds nothing, for such is Christian Science itself. To a world asleep in the throes of belief in evil as power, in sin as indestructible, and in disease as God-ordained, it brings the message of freedom from earthly woe taught and practised by Jesus and his disciples. Through its teachings the Master's works of healing are seen to be the operation of natural, spiritual law, presently available to every individual who seeks aright. Christian Science is to the present age the call to that practical Christianity founded on a correct understanding of God and His laws as taught by the Galilean Prophet. Its only newness is the light of spiritual reality dawning in the consciousness of the individual sinner, sufferer, and agnostic, displacing sin with godliness, sickness with health, doubt with demonstrable truth, and revealing in some degree that harmonious state of existence discerned by John in Revelation and termed by him "a new heaven and a new earth."

Christian Science drives out evil beliefs with the knowledge of spiritual truth and proves its teachings by its works, even the works of which Christ Jesus said, "He that believeth on me, the works that I do shall he do also." It is demonstrating to a world hungering for righteousness, the imperative demand for each individual to turn from matter to Spirit, and from error to Truth, a demand epitomized by the apostle Paul in his second epistle to the Corinthians, "If any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new."

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[Richards Woolfenden in *The Rochdale* (England) *Times*]

The public of Rochdale and vicinity are indebted to the *Times* for the excellent report of the opening of the new Christian Science church in Castlemere street. In calling attention to the testimonies of healing given on that occasion, you kindly said, "The sincerity of the people who gave their testimony on Saturday, cannot be doubted. They believe that they have been healed through the medium of Christian Science."

This editorial tribute to the sincerity and belief of Christian Scientists is a welcome sign of our times. It is indicative of the growing tendency to respect a movement which is seen to be doing good wherever it goes. Since Christian Science has already spread over the globe, it augurs well for that happier day when "all men's good" shall be "each man's rule." In this spirit all your readers will agree with you that the need for controversy is avoided.

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[Written for the *Sentinel*]

Inspiration

DAISY L. STWALLEY

At eventide I'm thinking of that night long years ago
When wondering shepherds watched their flocks and saw a vision glow;
And e'en to me their vision comes—a glorious angel throng;
My heart o'erflows with gladness, I hear the rapturous song;
And as I listen, rapt before the Truth, the Life, the Love, the light,
There surely now is born to me a Saviour dear tonight!

But with the morn the vision fades, the world unchanged appears;
Without, within, I seem to be o'erwhelmed by doubts and fears.
But no, there is a hope so bright no tongue can e'er express—
The vision shining in the night, the Love that stooped to bless.
So on I follow, day by day, the path of joy and health;
The star of Bethlehem guiding me, I gain enduring wealth.
From discord into harmony all changed my life must be;
That vision of the coming Christ from bondage set me free!

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Editorial

"He that seeketh findeth"

One of the very encouraging signs of the times among Christian Scientists is that in the testimonies given in the churches and through the *Sentinel* and *Journal*, there occurs again and again some reference to the great good that has come to the persons giving these testimonies, through the study of the Bible and Science and Health. These experiences prove that God is an ever-present help in trouble, and that He is accessible to all who seek Him in sincerity and in truth; that He is not a far-off and vague personality, whose favor must be sought through a vicarious priesthood, but the loving Father-Mother, who has said, "And it shall come to pass, that before they call, I will answer; and while they are yet speaking, I will hear."

On page 494 of Science and Health Mrs. Eddy has written: "Divine Love always has met and always will meet every human need," and this is an inspiration to Christian Scientists not only to turn to God for guidance in all their affairs, but also to expect that He will hear their prayer and guide them into that understanding of Himself which is life eternal. How they may thus turn to God is made clear in Science and Health, and the way to this knowledge is open to all, without fear or favor, who are willing to devote the necessary time and effort to its acquirement. It is a subtle temptation which urges Christian Scientists to get together and listen to the arguments and dissertations of those who set up to have opinions about this book and about their own ability to interpret it to others. This attitude of thought, however, is but another form of the belief that Science and Health is not clear and simple enough in its teachings to be readily understood by any one who takes the trouble really to study it. Such beliefs find a sharp rebuke in the Foreword to "The First Church of Christ, Scientist, and Miscellany" in the statements "(1) that Science and Health does not need to be interpreted to those who are earnestly seeking Truth; (2) that it is not possible to state truth absolutely in a simpler or more pleasing form."

One of the things which Mrs. Eddy has sought to impress firmly upon her followers is that Christian Science is an exact Science; that its Yea means yea and its Nay means nay, and that it can be used only in the demonstration of divine Principle. What this divine Principle is,—this is the essential thing that every Christian Scientist needs to know, and this he can learn only through the study of Science and Health. Whatever any one else knows of Christian Science has been acquired primarily from its Discoverer and Founder. Then why not seek the desired information from the authorized exposition of its teaching.

Mrs. Eddy has given those who are desirous of a clearer, more advanced understanding of Christian Science this sound advice: "Study thoroughly the letter and imbibe the spirit. Adhere to the divine Principle of Christian Science and follow the behests of God, abiding steadfastly in wisdom, Truth, and Love. In the Science of Mind, you will soon ascertain that error cannot destroy error. You will also learn that in Science there is no transfer of evil suggestions from one mortal to another, for there is but one Mind, and this ever-present omnipotent Mind is reflected by man and governs the entire universe. You will learn that in Christian Science the first duty is to obey God, to have one Mind, and to love another as yourself" (Science and Health, p. 495).

To the many who are seeking light on their problems, be they personal or church, we would commend this vital statement of truth. In our Leader's writings we have a correct and intelligible statement of Christian Science, and their faithful, prayerful study will bring a solution to the most perplexing problem. The wisest and best teachers can only offer what they have themselves learned in this way, can only refer the inquirer to what Mrs. Eddy has said on the subject. "Seek, and ye shall find," said the greatest teacher of all; and the reward is always commensurate with the endeavor of the seeker.

Archibald McLellan.

True Freedom

As generally understood, freedom means the possession of the unobstructed privilege and power to do as one pleases. It is thought of as exemption from restraint, the ability to gratify the dictum of desire. But wherever and whenever the light "which lighteth every man" has dawned in the world, it has meant an advance in the human thought of freedom; it has made men see that the happiness they have identified with it is not to be found in the gratification of appetite and impulse, but in the escape from their rule. Christ Jesus pressed this upon the thought of mankind as it had never been before. His great theme was that men must become responsive to a higher law, be supreme where they once were subject.

Devotion to this spiritual ideal was splendidly manifest in the early Christians; nevertheless, it is just here that the church has come short in all the later centuries. It has been said that Schiller "distrusted religious organizations of all kinds, fearing their tendency to fetter the human spirit," and that he "found the life of the Spirit to consist in the liberty to discover and assimilate the will of God," that is, divine law. In this the poet surely glimpsed the emancipating light of truth which is so apparent in Christian Science.

The Master came declaring and demonstrating the power of divine Truth, the knowledge of God, to free men from every form of limitation, and his immediate disciples proved this possible; but the cry of heresy awakened by Mrs. Eddy's reassertion of the gospel speaks volumes for the totality of the loss of his inspiring ideal. This is the more surprising as we remember that normally the sense of possible freedom should advance with every increment of its realization. Each successive elevation of consciousness can but enlarge in geometrical ratio the boundary of vision, and in entire keeping with this law of spiritual growth the Master said, "He that believeth on me, the works that I do shall he do also; and greater works . . . shall he do." The facts of history attest, however, that in the so-called Christian centuries human susceptibility to one of the greatest foes of freedom, namely, disease, and the consequent temptation to fear, have not been lessened but increased.

Today men are studying the asserted forces of disintegration and decay as never before. They are companioning in thought with the tabulated enemies of health, known as bacteria, germs, etc., and as the effort to forestall or resist their assault seems to grow more hopeless, increased fear of and subjection to them inevitably result. The investigation, differentiation, and placarding of abnormalities has come to be regarded as one of the most honored and important departments of the curriculum of Christian colleges, and it is prompted for the most part by the noblest purposes. Nevertheless, that this exploitation of physical ills weakens instead of strengthens the race for its fight for freedom, is beyond all question. "The flesh profiteth nothing."

It is here that Christian faith has suffered through the acceptance of a false sense of divine law. Material belief declares that God legislates for the existence and perpetua-

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tion of that which enslaves men, and in so far as we are influenced by this belief and have consented to the normality of decay and death, we practically refuse to accept the freedom assured us when we live "the law of the Spirit of life in Christ Jesus."

Christian Science reaffirms the teaching of the Master that freedom means demonstrable at-one-ment with divine law, the realization of man's inherent nature as an expression of the activity of Truth and Love; that he has the same authority over sickness, sin, and death which light has over darkness, and that human sense may find and enjoy this liberty in the exercise of spiritual understanding. It teaches that evil, with all it embraces and includes, is not the manifestation of Truth, but of falsity, and that it has no power to fetter the Christ-man, who is forever free.

JOHN B. WILLIS.

Family Ties

IN the epistle to the Ephesians we read of "the whole family in heaven and earth," a thought so comprehensive as to make one pause and compare it with the ordinary concept of family ties. In presenting this larger view of the family, St. Paul begins with "the Father of our Lord Jesus Christ," or the idea of fatherhood offered to humanity by the great Teacher. It is true that the Hebrews were not ignorant of the divine fatherhood, for the psalmist speaks of the infinite One who pities His children in a way that as far transcends the human "as the heaven is high above the earth;" who removes their sins and transgressions, heals all their diseases, and crowns them with loving-kindness and tender mercy. Isaiah presents what Mrs. Eddy calls the "motherhood of Love" (Science and Health, p. 519), when he tells how God comforts His people, and the question is asked, "Can a woman forget her sucking child?" to which the answer comes, "Yea, they may forget, yet will I not forget thee."

In spite of all this teaching, Christ Jesus said, "O righteous Father, the world hath not known thee: but I have known thee." At every step of the way the Master gave proof that he knew God to be not alone his Father, but the Father of all and the very Life of all being. These proofs brought down to men the purity and power of the divine nature, and for this alone we owe Christ Jesus unending gratitude. The contemporaneous Greek and Roman concepts of divine fatherhood were at their best grossly sensual, with a crude sense of justice and power; and while no professed Christian would dream of entertaining them as models for conduct, it may be asked to what extent the earthly parent attempts to bring out in his human relations the ideal of fatherhood revealed by Christ Jesus. Happy indeed the child who first finds his way to God through the reflected goodness of an earthly parent, and who rests secure that God must be loving and just and pure because of what he sees manifested in his home. If any should think this too much to claim, we have but to listen to the inspired word: "Be ye holy; for I am holy."

It is soon discovered in Christian Science that the mortal concept of human relationships is a fruitful source of sorrow; indeed it is generally admitted that the greater the sense of affection, the greater the fear for the loved ones,—fear of sickness, of sin, and of death. Yet nothing could be so dreadful as the thought of a loveless existence, and nothing could be farther from the divine purpose as the Bible reveals it. If it is true that God is Love, then His children should all be loving, and the one important question is how we may become more so each day. If we consider the noblest characters presented in Holy Writ, we shall see that the most beautiful things in their lives were the purity and tenderness of their human affections, something wholly above the mere bonds of the flesh, "the accident of birth." This is wonderfully illustrated in the case of Jacob and his son Joseph. The passing of years seemed only to strengthen the tie. What a meeting that was between the prime minister of Egypt and his old shepherd father, after the long years of separation! Did not that rare friendship begin in pure spirituality, when Jacob taught his boy to know the God who had appeared to him at Bethel, and did not that teaching carry Joseph unsullied through all the trials and temptations of his unfolding manhood?

This is but a glimpse of what is possible to family ties, for our dear Leader says (Miscellaneous Writings, p. 100): "Pure humanity, friendship, home, the interchange of love, bring to earth a foretaste of heaven." Our Master, who refused to be bound by a merely material sense of human affection, did not hesitate to say to his followers, "Love one another, as I have loved you," and this was an oft-repeated command. To love as he loved is what glorifies character. It is the vital element in Christian healing, and while it may begin, should begin, with those who are nearest us, it should be an ever-widening, deepening influence, till it comes to include "the whole family in heaven and earth,"—all the children of our Father.

ANNIE M. KNOTT.

Among the Churches

Current Notes

NEW YORK.—The normal activities of the state committee on publication during the year 1913 have been greatly increased, so much so that the clerical force required to carry on the work has been more than doubled in the last twelve months. Our regular activities now include a direct supervision over matters growing out of state legislation, proposed or attempted, which would affect the Christian Science movement. Added to all this, the state office has systematically handled and looked after orders from all over the world for copies of the December number of *The North American Review*, and reprints of the article "Must Protestantism adopt Christian Science?" by "A Churchman." The reprints alone, ordered to date, number four hundred and eighteen thousand copies.—*Correspondence.*

NEVADA.—During the year 1913 the work of the committee on publication in Nevada has been about double what it was in the preceding year. This work can be classified under three heads: the work with the newspapers, the work for preventing unjust legislation, and the work of distributing literature.—*Correspondence.*

SACRAMENTO, CAL.—First Church of Christ, Scientist, had a booth at the state fair for the first time. It was attractive and in a fine locality, with appropriate signs. Besides the general distribution from the booth, the *Monitor* was personally presented to the exhibitors at their stands. There were given out some one thousand *Monitors*, five hundred *Sentinels*, two hundred *Journals*, and a few *Heralds*.

Correspondence.

ZANESVILLE, OHIO.—The Christian Science Society of this city filed application Saturday [Jan. 3] for a charter under the laws of Ohio, and it will be incorporated as First Church of Christ, Scientist, of Zanesville, Ohio.—*Times Recorder.*

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WASHINGTON, D. C.—When Second Church of Christ, Scientist, was formed two months ago, it was thought that the temporary quarters selected in the Union building would be ample for a considerable time to come. Interest in Christian Science is increasing to such an extent that the hall was soon crowded, and now it has been enlarged by the removal of a partition. The room afforded in First Church through the withdrawal of those members who formed the new organization, is rapidly being taken by newcomers, and both churches are growing at a rapid rate.—*Washington Times.*

WILKINSBURG, PA.—First Church of Christ, Scientist, has just been organized by members of First Church of Christ, Scientist, of Pittsburgh, who have withdrawn for that purpose. The new church was formed to meet the growing needs of the Wilkinsburg district and to relieve threatened congestion at the Pittsburgh church.

The Pittsburgh Gazette-Times.

LEXINGTON, KY.—First Church of Christ, Scientist, which has been meeting in the banquet room of Merrick Lodge, is holding services in the beautiful auditorium which it has fitted up on the second floor of the new Union Garage building, at 159 East Main street. This room has a seating capacity of about two hundred and fifty.—*Lexington Leader.*

CONCORD, MASS.—First Church of Christ, Scientist, recently voted to proceed with the work of erecting a church building on the lot of land purchased some sixteen months ago. Plans are approaching completion, and it is hoped to break ground as soon as the season is favorable.

Correspondence.

PORTLAND, ORE.—Among the new buildings on the East Side, the most important is the edifice of Second Church of Christ, Scientist, which is being erected on the quarter block at the northeast corner of Holladay avenue and East Sixth street. Work is now being done on the foundation.

Portland Oregonian.

FORTUNA, CAL.—The members of the Christian Science church held services in their new building for the first time Sunday morning, Feb. 1, at eleven o'clock. As the church is not fully completed, the dedication service will be held later.

Fortuna Beacon.

DULUTH, MINN.—First Church of Christ, Scientist, is now pushing its new church building to completion, and expects to have it ready for service the latter part of June next.

Correspondence.

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Admission to Membership in The Mother Church

The next admission of candidates will be June 5, 1914. Application blanks may be obtained by addressing the Clerk of The Mother Church, and should be returned to him on or before Wednesday, May 13, 1914.

An application sent to the Clerk does not constitute the applicant a member. Notice of election will be sent to those who are admitted to membership.

Those who have made application for membership prior to Nov. 7, 1913, and have not received notice of election, may communicate with the Clerk if they so desire, and are especially requested to do so before sending in a second application.

JOHN V. DITTEMORE, *Clerk,*
105 Falmouth Street, Boston, Mass.

The Lectures

Boston, Mass.

William D. McCrackan, M.A., a member of the Christian Science board of lectureship, delivered a free public lecture on Christian Science under the auspices of The Mother Church, The First Church of Christ, Scientist, Boston, Mass., in the church edifice at Falmouth, Norway, and St. Paul streets. John C. Lathrop, first reader of The Mother Church, introduced the lecturer as follows:—

Nineteen hundred years ago Christ Jesus uttered these profound words: "It is the spirit that quickeneth; the flesh profiteth nothing." It has taken the intervening ages of earnest Christian development to prepare human thought to understand the true meaning of the significant distinction expressed in this utterance. The mission of Christian Science is many fold, and in the practical elucidation and demonstration of all of Jesus' sayings and promises, by revealing the sharp distinction between faith and spiritual understanding, matter and Spirit, which results in the complete healing of the sick and salvation of the sinner, Christian Science is fulfilling the universal demand of humanity for peace and purity, health and harmony.—*The Christian Science Monitor.*

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Moscow, Idaho

A most interesting address on the subject of Christian Science was given to an appreciative audience in Eggan's Hall. The speaker of the evening, Prof. Hermann S. Hering, was introduced by Martin S. Angell, Ph.D., professor of physics at the State University, who said in part:—

Perhaps the greatest need in education today is a clearer vision of the truth. We have a great many ideas on many subjects, but too often we are unable to distinguish between fact and theory. We have developed a free and easy manner of speech, which may or may not convey our ideas exactly. With this has come a loose method of thinking which often leads us far from the truth. I believe we need more definite knowledge, in short, a scientific education; for science means a classified knowledge, exact, clear, and logically formulated. Even in religion the same loose method of thinking prevails. I believe the average individual would have difficulty in expressing honestly, even to himself, his religious belief. We should have a reason for the faith that is in us.

We are here tonight to listen to a lecture on Christian Science; and Christian Science, if it is true to its name, must take account of all the facts and should present them clearly and logically. Unsupported assertion and mere statement of a thing as a fact has no place in a true science. These facts should also be capable of proof, for the characteristic of a science is its demand for proof. We should appreciate, then, this opportunity to learn the facts concerning Christian Science.—*The Daily Star-Mirror.*

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Oconomowoc, Wis.

In introducing Bicknell Young, who lectured on Christian Science at the Auditorium, the Rev. A. W. Stephens said:—

For the second time since I have been pastor of the First Baptist church in this city, I have been given the honor of presenting to an Oconomowoc audience a Christian Science lecturer; and I am glad to do so, for to my mind Christian Scientists are endeavoring to bring to mankind a larger view of life. We cannot dispute the fact that there is a feeling of unrest in the world, and everywhere we see evidences that

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men are reaching out after the unseen, and a change has taken place in their thought regarding the Christian life. More and more the thoughtful man is coming to realize that the spiritual is the real and the material the unreal. For proof of this we have but to think of the great discoveries and inventions of the last twenty-five or fifty years. And have they not all been in the invisible world? Is it not true that men are playing with forces today that they do not understand? They can tell us that they are, also how these forces operate, but not what they are. It seems to me that these invisible forces are but the outlying fringes of the great spiritual world to which we all belong and of which we form a part; but "the god of this world" hath blinded us, so that we do not see these spiritual realities, and Christian Science is endeavoring to open our eyes.

Another thing that has impressed me in the teachings of Christian Science is, that it deals with the individual. God is One, and this unit idea belongs to God, for without Him man is a mere cipher. I believe that we as Christian workers have lost power in the work because we have held wrong ideals. Our ideal has been the multitude; we have magnified the kingdom, we have dreamed of the state, and this has been the goal of Christian workers in great measure, for these large things we have thought worthy, and thus have passed by the one for the many. God's method is the very reverse. He passes from the many to the one, and I believe we must swing back to God's method and initiative. Christianity deals with the individual. Jesus was the great specialist, always leaving the multitude for the individual. You know, and I know, that this method is revolutionary, and upsets men's doings as old as history, just as Christ overturned the tables of the money-changers in the temple courts. It seems strange that men do not know the first step of a constructive process; that they do not know how to initiate reform.

It has been said that Christianity's point of power is the individual. Out of individuals you can build a church, a society, governments, just as out of stones you can build cathedrals, bridges, and cities. Christ began at the very basis of society, and Christianity as taught by Christ has a message for the individual, and not for society as such. There is nothing in Jesus' whole method that so amazes and stimulates me, or so moves me to the supreme passion for the gospel's Christ, as when I stop to remember that the whole life and teachings of Jesus,—that he did as he did, taught as he taught, and wrought the miracles he did for the enlightenment and salvation of each of us,—summed up in one single statement, is, that I might have life, and that I might have it "more abundantly."—*The Oconomowoc Enterprise.*

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Ashland, Ky.

A large and attentive audience assembled in the Ashland Theater to listen to an address on Christian Science by Bliss Knapp. The speaker was introduced by Atty. J. B. Wilhoit, first reader, who said in part:—

All over the earth are thousands of people who are living witnesses to the truth that Christian Science heals the sick and cleanses the sinner; for it is a religion of love, ruling out of our lives all evil and filling our conscience with good. Christian Scientists are trying to obey the commands of their Master to "preach the gospel" and "heal the sick." The marvelous growth of Christian Science is proof that it does all that is claimed for it. If the world knew what Christian Science is, and what it has done and is doing for man, and would accept it and live it, then all sin and suffering would fall at the feet of divine Love.—*Ashland Daily Independent.*

Lectures to be Delivered

Albert Lea, Minn.—Virgil O. Strickler, 3:30 p.m., March 29.
Anaconda, Mont.—Col. William E. Fell, Imperial Theater, 8 p.m., March 24.
Calgary, Alberta.—Judge Clifford P. Smith, Sherman Grand Theater, 3 p.m., April 5.
Cedar Rapids, Iowa.—William R. Rathvon, Greene's Opera House, 8 p.m., March 30.
Charles City, Iowa.—Virgil O. Strickler, Hildreth Opera House, 8:30 p.m., April 2.
Cincinnati, Ohio (Second Church).—Francis J. Fluno, M.D., Music Hall Auditorium, 8:15 p.m., March 31.
Coalinga, Cal.—Willis F. Gross, Liberty Theater, 3 p.m., March 29.
Cœur d'Alene, Idaho.—Col. William E. Fell, Rex Theater, Shirman street, 3 p.m., March 29.
Denver, Col. (Fourth Church).—Clarence W. Chadwick, Woodman Hall, 3 p.m., March 29; First Church Edifice, 8 p.m., March 30.
Kansas City, Mo. (Third Church).—William R. Rathvon, Church Edifice, 40th and Walnut streets, 8 p.m., April 3.
Laconia, N. H.—Rev. William P. McKenzie, Unitarian Church, 8 p.m., March 31.
Lethbridge, Alberta.—Judge Clifford P. Smith, auditorium, Y. M. C. A., April 2.
Libby, Mont.—Judge Clifford P. Smith, Libby Opera House, 8 p.m., March 30.
Lockport, N. Y. (Second Church).—William D. McCrackan, M.A., Temple Theater, 3 p.m., March 29.
Luverne, Minn.—Virgil O. Strickler, Opera House, 8 p.m., March 30.
Madison, Wis.—Bliss Knapp, Woman's Building, 240 W. Gilman street, 8:15 p.m., April 2.
Manitowoc, Wis.—Bliss Knapp, New Opera House, 8:15 p.m., April 3.
Mansfield, Ohio.—Francis J. Fluno, M.D., Memorial Opera House, 2:30 p.m., March 29.
Marshalltown, Iowa.—William D. McCrackan, M.A., Church Edifice, Main and Fifth streets, 8 p.m., March 31.
Medford, Ore.—Willis F. Gross, Page Theater, 8 p.m., April 6.
Monmouth, Ill.—William R. Rathvon, Alamo Theater, 3 p.m., March 29.
Needham, Mass.—Prof. Hermann S. Hering, Town Hall, Needham square, 8:15 p.m., April 2.
New Bern, N. C.—Rev. William P. McKenzie, Church Edifice, 8:15 p.m., March 24.
Orange, N. J., William D. McCrackan, M.A., Church Edifice, 8:15 p.m., April 2 and 3.
Oskaloosa, Iowa.—William R. Rathvon, Church Edifice, 8 p.m., March 31.
Pocatello, Idaho.—Clarence W. Chadwick, Auditorium, 8:30 p.m., March 24.
Reading, England.—Bicknell Young, Small Town Hall, 8 p.m., April 14.
Rock Valley, Iowa.—Virgil O. Strickler, Opera House, 8 p.m., March 31.
Roxbury, Mass.—Col. William E. Fell, Whiton Hall, Center street, Dorchester, 8 p.m., April 6; Fauntleroy Hall, Wenonah street, Roxbury, 8 p.m., April 7.
Seneca, Kan.—William R. Rathvon, Church Building, 8 p.m., April 2.
St. Louis, Mo. (Fourth Church).—Virgil O. Strickler, Church Edifice, 5569 Page boulevard, March 20 and 21.
Winchester, Mass.—Col. William E. Fell, Town Hall, 8 p.m., April 3.

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Testimonies of Healing

It is with deep gratitude that I write this testimony of my healing in Christian Science, for through the understanding of the text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, I have been lifted into such happy consciousness that it is impossible to do justice in describing such a blessing. When only a child, I was taken from my mother and instructed in the teachings of another church. I made a feeble attempt to accept that religion until I became a young man; but the good people who endeavored to guide me, were no doubt of the opinion that I was a hopeless case, for instead of becoming a Christian, I was fast becoming the worst kind of sinner.

I had never read two chapters of the Bible in my life (more than twoscore years) until eighteen months ago. Then it seemed as if I had reached that point in life where I had seen almost everything in the way of evil and was without any knowledge of God, except the belief that I had to pass from this earth to see Him. Being in ill health, and having visited a number of physicians who could do nothing for me, a friend directed me to a specialist in Chicago, thinking this physician would cure me of what I believed was the worst form of mental illness, an extremely nervous condition. I called on this specialist and was informed that I must give up my business of twenty years' standing, go to a foreign port, and stay there until I obtained relief. He said he could not give me any medicine, that nothing would cure me but a long trip abroad, together with absolute quiet. I hastened to comply with his request, and within two weeks was on the steamer for a European port.

Prior to leaving, however, I met a friend who handed me a copy of Science and Health, stating that I would be healed if I read it in the right spirit. Before I ended the trip to the old country this book had become my daily companion, as it has been ever since. What more could I ask, for it shows me beyond all question that God is All; and not only has it freed me from the belief that illness can attack me, but it has also led me to perceive greater possibilities in business and life. A Christian Science practitioner has aided me in realizing this great truth, and has guided me in the understanding that of myself I can do nothing, but that with God all things are possible. In traveling from the shores of the Pacific ocean to the Red sea, I have seen and participated in well nigh every known pleasure of the material senses, and I can say without reservation, I would rather have a few moments with God, as I now understand Him, than all that can be offered in a material way.

In the words of Mrs. Eddy, "I . . . plant myself unreservedly on the teachings of Jesus" (Science and Health, p. 269), and shall assist, in every way God may guide me, in imparting these blessings to others and in sowing the seed of Truth in the right kind of soil. Truly it may be said that our Leader's discovery will slowly change the world into what it really should be,—a state of true happiness, through a correct understanding of God, who governs us all.

FRANK J. BUCKLEY, New York, N. Y.

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After witnessing the healing of my mother by Christian Science I took up its study, for I realized that it must be the same truth which Jesus taught and practised. During the four years that have passed since that time, we have had numerous proofs of Truth's healing power, the most recent being at the birth of our little girl. The birth was painless, no one being present but myself and husband. After the first day I took all the care of myself and baby, while the fifth day I resumed the housework,—and I may say that we live on a farm. The baby was healthy and good, but all at once she began to be fretful and refused to nurse. After three days I discovered a hard white growth appearing under her tongue, and I applied the truth as taught in Science and Health. She immediately began to take her natural nourishment and to sleep well. The next day the growth had disappeared.

One of our little boys, aged two, was knocked down in a narrow gateway, and twelve cows fought and tramped over him until they had crowded through the gate; but although he was taken up unconscious, he was running about and playing in less than a half-hour. Our oldest boy had lung and bronchial trouble, before we came to Christian Science, and he was under the doctor's care continually during the winter months. Now, however, he is a strong, robust boy, without a sign of these ailments, and since we have been receiving the blessings of Christian Science his disposition has improved wonderfully.

We are certainly thankful to God for the understanding of Truth, gained through the study of "Science and Health with Key to the Scriptures" by Mrs. Eddy.

HATTIE G. KILBORN, Scotts Mills, Ore.

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My first acquaintance with Christian Science came about in letting furnished rooms eleven years ago in St. Louis, Mo. Among the applicants were a couple who appealed to me very much, although they had a child, which was an objection, as stated in the notice; still I preferred them to others who were looking at the rooms. They wore such bright and pleasing countenances, their conversation and manner were so different from what I had been accustomed to, that I was pleased with the thought of having them in my home. The day they took possession I was called out on a case of nursing, and was gone about three weeks. On my return a neighbor met me and said in a very agitated manner, "Do you know whom you have got in your house?" She then told me that these people were Christian Scientists, which she thought terrible; and I, too, at the time, felt very much disturbed about it, as our minister often warned us against Christian Science. I said, however, that I must make the best of it since they were in my house, but I decided to watch them; and in so doing I soon discovered wherein I was wanting. Daily these people read the Scriptures; they were always healthy and happy, never had any strife or trouble, were strictly honest in their dealings. I could see nothing but good in them and thought they must have a beautiful religion.

I became interested in their literature and accepted an invitation to attend their church on a Sunday morning. This experience I shall never forget. An inspiration came to me, such as I had not experienced before, though I had been a church-member for nineteen years. I was convinced that this was truly of God. My deepest longing was satisfied. I wanted to know what it was that brought such happiness to me, so then and there I procured a copy of "Science and Health with Key to the Scriptures," the reading-room being in the same building. This book I read eagerly day and night, and what I comprehended appealed to me as beautiful and wonderful. I often had to stop reading,—the tears blinded me. Here for the first time I realized that God is Spirit, and they who worship Him must worship "in spirit and in truth."

In Science and Health I read, "To be with the Lord"

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is to be in obedience to the law of God, to be absolutely governed by divine Love,—by Spirit, not by matter" (p. 14), and this explained Eliphaz' counsel to Job, "Acquaint now thyself with him [God], and be at peace: thereby good shall come unto thee."

Just two weeks after this small understanding, divine Love was manifested to me in the healing of my son, who had been subject to throat trouble from the time he was a little child up to the age of twenty-two years. He had been operated upon by physicians, but with no relief; indeed, he was getting worse. He was out of the city at the time of his last attack, and came home, looking very pale and scarcely able to speak, but thought I might help him with material means. It surprised him to find me interested in Christian Science, and he could not see how it would help him. I explained Christian Science to him somewhat and the Scientist in my home also gave him a prayerful thought. As a result he began to improve right away, and ate a hearty meal, which astonished him, as liquid food was all he could take before. The next day a healthful color had returned and he was whistling and singing. Words can never express the joy I experienced at this healing. I praised God for His unspeakable gift, whereby only we can prove "what is that good, and acceptable, and perfect, will of God."

This proof follows me in the sick-room, even under *materia medica*, for "where the spirit of the Lord is, there is liberty." I cannot tell the many blessings that have come to me during these eleven years through the spiritual understanding gained in Christian Science, but I am very, very grateful for having been led to understand the Bible in its spiritual light, for thus the "signs" do follow. This pure and true knowledge of God has been attained by me through the inspired teaching of "Science and Health with Key to the Scriptures" by Mrs. Eddy.

Clara P. Hamill, Prairie Grove, Ark.

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I became interested in Christian Science in the summer of 1905 through the healing of friends. Since then I have had occasion to use it in some of the most trying human experiences, and have never failed to find Truth an ever-present help in time of need. I wish to give the proof of what I have just said in the case of a healing that seemed very wonderful and beautiful.

One Monday morning, early in December, 1911, my wife received a post-card from her sister in Richmond, Va., saying that their mother was suffering from a serious kidney disorder, and that word would be sent promptly if any change took place which might necessitate her coming. That afternoon a letter was received which said that the condition of the mother had become so alarming on the previous Friday that a specialist had been called in. He had pronounced the trouble acute Bright's disease, and advised her immediate removal to the hospital, where proper care could be given. She was then in a state of delirium. The doctor's orders were obeyed, but within twelve hours after she was taken to the hospital, acute lung trouble, in which both lungs were said to be involved, also set in, and the case was pronounced by the physicians beyond their skill.

In less than half an hour after receiving the letter my wife had a telegram, saying she should come at once if she wished to see her mother alive. It was to mortal sense a severe shock, but after reviewing the conditions, she decided not to go. She sent a telegram to her sister, saying that she could not come, but asked her to try Christian Science. Not feeling sure that her sister would consent to this, even as a last resort, I took up treatment here, and in twenty-four hours the disease was completely met. This was Tuesday. On the following Friday consciousness returned, and on the next Monday the mother was taken home. There was no relapse, neither were there any complications or ill effects of any kind. In the past summer she has enjoyed privileges that she never thought possible on account of her sense of limitation.

We are indeed grateful for all that Christian Science has done and is doing for us each day. We rejoice to know that "divine Love always has met and always will meet every human need" (Science and Health, p. 494), and that "all things work together for good to them that love God."

Frank B. Mathews, Washington, D. C.

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One morning I woke up feeling very unwell, my throat troubling me a good deal; but I went to business as usual, trying to realize the truth of being. I became worse, however, and being unable to do my work, I was sent to the doctor who was on the premises. On looking at my throat she said she was afraid I had contracted a malignant disease, but after consulting another doctor it was declared to be a milder form of the trouble. I was sent home immediately and went to bed. I then asked my mother to write to a Christian Science practitioner, who at once commenced to treat me. I gradually improved, and in three days was perfectly well, passed the doctor's examination, and was able to resume my work.

For this and many other blessings I am very thankful to God, who gives all things that are good.

Emily Cole, Croydon, England.

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[Translated from the German]

It is with a grateful heart that I wish to tell of the blessings I have received through Christian Science. A little over three years ago my five-year-old son was taken with rheumatism in a severe form, to which was added a serious heart trouble. When two years ago he again became dangerously ill with both ailments, the rheumatism manifested itself especially in the head and neck, so that the latter seemed twisted. He could not sleep either day or night on account of the pain, and he took hardly any nourishment. The physician called daily at first, then his visits became less frequent, although my son's condition did not improve in the least. When I voiced my discouragement and remarked that the patient was not gaining, I inferred from the doctor's manner that he was unable to afford help. A physician from another locality pronounced the heart trouble very serious, saying that the child would not live much longer. We were helpless and perplexed, not knowing what to do next. We had used all the remedies which had been recommended, but they were of no avail.

In dark and hopeless times such as these, one often comes to see that material means can afford no help, and then thought turns heavenward and seeks help from the all-loving Father. As if guided by divine Providence, our attention was then called to Christian Science. Fully trusting in God, I went to a practitioner, who gave me some literature on the subject. While reading this, my wife and I remarked to each other that we had found what we wanted. Some time afterward the practitioner asked us to bring our child to her within the next few days. I wrote to her, saying that it would probably be impossible to undertake the trip on account of the boy's condition, as he had become so emaciated, but a great change soon took place, for the child grew quiet, and sleep, which he had not had for weeks, returned.

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When the boy awoke, he felt very much better, so that we thought we would venture to start on the trip. Whereas formerly the least movement would cause pain, nothing seemed to inconvenience him on this journey. The practitioner bestowed all care upon him in the most loving way, explained a few points to him as well as to his mother, and then treated him. He had been driven to the station in the morning, but when he returned in the evening, he said that he felt able to walk. After this, absent treatment was given for some time and there was daily improvement. His appetite and strength returned, and the heart action became more regular, but the head did not seem to get into its normal position. This condition, however, was overcome eventually, and I can say with a grateful heart that my son is completely restored, and he has had no other ailment since, although a considerable time has elapsed.

I have experienced many other blessings. Through reading, and through the growing understanding which I am gaining from the study of Christian Science, a new world has opened to me, for I know now that no evil proceeds from God, but blessings only; hence we need fear neither disease nor evil of any kind. I am very grateful to Mrs. Eddy for having discovered anew the truth which brings us such great blessings.—Emil Kühnhold, Einbeck, Germany.

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Gratitude for divine Love, made manifest through quick deliverance from pain that seemed to be unbearable, impels me to give expression to it in this testimony. As I think over the many blessings that have come to us since I began to learn of God's allness through Christian Science, my gratitude grows, and my desire to know more of God increases.

Perhaps one of the most impressive instances, to me, of God's nearness came while I was still young in this Science, and while I was going each day for help of which I seemed to be sadly in need. One evening while we were at dinner, we heard a noise as of a falling object in the kitchen, and a cry that caused us all to hold our breath. On reaching the spot I saw the kettle of hot lard overturned on the floor, and the maid standing in agony beside the sink, trying to wash the lard from her hands and face. For the moment, my extremity, in not knowing what to do, seemed to be as great as hers, but immediately the thought came to me that I must and could know the truth for her. She signified her desire to have Christian Science help, and as I stood there I realized clearly that God, infinite Love, could not let one of His children suffer as she seemed to be suffering. In a few minutes she stopped crying and said the pain had lessened, and as it was Wednesday evening I started out for church with a light heart. On my return I went to her room, and no one who has not had the joy of demonstrating Christian Science can know the happiness that I experienced when she said, rubbing the purple cheeks, "See, there is no pain there at all." It was nearly two weeks before the unnatural color from the burns left her face and hands, but the suffering was gone.

Although this instance stands out preeminently as a proof of the truth of Christian Science, yet as I recall the many blessings that followed, they crowd in upon my thought so fast it would be impossible for me to give expression to them all in one testimony. There is one healing in particular, however, that I should like to mention. It is of an injury which under ordinary circumstances would doubtless have kept me housed for many days. I wrenched my ankle in the morning, and about noon the conditions seemed to be so much worse that I asked a practitioner for help. At night the ankle was so swollen and so painful that I could not put my foot to the floor, but in the morning I thought I would at least make the effort to get up, and what was my joy to find the ankle well! I was on my feet all the following day, shopping, and experienced no further inconvenience from the sprain.

My prayer is that by more willing obedience to Truth, each day I may prove my thankfulness to God, the giver of every good and perfect gift, and my love for her who has brought to us this Science.—Annie Griswold Murison, Chicago, Ill.

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[Translated from the German]

In the spring of 1913 my brother was suddenly taken ill. As he is on his one year of military service, we had to call a physician, who pronounced it a case of typhoid fever. Despite the fact that Christian Science is as yet very little known here in Budapest, my mother asked a Christian Science practitioner in Dresden to give him treatment. The physicians predicted high fever, delirium, etc., but none of these conditions were manifested; on the contrary, my brother recovered quickly, and the physicians said, that although we had a patient with typhoid fever in our home, we really did not know what it meant.

On another occasion my mother returned from a journey suffering from a severe fever. As she did not seem to improve, I wired to the practitioner who had treated my brother, and on the next day the fever was broken, and my mother was completely restored within a short time. These are instances only of physical healing; as to our experiences along mental and spiritual lines, words fail to convey our sense of indebtedness. My wish is that all who are weighed down with sorrow and suffering may find that the Christ-way is the only way which leads to true happiness and peace.

Gisela Cserháti, Budapest, Hungary.

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With deep thankfulness to God for Christian Science, and with gratitude to Mrs. Eddy through whom this truth was again revealed to the world and made demonstrable, I wish to add my testimony. For some time I had had serious trouble with my teeth, which were very painful. Help was near, however, for when I went to my uncle, who is a Christian Science practitioner, I was shown the truth, and in a short time the pain and fear vanished. It was through his loving care and simple way of making this teaching clear to me that I came into Christian Science.

I am indeed grateful for the help I have received, and I wish to express my thankfulness to God, the giver of every good and perfect gift.

Abbie D. Vordermark, Los Angeles, Cal.

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I was troubled for a good many years with catarrh and related ailments, for which I had tried a number of doctors and all kinds of medicine. I also traveled about to various health resorts and springs, but these afforded no relief. When, however, Christian Science was taken up in our family, I was healed. We have now been studying its teachings over eight years, during which time we have depended on divine Love for all our help, and I can truthfully say that my entire family has been benefited in every way since taking up this truth.

We have had a good many problems to solve, but the one that confronted us in January, 1912, during extremely cold weather, was different from any of the rest in that it seemed more serious and tried our faith to the utmost. In order to reach a water-tank, I was climbing an iron ladder, the rungs of which were covered with ice, when I slipped and fell to a

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gravel roof below, and was taken up in a badly injured condition. An ambulance and a doctor were sent for by the factory watchman, as it was Sunday, and I was taken home, where I lay unconscious for about twenty-five hours. The doctor informed my wife that my injuries were of an extremely serious nature and required special and prompt treatment; whereupon she told him that we were Christian Scientists and would not employ any material means, but would trust all to God. The doctor was persistent, however, in saying that the gravity of the situation demanded his services and that there was no time to lose; but my wife was implicit in her faith and sent for a Christian Science practitioner. The result was, that in a little over three weeks I was able to attend to my duties.

The doctor called up the morning after the accident to find out what kind of a night we had, and expressed great surprise when told that I had a quiet and peaceful night. The day following, another doctor was sent to us by the firm. He stated that he had been sent to wait on me and give my case his undivided attention, but we told him that I was being taken care of. He called again later in the day with an assistant, and made an examination and took notes.

Surely this whole experience was a test that required absolute faith in divine Truth, and we are truly thankful to God for all our blessings, also grateful to our dear Leader for the rediscovery of this healing truth. I am happy to say that my healing has been permanent.

G. E. FISCHMAN, South Norwood, Cincinnati, Ohio.

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I wish to contribute my mite, hoping some one may be benefited by my testimony, as I have been by those I have read, year after year, in the *Sentinel* and *Journal*. I was entirely healed of semiinvalidism through the perusal of the text-book, "Science and Health with Key to the Scriptures," first loaned me in July, 1892. During the past twenty years, this wonderful book and the articles in the periodicals have been to me the bread of life. I am giving out copies of the *Sentinel*, *Journal*, and *Monitor*, to others, and am trying to listen as closely and obey as promptly as did our beloved Leader, Mrs. Eddy.—MRS. J. K. CALKINS, Goodes, Va.

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I am very thankful for the help I have received through Christian Science. For several years I was not able to use my sewing-machine on account of varicose veins, but since having treatment in Christian Science I can use it as much as I wish without any pain or inconvenience. I am enjoying the reading of "Science and Health with Key to the Scriptures" by Mrs. Eddy, and hope to profit by its study, as I am learning that fear is at the bottom of all the troubles of mortals, but, as we read in the Bible, "perfect love casteth out fear."—MRS. E. A. GARRATT, London, S. E., England.

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[Written for the *Sentinel*]

Love's Haven

CHARLES C. SANDELIN

TEMPESTUOUS winds do blow
O'er the angry, restless sea:
How sweet that I yet may know
Love keepeth mine and me!

And need I fear? Nay, nay!
Though the billows roll on high;
I'll steer for the haven of Love's calm bay,
There wait till the storm pass by.

From Our Exchanges

[Rev. Edward Glenfaun Spencer in *The Christian Register*]

What is the spirit of the time saying, to men, to nations, to institutions, to constitutions, to our much-vaunting Western civilization? Just what Jesus said to his own day and generation and to all succeeding time: Do not profess or protest or pretend. We shall not judge you so, but by what you prove to be. Produce, produce! Show us whether ye be food-bearing fig-trees or barren, hurtful thistles. Let us see your fruits!

Who that hath ears to hear will fail to distinguish in this challenge the voice of the divine-human spirit, awake, self-conscious, purposeful, and seeking in all existing forms and modes of life that which is as real, as vital, as permanent as itself? Who that hath the understanding heart will miss herein the accent of that wisdom engendered of disappointment, chastened by suffering, and apt at last to discern and swift to prefer the plain and artless true to the most alluringly bedizened false? This is the challenge of religion issuing out of the depths of our common human nature, where at last it is coming to its own. It has the clearness, the directness, the authority of that inmost center of reality, the attractive "pull" of which men feel when they yearn and turn toward God.

Nay, do not smile and shake the head. Men do yearn and turn toward God, each in his own time and in his own way, when the house of life he has built lies around him in ruins, if not in the smooth and prosperous days in which it stands four-square to wind and sun. Then, indeed, is no time for seeming. One feels that he must be real. He must find somewhat within himself to cling to, to trust in, and he finds it nowhere but in that one flawless thread of truth, of sincerity, of reality, which runs inward from the surface to the center of his life, and links his soul to God.

That is what religion is, yours, and mine, and the world's,—just so much of real life as is present in the varied web of unreality we are weaving day by day. It is what men feel who dare not lie,—the sense of being themselves of the very substance of the truth, so that in ceasing to be true they cease to be. What we call our moral and religious progress is the gradual expansion within us of this area of real life.

[Rev. W. E. Orchard, D.D., in *The Christian Commonwealth*]

Is there, then, hope for the revival of Christianity? This depends on whether the gospel can be proclaimed. Anything but a gospel is ruled out. That is, it must be a power which is able to take men where they stand and lift them higher, while at the same time it must be a truth which has application to every department of life and thought. It must be able to be announced in one liberating word, it must present a concrete example of its own realization, and yet it must provide a central point from which the whole history of the race and the whole science of reality can be interpreted. It must be able to meet the needs of peasant and philosopher, sinner and saint. This depends upon whether the absolute truth of existence can be gathered up in personality and transmitted through history. It is obvious now that nothing but a personality can do this, and if not to Christ, where else shall we turn? Moreover, this is just what the apostolic writers affirm of Christ, and it has been affirmed of no one else.

[*The Advance*]

To admit that God was once known in experience but now is to be known only in history, is to raise a double doubt,—one of the credibility of the history, and the other of the

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value of the experience. We were in danger of losing God among the stars, of dropping Him out of sight in the mechanism of His own universe. We cannot spare Him. We need not only a God to create things, and a God to adjust the final balance, but a God who "worketh hitherto."

The older creeds said more about the sovereignty of God, and the later ones more about His fatherhood. To say that God is infinite in wisdom, goodness, and love, is the same as to say that He is omniscient, omnipresent, and omnipotent, for all this is implied in His infinity, and it is shorter and simpler, and leaves room to speak of His goodness and love. We cannot put everything into a short creed, even if we use the very longest and hardest words, and it is better to use shorter words, and to be careful that we omit nothing of such importance as the love of God. Some very long creeds have been too much occupied in telling about God's omnipresence, omnipotence, omniscience, invisibility, indivisibility, immensity, and incomprehensibility, to leave any room to speak of His goodness and love. But "God is love." John gives that definition, and is content to leave it so.

[*The Congregationalist and Christian World*]

We hear from many quarters that a new spirit of evangelizing is awake in the hearts of our church-members, and we thank God for it. It is a good day when the churches remember that they have something worth sharing with others and are the appointed heralds of good news. The time is ripe, the opportunity is great. Why not make Lent a special preparation and a special venturing for Christ along this line of hope and promise? As we draw near to God in private and in common prayer, the sense of His presence should remind us of His desire for the home-coming of His children. The good news is in our hearts. The love of man, which Christ put side by side with love to God, asks opportunity. From heart to heart the message runs; and heart by heart the kingdom of Christlike love and brotherhood must grow.

[*The Christian Intelligencer*]

The pure heart is a sure foundation for true happiness. No matter how indulgent fortune may be to us; no matter how many or how rich the possessions which we heap up, these do not have the power of imparting true happiness, nor does their absence necessarily mean that we must be unhappy. Dives, for all his wealth, was tormented; while Lazarus, whose chief friends were the pariah dogs of the street, was borne by angels into Abraham's bosom; and old Charles Cotton well declared that the real source of happiness resides in a clean, contented spirit.

[*Zion's Herald*]

Our whole earthly life testifies that we have not yet reached our fitting environment. The very utmost achievement of the ablest and most gifted man leaves him unsatisfied; the higher his flight, the vaster becomes the horizon which betokens the unattainable. It may easily be seen that the eager, hungry, insatiable mind and heart of man, aspiring day after day for larger things, for higher experiences, for greater victories, carries within itself, even in the moment when its best previous ambitions have been gratified, a testimony of its divine birthright, of its lofty lineage and inheritance.

[*The Christian World*]

We are at a point in the history of the world and of religion where we have to effect once more a transformation of values; to decide whether we will have the treasure or the vessel, the substance or the form. On that vital question Christianity is going to remodel itself and to remodel the world.

Special Announcements

From the Publisher of Mrs. Eddy's Works

THE CHRISTIAN SCIENCE TEXT-BOOK, "SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES."—For styles of bindings and prices see back cover of this periodical.

"THE FIRST CHURCH OF CHRIST, SCIENTIST, AND MISCELLANY."—A volume of the later writings of Mrs. Eddy, compiled from the files of *The Christian Science Journal* and *Sentinel*, together with historical matter pertaining thereto, as selected by her, is now on sale, and orders will be received by the publisher. Prices as follows: Cloth, single copy $2.25; six or more copies to one address, each $2.00. Morocco or pocket edition, single copy $4.00; six or more copies to one address, each $3.75. Orders for six or more copies to one address may include the two styles of bindings at the quantity prices.

In response to many requests, the "CHURCH MANUAL," heretofore published only in the cloth binding, is to be issued in a "pocket edition," size 4 x 5¾ inches, morocco, limp, round corners, gilt edges, Oxford India Bible paper. Prices of this special edition: Single copy $2.00; six or more to one address, each $1.75. This book is now ready for delivery.

Orders for the books named above and the other works by Mrs. Eddy should be addressed to ALLISON V. STEWART, Falmouth and St. Paul Streets, Boston, Mass.

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From the Editor

All manuscripts submitted for publication in the *Sentinel*, *Journal*, and *Herold*, whether articles, poems, or testimonies, and all correspondence relating thereto, should be addressed to the EDITOR, and not to individuals.

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From the Society

The lecture entitled "Christian Science: The Gospel of the Kingdom," by Judge Clifford P. Smith, has been translated into French ("La Science Chrétienne: C'est l'Evangile du Royaume"), and is now published and ready for distribution.

The more recent translations into Dutch, German, Norwegian, and Swedish pamphlets are listed as follows:—

Dutch: "De Goddelijke Natuur" ("The Divine Nature"). Thirty-six pages.

German: "Die Christliche Wissenschaft: Die Wiedergeburt" ("Christian Science: The New Birth"). A lecture by Bicknell Young. Thirty-six pages.

Norwegian: "Den guddommelige natur" ("The Divine Nature"). Thirty-six pages.

Swedish: "Det Godas Försyn" ("The Providence of Good"). Seven articles, thirty-six pages.

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From the Clerk of The Mother Church

CHURCH TENETS.—The tenets of The First Church of Christ, Scientist,—The Mother Church,—printed on folded sheet for use of the branch Churches of Christ, Scientist, with space for the names of the churches and their by-laws, can be had at seventy-five cents a hundred. Orders will not be taken for less than one hundred, and postage stamps should not be sent in payment.

Correspondence relative to the tenets or to membership with The Mother Church, should be sent to J. V. DITTEMORE, Clerk, 105 Falmouth Street, Boston, Mass.

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From the Church Treasurer

The annual per capita tax of members of The Mother Church is due June 1, but may be paid at any time during the year. The per capita tax of members uniting in November is reckoned from the preceding June, this being the beginning of the church year. Unless otherwise directed by the sender, the full amount of each remittance will be credited for the current year.

Please remit by postal or express money order, bank draft, or check. Currency should be sent by registered letter only.

Please advise promptly of any change in name or address.

Send all per capita taxes and contributions to ADAM H. DICKEY, Treasurer, 103 Falmouth Street, Boston, Mass.

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The Christian Science Journal

Published Monthly

Founded April, 1883, by Mary Baker Eddy, Discoverer and Founder of Christian Science, and author of the Christian Science Text-book, "Science and Health with Key to the Scriptures."

This monthly magazine is the official organ of The First Church of Christ, Scientist, in Boston, Mass. In addition to articles, lectures, and testimonies not published elsewhere, it contains a complete list of Christian Science practitioners, and a directory of Christian Science Churches, Societies, and Reading Rooms.

SUBSCRIPTION PRICE, PAYABLE IN ADVANCE, POSTPAID: For the United States, Mexico, and Cuba, single copy, one year, $2; six months, $1.20. For Canada add 25 cents for postage. SALE PRICE: Single copy, 20 cents. In all other countries add 65 cents postage for each annual subscription. SALE PRICE: Single copy, 25 cents.

BOUND VOLUMES: Current and past year, cloth, $2.50; half calf or half morocco, $3. On earlier volumes write for prices.

The Christian Science Monitor

Published Every Day, Except Sunday

A daily newspaper for the home. Adequate news service. The various departments of a modern newspaper. Unique home forum page. Entire page of editorials dealing with the vital topics of the day. Contributions for the columns of the MONITOR should be addressed, Managing Editor, THE CHRISTIAN SCIENCE MONITOR.

SUBSCRIPTION PRICE, PAYABLE IN ADVANCE, POSTPAID: For the United States (except in the Boston Postal District), Canada, Mexico, and Cuba, $5 a year, $3 for six months. In all other countries additional postage at the rate of $3 yearly is required. When delivered by carrier through a local news-dealer, 12 cents a week, payable to the news-dealer. In the Boston Postal District, by mail, $7.25 a year. Quantity rates will be furnished on application.

The Christian Science Quarterly

Published January, April, July, and October

Contains the Lesson-Sermons which are read at the Sunday services throughout the year in all the Christian Science churches. These Lessons, which present citations from the Bible and "Science and Health with Key to the Scriptures," are valuable for daily study.

TERMS OF SUBSCRIPTION AND SALE: In the United States, Canada, Mexico, and Cuba, 50 cents annually; single copy, 15 cents; fifty copies or more to one address, 12½ cents each. In all other countries, 60 cents annually; single copy, 18 cents; fifty copies or more, 15 cents each.

Subscriptions not accepted for less than one year. Subscriptions begin with current quarter unless otherwise designated, and terminate with the last of the month named on wrapper.

Der Herold der Christian Science

Published Monthly

A magazine printed in German. It contains original and translated articles bearing upon Christian Science, testimonies of healing, also the Lesson-Sermons which are read at the Sunday services in all the Christian Science churches. Improved and enlarged in 1910.

SUBSCRIPTION PRICE, PAYABLE IN ADVANCE, POSTPAID: For the United States, Canada, Mexico, and Cuba, $1 a year, 60 cents for six months. In all other countries $1.25 a year, 75 cents for six months.

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Pamphlets

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CAUSATION: VIEWED IN THE LIGHT OF CHRISTIAN SCIENCE. By FREDERICK DIXON. Also printed in Swedish.

CHRISTIAN SCIENCE VS. MENTAL SUGGESTION. By FREDERICK DIXON. Reprinted from the *Weekly Budget*, London, England.

CHRISTIAN SCIENCE VS. FINITE SENSE. By FRANCIS J. FLUNO, M.D.

CHRISTIAN SCIENCE: THE GOSPEL OF FREEDOM. By WILLIS F. GROSS.

CHRISTIAN SCIENCE: THE RELIGION OF THE BIBLE. By JUDGE SEPTIMUS J. HANNA.

CHRISTIAN SCIENCE: THE SCIENCE OF SALVATION. By HERMANN S. HERING.

ANSWERS TO QUESTIONS CONCERNING CHRISTIAN SCIENCE. By EDWARD A. KIMBALL. Also printed in Dutch, German, and Norwegian.

CHRISTIAN SCIENCE: ITS ADVANTAGE TO MANKIND. By EDWARD A. KIMBALL. A London lecture. Also printed in French.

CHRISTIAN SCIENCE: MAN'S DOMINION OVER EVIL. By EDWARD A. KIMBALL. A Harvard University lecture.

CHRISTIAN SCIENCE: ITS DIVINE AUTHORITY. By BLISS KNAPP.

CHRISTIAN SCIENCE: DEMONSTRABLE RELIGION. By FRANK H. LEONARD. Also printed in Norwegian.

CHRISTIAN SCIENCE: A RELIGION OF PROGRESS. By WILLIAM D. MCCRACKAN, M.A. Also printed in German, Swedish, and French.

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Miscellaneous

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CHRISTIAN SCIENCE SENTINEL

"What I say unto you I say unto all-WATCH" Jesus

Vol. XVI No. 30

Boston, March 28, 1914

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A·LADY·WITH·A·LAMP·SHALL·STAND·IN·THE·GREAT·HISTORY·OF·THE·LAND·

A·NOBLE·TYPE·OF·GOOD·HEROIC·WOMANHOOD·
Longfellow

THE·CHRISTIAN·SCIENCE·PUBLISHING·SOCIETY·
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Christian Science Sentinel

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Items of Interest

The site of the Pacific terminal of the Panama canal at Balboa, including the dry docks, shop facilities, wharves, and the one new commercial pier authorized at present, begins with the sea end and extends about one mile in a southwest to northeast direction. Its normal width is about nine hundred feet, and it will have an area of approximately one hundred and three acres. The accommodations for shipping at the terminals include a reenforced concrete pier, 1000 feet long by 800 feet wide, for handling cargo; a repair wharf, having an aggregate length of 2,960 feet, with average width of 50 feet; two dry docks, the larger 1000 feet long, 110 feet wide, and with a depth of 35 feet over the keel blocks at mean tide, the smaller 350 feet long, 71 feet wide, and with a depth of 13½ feet over the keel blocks at mean tide; and a coaling plant with facilities for handling and storing two hundred and ten thousand tons of coal.

British capitalists have just acquired fourteen thousand acres of land adjoining the town of Kinsella, Alberta, seventy-five miles east of Edmonton, where a model rural community and demonstration farm is to be established. The novelty of the plan lies in the fact that the principals, all men of affairs in England, will endeavor to attract particularly those who have had no previous experience in farming. This may well be called a "forward to the land" movement. The model farm of three hundred and twenty acres will be operated along strictly business lines, and at the same time the settlers in the district will have the advantage of its educational features.

With the filing of rights on the unappropriated flow of the Verde river by the Water Users' Association of the Salt River Valley, Arizona, the first step has been taken in a project which will add thirty-six thousand six hundred acres of irrigated land to the Salt river reclamation project. It is proposed to construct a large reservoir at Horseshoe Bend on the Verde river at an estimated cost of one million dollars. The Roosevelt reservoir and the normal flow of the Salt and Verde rivers will irrigate about one hundred and seventy-five thousand acres. The installation of twenty-one pumps and the construction of the Horseshoe dam will raise the total irrigable land to two hundred and eleven thousand six hundred acres.

The passing of the United States Express Company, which its directors last week voted to dissolve, will throw fifteen thousand people out of employment, about two thousand of whom work in New York and New Jersey offices. These employees received in salary and wages approximately six million dollars a year, of which seven hundred and sixty-five thousand dollars was paid to employees at Jersey City alone. The dissolution will affect express service covering 32,938 miles of railroad, with between five and six thousand stations. The period of time required to liquidate may be a year or longer.

The announcement was recently made by Postmaster-General Burleson of a change in the parcel post regulations that will be, in his opinion, a great boon to the farmers and truckers of the country. Under the new regulations, butter, eggs, fruits, berries, vegetables, dressed poultry, and other articles in parcels weighing over twenty pounds and up to fifty pounds, for shipment within the first and second zones,—approximately one hundred and fifty miles,—may be packed in boxes and crates similar to those generally used when shipping these products by express.

Since beginning the work of importing plants and seeds from various parts of the world with a view to their adaptation to economic uses, the department of agriculture of the United States has accumulated what really amounts to a literature covering the various phases of that question. More than thirty thousand plant importations have been made, and in no other country, so far as known, has this work been carried forward on so large a scale. Nowhere else has there been kept an authentic record of importations.

The convention of the Society of American Florists is to be held this year in Boston and will begin the third week in August. The society includes florists of every part of the world, and it is expected that not only every state in the Union will be represented at the convention, but almost every European country, as well as South Africa and the Hawaiian Islands. It is estimated that the convention will bring from four to five thousand flower lovers to the city for a period of ten days. Arrangements are being made with the city for a ten-acre display of shrubbery and bushing plants.

In the conference at St. Petersburg between Premier Goremykin and his cabinet ministers and the leaders of the chief parties of the Douma, the ministers fully explained the international situation and the necessity for increased naval and military credits. It is stated that the army will be increased by four hundred and sixty thousand men, making the total of the first line of defense one million seven hundred thousand men. The extra cost, it is estimated, will be twenty-five million dollars, spread over three years.

A convention opened at Pekin last week for the purpose of amending the provisional constitution of the Chinese republic. In an inaugural address President Yuan Shi Kai gave a sketch of the ill effects of the provisional constitution on both internal and foreign relations, owing to its restrictions on the government and its unsuitability to existing conditions in China. He felt assured that the convention would result in rectifications of the constitution which would bring about peace and prosperity for China and her people.

The triple-screw steamship Britannic, launched recently from the yard of Messrs. Harland & Wolff at Queen's island, is about twenty feet longer than the Olympic, her total length being about nine hundred feet. Her breadth at the extreme point is 94 feet, her height from keel to navigation bridge 104 feet, and her gross tonnage about fifty thousand tons. Her load-water draft is 34 feet, 7 inches, and her displacement at load-water draft over fifty-three thousand tons.

Efforts are being made by the Chamber of Commerce of Palo Alto, Cal., to have the Somers system of assessing property, in the modified form in which it is applied there, adopted for the whole of Santa Clara county, including the city of San José. The operation of the system has been generally satisfactory in Palo Alto since 1910, when it was put into force, and the opposition to it has gradually disappeared.

Recently, at Marblehead, Mass., Clifford L. Webster, aviator, gave a display of the Dunne automatically stabilizing biplane for twenty minutes. After a series of evolutions the pilot wound up by rounding a complete circle of a mile in diameter with his hands off the controls. For more than four minutes the aeroplane continued to circle without manual guidance, maintaining its balance perfectly.

The excavation incident to the mining of coal in West Virginia during the last three years is said to be greater than the excavation required in eleven years to dig the Panama canal, as the latter amounted to 295,328,000 cubic yards. Under conditions far more difficult, the coal miners of West Virginia in the same eleven years dug out 542,949,446 cubic yards of coal.

Exports of merchandise from the United States made a greater advance during the last ten years than in the thirty years from 1873 to 1903. In 1873 the total exports were valued at five hundred and sixty-eight million dollars; in 1903, one billion four hundred and eighty-five million dollars, and in 1913 two billion four hundred and eighty-four million dollars.

The world's record for a day's run by an east-bound Atlantic steamship has been broken by the Cunard liner Lusitania. A wireless from her on her recent eastward trip brought word that the vessel had covered 618 knots from noon to noon, an average speed of 26.70 knots an hour. This beats the previous record of 614 knots held by the Mauretania.

The society for the protection of birds in Germany has presented a petition to the Reichstag asking for a law to prohibit the importation of feathers or parts of the skins of wild birds. The petition explains that a great number of birds, including those in the German colonies, are threatened with extermination on account of the trade in ornamental feathers.

The announcement that the Pennsylvania Railroad Company will establish schools of electrical instruction at various places, is taken in railroad circles to mean that the division extending from Pittsburgh to Altoona, one hundred and nineteen miles, will be electrified soon.

Eight thousand trees will be given away by the city commissioner of Denver, Col., on Arbor day to citizens who will agree to set them out and take care of them.

In the Beirut plain of Syria the cultivation of orange and lemon trees is supplanting the cultivation of mulberry trees, and the change is found to be very advantageous.

Wellesley College recently suffered a loss by fire estimated at nearly a million dollars.

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Christian Science Sentinel

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

Vol. XVI March 28, 1914 No. 30

The Spirit Quickeneth

JUDGE SEPTIMUS J. HANNA

THE psalmist said, "Quicken us, and we will call upon thy name." Human consciousness apprehends man's relationship to God, Spirit, in the degree of its quickening through spiritual understanding. As men awaken from the belief that there is life, substance, and intelligence in matter, they begin to recognize Spirit, God, as the only Life, substance, and intelligence. This constitutes the quickening. Thus, in effect, spake Jesus when he said, "It is the spirit that quickeneth; the flesh profiteth nothing." He made plain the distinction between spiritual understanding and fleshly belief; that is, between the understanding of Spirit as All-in-all and the false belief that there is life and action apart from Spirit; yet, strange to say, many of his professed followers fail to see this distinction, or to apply the truth which it expresses to the problems of human experience. More than this, they refuse to accept Mrs. Eddy's teaching, which insists upon the quickening or life-giving power of Spirit and spiritual law as something wholly separate from matter or mortal belief. She says, "Jesus reasoned on this subject practically, and controlled sickness, sin, and death on the basis of his spirituality" (Science and Health, p. 356).

To know Spirit is to unknow matter. Strictly speaking, it is not possible to know matter. Mortals may believe in the existence of matter, but they cannot know that it exists, for its existence cannot be proved. In other words, matter is not susceptible of analysis. That which is not susceptible of analysis cannot, in any true sense, be known. If a thing cannot be known, it cannot be understood; hence the futility of attempting to understand matter, or the flesh. Such an attempt "profiteth nothing."

History fully proves the superlative wisdom of what Jesus taught. Every effort of human wisdom or mortal philosophy to prove the existence of matter has failed, has profited nothing. The most convincing evidence in support of Jesus' teaching is furnished by the physical scientists themselves in their conclusion that matter cannot be analyzed as particles of electricity. The supposititious electron has eluded the grasp of the physical senses even when aided by the most powerful microscopic lenses. Therefore the only fair deduction, so far as physical research is concerned, is that matter cannot be traced to any tangible origin, and hence that it has no origin. It is plain that any desire for aid or relief, whether of a spiritual or of a physical nature, through reliance on matter, is misplaced desire; hence if desire, sincere desire, is prayer, it is evident that in depending upon matter we are praying amiss. Such prayer, however earnestly or honestly uttered, "profiteth nothing."

In his outreaching for the true understanding of prayer, St. Paul said, "The Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered." A careful analysis of the context shows that it is the outreaching of the human sense, that is, the human desire, for a higher understanding of God which constitutes the "groanings which cannot be uttered." The text implies that this was Paul's state of mind or consciousness. God, or Spirit, is not the intercessor, for did not Christ Jesus say that "the spirit indeed is willing," and that it is "the flesh," or rather the "fleshly mind" which is weak? The longing and prayerful desire of the human heart (consciousness) is the intercessor, and our "groanings" (that is, our intense desire for spiritual understanding) are met by the all-presence of divine Love, and thus we learn to pray aright.

✧

Belief Yielding to Knowledge

TILLIE J. ROBERTSON

ON page 450 of Science and Health Mrs. Eddy says, "The Christian Scientist has enlisted to lessen evil, disease, and death; and he will overcome them by understanding their nothingness and the allness of God, or good." This sentence was early accepted by the writer as the key to the successful solution of all the ills which beset mortals. All knowledge which is to serve mankind must be reduced to a working basis in order to be applicable to the needs of daily life. This is especially true of spiritual truth, which proves its value as it is practised rather than as it is professed. The laws which govern in science are exact and unchanging; they have always existed, and will continue to exist, and they will be understood only as evil is seen to be some form of ignorance. The Science of Christianity has come to prove that inharmony and unhappiness are unreal and unnecessary because they have no part in the divine consciousness.

The belief in evil, disease, calamity, and all unhappiness as things from which there is no escape, has grown up in the racial consciousness and has become solidified fear, because belief has so long held the place of understanding. But the fear of a thing does not imply the existence of that thing, as witness the terror of a child who has been told of ghosts. The child believes the story and suffers, and since the ghost does not exist it is nothing but the belief in ghosts that causes the suffering. Here the parallel is perfect for illustration. The suffering of humanity has always come from utterly groundless beliefs, and Paul manifestly understood this when he said so assuredly to Timothy, "God hath not given us the spirit of fear."

All sickness and sin begin in the belief that evil is a reality and has power, and the only way out of this tangle of illusion is through the understanding that all illusion is as baseless as the mist that dissipates before the morning sun. The mathematician knows when he makes an error that he does not have to learn something about errors before he can correct the one he has made, but rather that he must go back to the basic law upon which his proposition rests, and discover wherein he has departed from it. He knows he has something exact and dependable to rely upon, and therefore has no fear about the statement of his proposition.

Now, the Principle upon which the healing of the race depends has been revealed, and it needs only to be understood and applied in order that harmony may prevail, and this is

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the work of Christian Scientists. The gratitude which they express in their testimonies is the result of this Principle in active demonstration. The truth about the facts of being is acting as a leaven in the consciousness of men, and the fear which has grown from ignorance is giving place to the peace and joy which always follows the understanding of God.

Awakening from the Mortal Dream

COL. W. K. FELL

On the threshold of Christian Science, when the glad tidings of possible release from the bondage of sense, with its fetters of sin, disease, worry, personal antagonism, and limitation, first dawn on the consciousness of the student of this teaching, and he earnestly begins the study of the textbook, "Science and Health with Key to the Scriptures," he finds himself so engrossed in the contemplation of good as the only reality, that he feels considerable unwillingness to handle error in any of its numerous phases. Having suffered so many things from the belief of evil in the past, he would greatly prefer to hear no more on that subject. Thought reaches out with a great longing for good, and more of good; and it may be asked, Where, then, is the necessity for knowing aught but good, God and His idea?

Assuredly there is no reason why we should know anything outside of good, inasmuch as there is nothing to know. Mortal mind, however, is not freed from evil by merely holding a pious wish to have nothing to do with it. Sooner or later the inevitable demand comes, and for the reason that mortal mind harshly obtrudes itself upon the student's vision of good with the imperative challenge, "What are you going to do about me, and the man who is mortal?" Startled and perhaps a little discouraged to find that a mere desire for good has not abolished evil, one steps down from the mount of vision to tackle and overcome the arguments of evil. A severe self examination ensues, with the discovery that in the earnest pursuit of good the novice has overlooked or illy divined what our Leader has said concerning the overcoming of evil. Fully awakened, he finds that the problem which mortal mind has propounded for solution must be bravely met, lest evil should continue to boast itself against good, claiming for itself an equal reality with God's idea.

"But why," as our Leader says, "should we stand aghast at nothingness?" (Science and Health, p. 563.) Let us for one moment examine this negation of God's allness called mortal, material man. Let us give him the name he had in the beginning, Adam, "nothingness" (Science and Health, p. 330). Mortal mind and its dream-man are one and inseparable; mortal mind and Adam are but the counterfeits of Mind and its idea. But how shall we detect a counterfeit? Webster says a counterfeit is "that which is made in imitation of something, with a view to deceive by passing the false for the true; a thing made to resemble something else; a forgery; as the bank note was a counterfeit." A counterfeit, then, in order to deceive, to pass for that which is counterfeited, must be as perfect as possible. Even so, it is utterly untrue and worthless, and can deceive only those who are ignorant of that which is counterfeited. Whoever, for instance, would counterfeit a bank note, must do so with the greatest accuracy, and the only way to insure accuracy is to keep the eye fixed on the original and closely copy it.

When Adam first makes his appearance in the allegory in the book of Genesis, he is accepted as a normal and natural counterfeit. All is harmonious in his relations, and his residence is the garden of Eden. There is no reality but God and His idea, mortal mind does not recognize Mind and its idea, and finitely apes God's image and likeness. While it continues to do so, its Adam-man is found to be relatively or finitely good; that is, the counterfeit note may be a good counterfeit, but it is in fact only a lie, and a liar.

Adam at first expressed normality as humanly conceived; but the allegory changes, and relates how a suggestion of evil came to the dream-man, persuading him that although God is All-in-all, He yet has an opposite. Adam accepts the plausible lie, and then there settles down upon his devoted head the suppositional hell of false appetite, false sense, and fear and sin open wide their doors to his self-mesmerized vision. Mortal mind and Adam being one, whatever is entertained in thought by the former, is mirrored forth upon the latter. According to this story, so long as Adam's eye was single, there being no impressions but those of good to receive, his experience was that of health and happiness, of normality, in the garden of Eden. Soon, however, false impressions of evil effected a great change. Adam is driven from Eden, and he suffers the pangs of punishment for consenting to know evil.

Just here let us remember that Jesus, sometimes called the "last Adam," becomes the Saviour of mankind. Steadfastly refusing to consent to a knowledge of good and evil, knowing nothing but the divine idea, his true self, and its divine Principle, though "tempted like as we are," he remained "without sin." In the wilderness of trial he overthrew the pretensions of evil to power, presence, or personality. The Saviour of the world, in every act and word of his life, he proved for all men the nothingness of matter and material law, and the allness of Spirit and spiritual law.

The way is now made clear to all. Our Leader's vision of the Christ, and how to approach him, has opened wide the gates to "the glorious liberty of the children of God." Human sense, illumined by Christian Science, knows how to escape from the slavery of false belief and its resultants, sin, disease, and death. It becomes more and more absorbed in the contemplation of Spirit and spiritual law, and in this process it begins to recognize man, to reflect God and exercise His power. Unable longer to assert its claims in the presence of demonstrable spiritual Truth, mortal sense fades away and disappears; without a witness it ceases to be, and there remains what has always been, God and His idea.

"I have called you friends"

LAURA K. TUCKER

It has been well said that spiritual growth is realized in keeping with the advance of our ideal, purified consciousness always bringing refinement of experience; that the higher the concept, the nobler the life. Mrs. Eddy said of Jesus, that "out of the amplitude of his pure affection, he defined Love" (Science and Health, p. 34), while St. John, who was closest to the Master, gives us an example of true comradeship in a unity of spiritual thought where unselfishness and purity afforded inspiration toward the highest expression of divine Love reflected in its idea.

We know that Jesus chose his followers from those who stood for the ideal, for the overcoming, those honestly and loyally working to define the true selfhood; and it was to these he said, "I have called you friends; for all things that I have heard of my Father I have made known unto you." Herein lies the key-note of friendship. You are my friends because I have given you of the highest that has been revealed to me; not that I have received of you, but that I have given to you. We are prone to measure values by the standard

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of utility, of profit received. But do we always take the full measure of utility? We have been truly profited only in so far as we have been led to define the true source of good and give it forth to our brother. "Every good gift and every perfect gift," we are told, "cometh down from the Father of lights."

To enter into the meaning of friendship, then, with its privilege and peace, we have first to awaken to the call of the higher service, not forgetting to fulfil Love's larger ministry in the little ways of human every-day experience, the "tender word" and "pitiful patience" (Science and Health, p. 367) that our Leader admonishes; the courteous bearing toward others, thoughtfulness of their needs, the helpful hand extended; reflected love finding expression in the unselfish and the beautiful, which leads always to the illumination of uplifted thought. It was this tie which united David and Jonathan, a rare friendship, disclosing the nobler bond of spiritual apprehension and purpose and endeavor; reflecting the great Mother-heart healing in its expression of truth and love. Such hearts are not troubled, for, in the perfect companionship of the recognition of common need and aspiration and aim, the oneness that would think as God thinks, they "press toward the mark," and "work the works of God."

Spiritual Independence

LEON GREENBAUM

THE people of one of the world's greatest nations have set apart one of the days in the year as sacred, for the annual celebration of their political freedom; but there is now sweeping over the earth a great religious movement, stirring the hearts of mankind to the recognition of the universal and eternal Independence day, in which God said, "Let there be light." This great religious movement stands for the undivided vesture of the gospel, the healing of sickness as well as of sin, as revealed and demonstrated by Christ Jesus.

The Independence day of Christian Science which is just dawning upon the peoples of all nations and languages, is the day which Abraham rejoiced to see, in which absolute Truth is the light of man, and there is no error to make an argument for darkness. The world is beginning to realize that this great day is a state of illumined consciousness, a spiritual perception which is free from mortal beliefs, human opinions, and illusive knowledge. As Truth uncovers the false, self-destructive character of the material sense of things, confidence in and dependence upon it grows less. In the same ratio men are attaching less importance to their so-called human rights and beginning to investigate and use their divine rights. In this period of revelation and transformation, the hosannas of yore have given place to the hushes of prayer; while the palms which strewed the Master's pathway of old, have become symbolical of the leaves of healing literature which carpet the modern paths of the advancing Christ.

All the woe of mortal experience is traceable to the identification of the liberty to think good with the license to think evil. In the dawn of that primeval Independence day which gave birth to the perfect law of liberty, God conferred upon man certain inalienable rights,—the right to be holy, but not the right to sin; the right to be healthy, but not the right to be sick; the right to live, but not the right to die. The mortal sense of life, which believes it is privileged to sin, to be sick, and to die, is not man, but the absence of that right consciousness which constitutes man.

The light which God saw on the first day, was not different from the light He beheld on the sixth day; it was good on the first day, and "very good" on the sixth day, imaged and reflected by man. This holy light, "the revelation of Truth and of spiritual ideas" (Science and Health, p. 504), irradiates the day of Spirit with the declaration of man's divine independence; not independence of the taxes and other demands of Cæsar, but of tears and the devices of Satan. The true Independence day, now dimly perceived, is synonymous with the six-day period of spiritual creation, in which man's spiritual and mental powers are asserted in their right and might, and the "stature of manhood in Christ Jesus" (Science and Health, p. 350) is understood and demonstrated.

Having consciously entered upon it, the Christian Scientist rejoices in the significance of it and discerns in its fulfilment the pristine Sabbath, in whose exalted spiritual realm time and the objects of sense disappear, and a new experience ushers in "the things which God hath prepared for them that love him."

A Citizen's Duty to the State

FRANK M. SAWYER

A COMMON experience in every man's life is circuit jury service. No doubt it is often the case with others, as with the writer, that when the constable serves the notice there is a feeling of rebellion and resentment against courts, judges and juries as well, and one is disposed to ask, How can the time be spared and the financial sacrifice made? Notwithstanding, such arguments on the side of self are useless, for the summons must be obeyed. Here is where the Christian Scientist must do his first mental work; in fact, such work throughout the week's service is with self wholly. The fundamental duty of the courts of the land is to "render to Cæsar the things that are Cæsar's," and this without sentiment or dissimulation. Our Leader in her writings has many times admonished us that, under present environments and for time to come, Cæsar's laws must be obeyed; therefore, she gives us this axiom to work from: "Reason is the most active human faculty" (Science and Health, p. 327).

When one has reached the great panel room, where all the jurors are assembled, he will find many men of many minds, yet as a general thing the open mind prevails for the business at hand, as the malcontents are generally weeded out by the judge during the excuse period. Here again one can hold his proper mental poise, but the real activity begins when the panel is drawn. The undeniable law of right is at once opposed by the so-called law of wrong; but the lines of decision, when one is rightly equipped, are plainly distinctive, sharply drawn, and later can be followed with confidence in deciding on the evidence in a case.

There are many pitfalls laid for the juryman by the examining lawyers, and sometimes rather unexpectedly. The writer remembers one instance when the defense, in challenging, uncovered an experience in an accident of former years and tried to make it appear as being in direct opposition to a fair judgment in the case to be tried. The tilt was spirited and to the point. As I realized it was a test, I held my ground from a Christian Science standpoint, unvoiced, and was finally sustained by the judge on appeal from the counsel examining.

When the jury is finally seated and the case is being tried, the Christian Science student finds that his work in the past years, or perhaps months, comes to the front at once for present use. No amount of deception, acrimony, or evasiveness can hide the truth at any time or under any conditions, and the student's fine distinction of right and wrong should be perfectly natural and active. The real test of one's insight

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with respect to the ramifications of the human mind, comes when the different lawyers are addressing the jury. One realizes the mesmeric tendency of the human mind, of one person over another, to convince or reverse judgment; but if one is equipped with the knowledge of what real Mind is, and what the real man is, there will be no confusion of the intellectual faculties when sympathetically appealed to.

The juryman who would take himself too seriously and would not enter into any of the ludicrous happenings of the week, would do himself an injustice. My experience in the past has been that a Christian Scientist can appreciate an amusing witness or a lawyer's barb of witticism to the fullest extent, for these are the things that somewhat relieve the tension; and this may recall our Leader's words in "Miscellaneous Writings" (p. 117), "I agree with Rev. Dr. Talmage, that 'there are wit, humor, and enduring vivacity among God's people.'"

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Awakened Thought

ANNA GREENE

Some years before I was fully awakened to the truth taught in Christian Science, a friend told me how she prepared hyacinth bulbs to bloom in the house during the winter. She gave me a very simple rule to follow, and her description of the joy and beauty which so abundantly rewarded her effort was so vividly impressed upon my thought that I at once secured bulbs and faithfully carried out the directions given. I planted them, and placed them in a dark corner of the cellar until they had made the growth necessary before they could bear the light. This part of my work finished, I had to wait many weeks for the blossom of my hope; but there was never a thought of impatience at what might seem a long delay. I held to the vision of joy and beauty that was developing for me, and no thought of the damp, dark cellar or the lifeless appearing bulb ever disturbed me. My faith looked up continually to behold the flowers that were soon to appear. Never did a thought of failure mar my vision, and in "the fulness of the time" the sweet unfolding buds came, and they were even more beautiful than my dream of them. A florist who saw them said, "Never have I seen such magnificent hyacinths, and I have been interested in their culture for years."

The next year I secured other bulbs of the same variety, as nearly as possible. I followed the rule just as carefully in planting and placing in the cellar, but there I left them. At long intervals I thought of them, but with indifference, carelessly dismissing the matter with, Oh, they will be all right, the others did so well. Success without understanding had put me to sleep, when the same faithfulness was needed in the case of the second planting as with the first. The result was indifferent bloom, lacking in every phase of its development, and the same conditions will prevail in the mental realm if unceasing faithfulness be lacking.

Today, with thought awake and seeking to be governed by reality, I was pondering in my heart the wonderful understanding of God that comes through the study of the Bible, in the light of Christian Science, when a great wave of desire swept my thought that I might realize more fully and hold perpetually this vision of the Christ. Then I remembered my experience with the hyacinths, and I saw clearly that the first planting was nourished and developed through continuous right thought, while the second was starved and dwarfed for lack of it. This, I thought, is humanity's experience, and I understood as never before the significant words of our Leader on page 17 of Science and Health, "Give us grace for today; feed the famished affections."

We are often told that earth is a preparatory school, and on page 254 of Science and Health Mrs. Eddy writes, "The human footsteps leading to perfection are indispensable." In earth's school we do not need the retarding evil thought. The human footsteps should be to humanity what the prepared soil is to the plant, and the process a painless and, with right understanding, perfect development. Jesus' life and works give a vivid impression of the beauty and joy of God's perfect creation, and with an "inner sight divine," Mrs. Eddy has made plain how thought may be uplifted and freed from the clouds of sense. May we waken early and fully to realize that God's kingdom is come; that He is ever present.

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Observing the Command of Love

CLARA I. COLBY

While the beauty of the day and the reign of peace and harmony were holding me in thrall recently, an occasion was afforded me for gaining a beautiful lesson in obedience. A dear little fellow about three years of age had been coaxing his mother to allow him to go to see a neighbor. Knowing that the neighbor was busy at this time of the day, his mother had forbidden him to go; but later, glancing out of the window, she saw him open the gate and start away. She immediately called to him, admonishing him not to go outside the gate. The little fellow, looking at her rather quizzically, asked her to go in the house, saying that he would not go through the gate. The mother did go back into the house, but as his tone and look did not express obedience, she watched a bit, and saw him quickly proceed to climb over the gate.

After gaining the sidewalk, which led straight to where his will called him, he paused, started, hesitated, looked about him, and hastily climbing back, ran around and into the house with arms held up to his mother, saying, "Me a good boy, now, mamma, a good boy."

What a lesson, thought I, for us older children! The little fellow had never been subjected to corporal punishment, but had been corrected in love. When error thought to tempt him, he listened, heard the call of Truth, and hastening with loving impulse to the one he wanted to please, he declared that he was a good boy. He thus demonstrated meekness, humility, confidence, obedience, and true affection. Here indeed was an expression of strength from that omnipotent source whose joy it is to give unto us. And we, as older children, when tempted to choose our own way, with thought fixed on the flesh-pots of Egypt, if we will but listen and heed the call, we too can return to our Father and in humility realize that "the love of Christ constraineth." Resting in the sweet assurance that Love's correcting rod will guide and govern us when we in humility seek the narrow way, let us strive for that Mind to be in us "which was also in Christ Jesus," and respond ever to his call, "Take my yoke upon you, and learn of me; for I am meek and lowly in heart."

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Sorrow, tears, complaint?
Dim lights and faint
Regrets for things long past?
Ah, no! at last
Thou'lt know the way
To hills and stars!
Sorrow, tears, dismay?
Ah, no!
But wings and stars, and lo,
Songs within thine heart—
And God!

Mary Christina Schmidt.

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Selected Articles

[From *New Bedford* (Mass.) *Mercury*]

An agreement has been reached between the Christian Science church and the state board of registration in medicine on the provisions of law in Massachusetts relative to the practice of Christian Science in the treatment of the sick. This may end the annual contests before the Massachusetts Legislature over the rights of the Scientists to practise healing. The clause that they have agreed shall be inserted into the proposed law, reads as follows:—

"Nothing in this act shall be held to apply to registered pharmacists, registered dentists, or registered optometrists, or to restrain the practice of clairvoyance, hypnotism, or mind cure, or to apply to any person who ministers to or treats the sick or suffering by mental or spiritual means without the use of drugs or material remedy."

At a public hearing before the public health committee of the Legislature today [March 5], John L. Bates, as counsel for The First Church of Christ, Scientist, announced that he had come to an agreement with the board of registration in medicine whereby he will not oppose the new registration bill if the paragraph quoted above is inserted in section 9 of that bill. Dr. Walter P. Bowers, secretary of the board, confirmed this announcement. If the legislative committee also agrees to it, there will be no further contest with the Christian Science people, although the church does not agree to urge the passage of the bill. It merely will not oppose it.

What concession the state board made to the Christian Science cult when it agreed to this clause will appear from the phraseology of the clause as first recommended by the state board in its annual report. The line that was objectionable to the Scientists in that clause was the last, reading as follows:—

"Provided, they do not violate any of the preceding provisions of this act."

This line was held as a joker. The paragraph to which it was attached, and for which the state board agreed to substitute the provisions quoted first, reads as follows:—

"Nothing in this act shall be held to restrict the practice of Christian Scientists, so called, who are communicants in good and regular standing in any Christian Science church in this commonwealth, or to registered pharmacists or registered dentists, or to clairvoyants, or to persons practising hypnotism, mind cure, or massage; provided, they do not violate any of the preceding provisions of this act."

Had this been left in the bill that went before the legislative committee on public health, a bitter fight over it would have developed. The Scientists had mustered for a lively hearing. They went to the state house in such large numbers that they crowded the big room to the doors, and filled the halls outside far into the corridors. Ex-Governor Bates was there to represent them as counsel, and there was also an array of opponents. He stated that if the committee agrees to what the church and the state board have agreed upon, it will hear no more from them, but if it does not accept the compromise agreement, then the Scientists want to be heard.

In the new bill there are ten sections providing for the examination of physicians in anatomy, surgery, physiology, pathology, obstetrics, gynecology, practice of medicine and hygiene, and the registration of those who pass. Persons who practise medicine or any of its branches, or attempt to practise it without having qualified by such examination and registration, expose themselves to fines and imprisonment under section 8. Section 9 contains the modifications and exemptions, including the clause that has been secured in behalf of the Christian Scientists, and the last section also is regarded as extremely important in that it defines the practice of medicine. This is the first clear definition of medicine given, and Dr. Bowers explained that it is very important as an aid to the courts in medical cases that come up for adjudication. Judges have not before had any statutory definition and have interpreted the word differently. This section reads as follows:—

"Section 10. The word medicine, as used in this act, shall be regarded as referring only to that branch of science which relates to the prevention, cure, or alleviation of the diseases of the human body, and any person shall be regarded as practising medicine within the meaning of section 8 of this chapter who shall publicly assume or advertise any title or designation which shall show or tend to show that the person publicly assuming or advertising the same is a practitioner of medicine in one or more of its branches; or who shall investigate or diagnosticate physical ailments, defects, or conditions of any person, with a view to treat or modify the same, or does treat or modify the same, by use of instruments or external appliances or manipulations, or by the application or administration of any remedial agent or substance for either internal or external effect, except in so far as the provisions of this section do not conflict with the provisions of exemption in section 9."

Commenting editorially on the action of the state board, *The Cambridge* (Mass.) *Tribune* says:—

There is cause for deep gratitude for the position taken by the state board of registration in medicine, as announced at the hearing at the state house before the committee on public health on Thursday. . . .

The equity contained in the provisions of this amendment is apparent to all fair-minded and liberty-loving people. If we all depended upon the so-called "regular" practitioners for aid in retaining and regaining health, there could be little objection to the bill as proposed by the state board, nor can there be reasonable grounds for objecting to the provision that those who practise *materia medica* shall be under the supervision of the state board of registration in medicine. But the fact is, there are thousands in this commonwealth who, after exhausting every means held out by the various schools of medicine, have turned (many of them as a last resort) from material means and been restored from helpless invalidism to complete and absolute health "through spiritual means without the use of any drug or material remedy," to use the language of the proposed amendment.

To place under a board of registration in "medicine" those who use only spiritual means in their practice, and to attempt to say that no person can practise in this manner without the sanction of this board, is absurd on the face of it, and a serious infringement upon our liberty.

It is the boast of this nation that every person is allowed the right to worship God as he sees fit, provided he does not interfere with the rights or liberties of others. Since the greatest body of persons to be affected by the state board's recommendation of former years are the Christian Scientists, and since they have proved to their own satisfaction that the healing of sickness is inseparably allied with that of sin, it can readily be seen that the passage of any such law would deprive thousands of citizens of this state of the right to worship their creator in the manner dictated by their consciences. That this should occur in the state which about three hundred years ago welcomed to its shore that band of Pilgrims who came seeking "freedom to worship God," would

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be a perpetual blot upon the good name of the commonwealth. The attitude of the state board, in this instance, would seem to indicate that the members have seen a new light, and are willing to allow a large body of citizens here that liberty which, heretofore, they would have denied them. It is devoutly to be hoped that such is the case.

Another editorial comment, this time from the *Boston* (Mass.) *Advertiser*, is also pertinent:—

The decision, reached before the legislative committee on public health, not to attempt legislation against the practice of Christian Science in this commonwealth, was wise and sensible. Whatever the opinion of the average man may be as to the efficacy of this method of treatment, the fact remains that tens of thousands of intelligent, self-reliant people in Massachusetts do believe in it, and that it is an essential part of their religion. The freedom of religion in Massachusetts is assured as a basic part of the principles of human government here. The law defining the practice of medicine does not relieve any citizen from his common-law liabilities and duties in connection with the care of the sick. That is a question, however, to be determined by the courts in each specific case, and the legislators acted wisely in refusing to inject into the proposed law any restrictions upon the practice of Christian Science in this commonwealth.

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[Frederick Dixon in *T. P.'s Weekly*, London, England]

In a recent issue of your paper there is a statement made with respect to broken limbs and healing by various mental methods. In this paragraph Christian Science is mentioned; will you, therefore, let me explain what the attitude of Christian Science with respect to broken bones really is. The writer of the paragraph put the matter very fairly, I think, from a general point of view, in the comment he inserts in his article, but that comment needs some explanation from the point of view of Christian Science. This religion teaches emphatically that broken bones can be healed without surgical aid, and it bases this statement on the fact that all material phenomena are in reality mental effects. If this is so, and it is the teaching of all the idealism of natural science, then a splint, like a drug, is merely a clumsy method of inducing the human mind to effect the change. It is obvious, therefore, that as perception of mental causation grows, the drug and the splint will alike be eliminated. Homeopathy has already, to a large extent, eliminated the drug, and modern medicine is doing away with it more and more. The difference, then, between surgery and medicine is solely one of degree, and it is simply a question of educating the human mind to an acceptance of facts. Berkeley proposed tar water as a universal panacea, yet on his own showing tar water was only a mental argument to convince the human mind.

The teaching of Christian Science pushes home the teaching of the idealism of natural science to its logical conclusion. In doing this it eventually separates itself entirely from natural science, inasmuch as it eschews suggestion, will-power, *et hoc genus omne*, and declares that these things are part of a belief in a material mind, and are themselves just as much unrealities as are material phenomena. It insists that the only power is divine Mind, and that a perception of this enables the demonstration of healing to be made on the lines insisted upon by the Founder of Christianity himself.

The ordinary man still prefers to go to a surgeon. To him Christian Science says, Go to a surgeon if you desire to have the bone set, and leave the destruction of the pain and inflammation and such things to the Christian Scientist. That was the advice, speaking generally, of Mrs. Eddy, but this does not affect the fact that Christian Science can, under proper conditions, heal broken limbs without a resort to surgical aid. Permit me to give a practical example of this. A month or two ago an accident occurred which resulted in a broken arm. The doctors who were attending the case set the bone several times but were quite unsuccessful in getting it to knit. After some weeks of failure they declared that another operation was necessary. The arm, they insisted, must be opened and the bone wired, this being, in their opinion, the only possible way to induce the bone to knit. Those responsible, however, declined to submit to the operation. They took the risk of what the doctors declared would be the inevitable result, namely, the arm being rendered useless for life, and fell back on Christian Science treatment. Within a few days the bone began to knit. In a week or two the arm was completely healed and is now just as perfect and as useful as the other. Here is an actual example of Christian Science bone-setting which is worth a considerable amount of mere theory.

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[Editorial in *Pasadena* (Cal.) *News*]

Why the orthodox church is losing ground, may be explained by the fact that even church-members could not find in it the spiritual help they craved, because of the absence of an essential which they found in Christian Science. It is obvious, therefore, that to retain those who remain and to attract others, the orthodox church must supply the missing food for starving souls; but with the living Truth there must also be that other great lodestone, the open practice of healing, which is the lure for so many that have unsuccessfully tried medical science and turn to Christian Science healing as a forlorn hope. As they find relief through the "apprehension of Truth," to quote "A Churchman," for them this religion is identical with primitive Christianity. The testimony of thousands reveals that the orthodox church would not have lost these adherents had it been as Christian and as scientific as this teaching is.

Christian Scientists the world over, it is asserted, testify that to have the Mind of Christ is the goal toward which they are daily striving, and which they could not find as the aim of the churches they left. Is the church afraid to venture on the purely spiritual life which all people crave? it is asked. To save itself it resorts to every kind of attraction to interest people. It deals with social, civic, economic, and political reforms, recommends large schemes for evangelizing the entire world, and uses newspaper space freely to advertise its specialties. We commented recently on the case of a pastor whose bait for the crowd was expressed in the topic he advertised for his Sunday evening discourse: "The Automatic Calf, or Who'll Be the Goat?" Perhaps the spirit of Christ was exemplified in the discourse, but surely not in the garish headlines. How many persons who find spiritual exaltation in the wonderful mid-week meeting of the Christian Science church, fair weather or foul, would forego the communion there experienced to worship at the pedestal of the "automatic calf"? Look abroad and say in what denominational church ninety per cent of its members attend the weekly evening prayer-meeting, as is true of the Scientists. It is folly to ignore these phenomena. If the average churches cannot draw their people as the Christian Science church does, then it is time to search for the true germ, which the Scientists appear to have found, and inoculate the Protestant religion with its properties.

How the Christian Scientist rejoices in his affiliation! At the California Club in Los Angeles, not long since, a prominent member of the Progressive party, whose recent adoption of Christian Science has transformed his life, appeared trans-

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figured by the new faith that obsessed him. What it had wrought for him was his sole topic of discourse at the dinner-table, and although he apologized for monopolizing the conversation, there was no apology for the subject-matter. We were impressed by the notable change in our friend's demeanor. What Christian Science has done for him it has done for countless others, and we are not disposed to scoff at a religion that has accomplished such wonders and is so powerful a factor in the lives of so many hundreds of thousands of people whose spiritual unrest and bodily sickness have been dissipated by the acceptance of the theology of Christian Science.

What an enthusiastic propagandist is the average Christian Scientist! Not that he bores you with his belief, but how he glories in its possession! As a student of humanity in all its phases this tendency among Scientists is to us one of the most interesting revelations of the cult. As sowers of the seeds of Truth every member is a modern apostle Paul. "A Churchman" observes: "The church and Christian Science agree that only through the atonement of Jesus Christ can man be saved. Against the numerous theories of the atonement we state the Christian Science interpretation as follows: God never needed to be reconciled to man, but the 'natural man' must be reconciled to God." Being at one with God, the Christian Scientist believes that his individuality is no more his independent entity than an idea coming into his consciousness can be an exclusive possession. His life, then, is simply an expression of the infinite Life, as an idea is the expression of universal truth.

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[Ezra W. Palmer in *Idaho Springs* (Col.) *Siftings News*]

Considerable publicity has been given to a lecture by a minister of your city on the topic, "Why I am a Christian and not a Christian Scientist," in which he assailed the religious views of many of his fellow citizens. The gentleman asserted that he is a Christian. He vehemently declared, however, that Christian Science is not Christian. The question, therefore, naturally arises, What constitutes the term "Christian"? Webster's International dictionary defines "Christian" as "one who believes, or professes or is assumed to believe, in Jesus Christ, and the truth as taught by him."

By what token does this critic assume to read Christian Science out of the pale of Christianity? Let him investigate the religious convictions of Christian Scientists and he will discover that they believe in "Jesus Christ, and the truth as taught by him." He will also discover that they lead clean Christian lives; that they strive humbly and earnestly to love God, and their neighbors as themselves; that they obey the precept and example of Jesus perhaps more closely than any other body of Christian people on earth today. They know that the Master demonstrated the power of God as a living, pulsating, regenerating force among men; not a religion of creed and words, but a mighty uplifting agency which cleansed the sinner, healed the sick, and raised the dead. "And these signs shall follow them that believe," said Jesus; "In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover."

Christian Scientists know that Jesus gave no impossible commands for Christians to follow, neither did he demand of them to travel any road he himself had not blazed for them. He healed the sick and reformed the sinner by the power of God; he raised the dead by the might of omnipotence; and Christian Scientists are obeying the Master and doing likewise. This minister who would so presumptuously outlaw Scientists, should examine his own title to the term "Christian," to see that it is not clouded. Does he understand God sufficiently to heal the sick by the power of prayer? If so, all genuine Christians will rejoice with him. If he cannot, and is relying on drugs and inert matter to save humanity from disease and death, then by fair logic he cannot rightly assume the name of Christian, because he is not obeying the definite, explicit commands of Jesus. Christ Jesus used no drugs. He prayed to the Father to restore sinful and diseased men and lead them to God, and taught his followers that they should employ the same divine power.

In the face of the imperative commands of Jesus, mere protestations of Christianity avail nothing. "Faith, if it hath not works, is dead," said St. James, and no assaults on Christians who do the works of Jesus can change this invincible fact. Is it not time that a renaissance of primitive Christianity should come? Scholastic theology has proved itself inadequate. Only a revival of the exact, demonstrable teachings of Christ Jesus and the apostles is equal to the task of saving humanity from mortal ills.

This clerical critic of your city is doubtless aware of the great healing and regenerating work accomplished by Christian Science. Beyond question, Christian Science has quickened the religious aspirations of more people than any other religious movement since the advent of Christianity. The gentleman declared in his lecture that he would not be a Christian Scientist "under any circumstances." Would he not if he saw that Christian Science is the truth which the Master taught? A minister of the gospel of Christ Jesus should follow the truth wherever it leads. So imperative was Jesus in his insistence that the truth be followed, irrespective of dogma, that he urged the plucking out of the right eye or the cutting off of the right hand if these stood in the way of eternal life. Can this critic truthfully say that his concept of the Master's teachings bears the fruit that was the proof of the teachings of Jesus and the apostles? Does Christianity, as he demonstrates it, have the "greater works" which Jesus promised that his followers should have? If not, is it not about time he changed his views, and is not his refusal to accept Christian Science "under any circumstances" an evidence of bigotry, instead of a desire to know and prove the truth in whatever manner it may come?

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[Richards Woolfenden in *Blackpool* (England) *Gazette-News*]

The Vicar of Marton seems disposed to quarrel with his friends and neighbors, the local Christian Science practitioners, over the question of visiting the sick. It must surely have occurred to your readers that he might have chosen the better way. These workers claim no more than he would for himself, namely, protection in the discharge of their serious duties against interference or curiosity.

Whatever ground the Vicar may seem to have for his protesting, he will not be likely to take exception to the instructions of the Discoverer and Founder of Christian Science, Mrs. Eddy, who thus counsels her followers in "Retrospection and Introspection" (p. 87): "Christian Scientists are to 'heal the sick' as the Master commanded. In so doing they must follow the divine order as prescribed by Jesus,—never, in any way, to trespass upon the rights of their neighbors, but to obey the celestial injunction, 'Whatsoever ye would that men should do to you, do ye even so to them.'"

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From crag to crag I rose, sped on above;
About me shone a wondrous thing,—God's love.
I stopped, o'erjoyed, turned back from mortal quest
Into Love's haven, and there found rest.

ELIZABETH MALLONY.

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Editorial

"White already to harvest"

In the four gospels we read much of the healing work of Christ Jesus among the lepers, those physical outcasts of his day and of ours. The old way was to drive these unfortunates "beyond the gates,"—to send them forth to fare as best they might without shelter and with no provision for food or raiment. The modern way is to isolate them from their fellows, but to shelter them, feed them, and clothe them. The care of these people has advanced in this regard very materially, but one may surely be pardoned for asking what has been done toward their healing.

So far as medical systems are concerned, the leper of today is no more advanced in his hope of healing, than were the outcasts of Palestine before they encountered the great Master, who healed so many of them and bade his followers do likewise. It was with the great Teacher's assurance, "He that believeth on me, the works that I do shall he do also," ringing in their ears, that the disciples did go forth to "heal the sick, cleanse the lepers, raise the dead;" and those who believed on him "through their word," did the same "works" for nearly three centuries. That this same Christ, Truth, is today the only hope for these helpless sufferers, incurable from the medical standpoint, which can reasonably be held out by those who are doing missionary work in the far East, is indicated by the following excerpt from the letter of a Presbyterian missionary, who, after spending years in this work in Japan, writes as follows:—

Every one of you would be interested in visiting the leper hospital—one of several in Japan. I visited it just before returning to America, and spoke to the one hundred and fifty patients who were able to assemble in the Hall of Religion—a place where Buddhists, Shintoists, and Christians have equal privileges. I have never felt so unworthy to speak to any one as to those same marred, defaced outcasts of humanity. After we came back, my young assistant said to me, "Sensei, there is some remedy, and the healing of the lepers by Christ was his call to us to find it."

I can understand how the great Christ just had to put out his hand in healing touch. If he realized that all power was given unto him, what a well spring of joy he must have had in his own spirit! I think the saddest feeling possible is to be unable to help when in the presence of suffering.

But I do believe that there are great forces in the spiritual world, which would yield as marvelous results there as electricity is doing in the material world. And yet we are old fogies—doubting Thomases—and do not reach out and possess and make use of these wonderful powers. We are all like men groping with only a candle light, when all the undiscovered blaze of electric light could have been theirs for the seeking. I wonder if we are not failing—all of us—right here. We are only dimly realizing the meaning of "all power is given unto me."

There is "food for thought" for every professed follower of Christ Jesus in this frank admission that there must be—is—something beyond what the present-day church has been able to offer the sick and suffering ones of earth. Nevertheless, it is the blindness of those who having eyes see not, since the works which the Master declared his followers should do, have been done in our midst for nearly half a century. Through the understanding of the power of Truth, made available to mankind in the discovery and promulgation of Christian Science, the apostle's declaration that the "effectual fervent prayer of a righteous man availeth much," is being confirmed daily.

What is needed, then, for the healing of not only the leprous, but also those who are in any manner sick and distressed, is a greater knowledge of the power of Spirit, a greater trust in God, and a more consecrated service to mankind. Surely there must be many more workers in the Master's vineyard who, like the missionary from whose letter we quote, have seen the need for Christian healing; and they have but to apprehend the "absolute faith that all things are possible to God,—a spiritual understanding of Him, an unselfed love" (Science and Health, p. 1),—to share in the fulfilment of the Master's promise that "these signs shall follow them that believe; In my name shall they cast out devils; . . . they shall lay hands on the sick, and they shall recover." Such a glorious reward of one's faith in God is surely worth striving for.

The fact that Christ Jesus healed the leprous, proved for all time that leprosy can be healed. What was done once can be—is being—done again. What is needed for its accomplishment is to know just what the Master knew, and his knowledge was a knowledge of God. It was not through a knowledge of disease, but through a knowledge of its nothingness, because of the all-power of God, good, that all his work was done. Today as of old "the fields . . . are white already to harvest," but the laborers should no longer be few, for the Christ, Truth, is again manifest in Christian Science.

ARCHIBALD MCLELLAN.

Identity

There is no quest which so holds the interest of all humanity as that which promises to reveal man's immortality, or even continued existence after the change called death. Here it should be remembered that these are not the same, for mere continuity of individual consciousness would not in itself prove the attainment of eternal life. St. Paul says, in his first epistle to Timothy, that God alone "hath immortality;" yet he bids us "lay hold on eternal life." Taken together, these statements clearly imply that only that which expresses the divine nature can be immortal, and that all which does express God must of necessity be immortal.

While we seem to find little that is definite on this subject in the recorded words of Christ Jesus, one cannot help being impressed by the fact that he always took man's immortality for granted. When urged by his critics to explain the continuity of certain human relationships after death, he practically dismissed the subject by saying that to God all live; to Him none are ever dead. It was undoubtedly the Master's certainty as to this vital truth which enabled him to awaken the widow's son, Jairus' daughter, and Lazarus from the dream of death. Those who think most deeply upon this subject are concerned chiefly with the question of identity,—whether we shall know ourselves and those dear to us in what is called the future life. Here it may be asked whether we know either, in any true sense, at the present time. If one's identity means anything, it cannot be that which is affected by the mutations of time and sense. The real man cannot be a lisping child today, a gay youth tomorrow, and anon a sober, severe, and possibly disappointed mortal about to pass from the stage of human experience. No, Christian Science declares that "man was never more nor less than man;" also that "the identity, or idea, of all reality continues forever" (Science and Health, pp. 244, 71).

Mrs. Eddy has really a great deal to say about conscious identity, as we find by a careful study of our text-book, and she is ever urging us to find its spiritual foundation and thus come to understand why man as God's likeness is sure of immortality. That we ever fail to be sure is because we hold our concepts of identity, of individuality, within the narrow bounds of material belief, which is mortal because it fails to lay hold upon Life as God, as Spirit, as Truth and Love. The awful grief expressed by most of those whose dear ones pass from their sight, shows how all mortals are fettered by the belief of life in matter, and how we need to strive more

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earnestly than we have ever done to gain our spiritual freedom, which includes more than the human heart can conceive, something before which the sufferings of this present time "are not worthy to be compared."

In pondering the subject of identity, we find many hints of it in the physical realm, so called, especially in the conformity to type manifested everywhere. A lily bulb brings forth a lily, an eagle an eagle, a lion the great creature of that name; but right here let us note that the lion of God's kingdom is to be a playmate of the little child, both expressing the identity which neither destroys nor can be destroyed. The saying of the oracle, "Know thyself," invites us to find our spiritual identity, which is God's likeness, and as such is incapable of experiencing sin, disease, death, or decay. What we as mortals associate with identity is at best very uncertain, and is constantly changing, whereas God's idea must express the divine immutability. In Malachi we read, "I am the Lord, I change not; therefore ye sons of Jacob are not consumed."

When Lazarus was called from the tomb, he answered to his name as spoken by the Master; and when Jesus rose on the third day, he addressed his friends by the familiar names. All that expresses man's spiritual identity must be more definite, vital, and beautiful than aught which mortals have conceived of as man; and though it "doth not yet appear," even to awakening humanity, the promise is that we shall see and know, and shall be "like him," the Father in whom we have eternal life.

ANNIE M. KNOTT.

Kind and True

ONE of the most markedly characteristic features of our Lord's life was his compassion. His judgment was always flavored by affection. He was fair in his criticism and kind even in his severities. How manifest this, in his treatment of the adulterous woman, of Judas, and of Peter! When one of his nearest and most trusted disciples dishonored every pledge of fealty, and in the crucial hour cravenly denied him, the offense was punished, and that sufficiently, with but a look. Surely the heart of the Master was a haven for storm-tossed men, whether they had been true to their compass and chart or no, and the poet did not overdraw his portrait in the familiar lines,—

> So meek, forgiving, godlike, high,
> So glorious in humility.

In a few instances, however, the recorded facts present a seeming contrast, and especially in that narrated in the twenty-third chapter of Matthew. Here the Master's condemnation is not only personal and severe, but its terms seem irritatingly sarcastic. Moreover, it is amplified and repeated, without a hint that the punishment threatened would prove corrective or remedial. On the contrary, the destruction forecast was to be swift, everlasting, hopeless.

An explanation of Jesus' words has been undertaken, by assuming that he had not yet reached that mature perception and spiritual supremacy over human impulse, which later on gave him perfect poise; that for the moment there was an assertion of outraged sense, which speaks convincingly for his kinship to men. In answer to this interpretation we do well to remember that it is only an exalted state of spiritual consciousness which can be thus instant in expressing "the vengeance of the Lord." Indeed no one is authorized to condemn the sinner who is not so spiritually illuminated, and so loving withal, as to be able to heal the sin.

Evidently these Pharisees were not only conscious, but self-satisfied transgressors, and this was the salient factor in the situation. Their self-righteousness was colossal. They must have known, before the Master thus named them, that they were heartless hypocrites. Glorying in their shame, they so fully identified themselves with evil as to need, not the treatment accorded the sorrowing Magdalen, but to be pierced to the quick of their "plush of pride" by a stinging shaft of righteous indignation. Nothing certainly but the goad could awaken them, and it was not cruel but kind in the Master thus to lay bare their iniquitous bigotry. What every stereotyped sinner needs is the resistless light of that Christ, Truth, which knows and tolerates no darkness at all.

The true explanation of these seemingly contradictory attitudes of Jesus is not found in any variation of the rule of right or of affection in his thought, but in the fact as to whether the individual was loathing or loving his sin. They who hate the sin to which they may have succumbed, merit gentle treatment; but they who have become so self-mesmerized by sin's indulgence as to be at-one with it, deserve to be "smitten of God," as the Old Testament writers were wont to say. Mrs. Eddy forcefully discriminates between these two conditions of thought when she declares self-love to be a part of the "adamant of error;" that "blindness and self-righteousness cling fast to iniquity," while the "evil which obtains in the bodily senses, but which the heart condemns, has no foundation" (Science and Health, pp. 242, 448).

In itself, the cancerous condition appeals to compassion, whether it be a physical disorder or a moral obliquity; but while men always want to escape from their physical ills, they not infrequently cling to and knowingly nourish their moral degeneracies, and it is this question of disposition which determines whether Truth is to be revealed to them as a loving Saviour or as a God of vengeance. Genuine affection corrects no less surely than it comforts. It both smites and heals, and we are to decide whether it shall come to us under the semblance of a "still small voice," or as a Babel-toppling convulsion. Truth is forever true as well as forever kind, and when we love enough to heal the sick as did the Master, then we shall be equipped to judge the sinning as did he.

JOHN B. WILLIS.

Among the Churches

Current Notes

PEORIA, ILL.—The first step toward the building up of another Christian Science church was taken Friday night [Feb. 27], when Second Church of Christ, Scientist, was organized. For a long time it had been evident that a second church would have to be built.

The plan of the work is, like all the operations of a Christian Science congregation, very simple and very quietly carried out. The method of growth in the Christian Science church is by budding, or swarming, it might better be called. When the congregation has grown to an unwieldy size, part of the body forms a separate congregation. This is done without friction. The decision of the congregation as to what section of the city should be left to the new organization, settles the whole matter. After that it is only necessary to find out who is in that district, and issue letters to them, so that they can proceed to organize themselves into the new church society. There is no discord. Nobody refuses to leave his old church home. He knows that the new one will be a Christian Science church, and that is enough. Nobody seems to be tied to the building.

In this case the territory of the new church was destined to be the West Bluff, and letters were issued to each member residing in that locality. These persons met on Friday night and organized Second Church of Christ, Scientist.

Peoria Journal.

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NAPA, CAL.—During the past year, 2,358 *Monitors*, 1,011 *Sentinels*, 108 pamphlets, and 66 *Journals* were distributed in Napa. The ten copies of Science and Health, six of which are in the public library and four in our circulating library, are in circulation practically all the time. We have moved our reading-room to the Behlow Building, which is in a very desirable location in the business district. In the six months just past the attendance at the reading-room increased threefold, and the sale of literature increased more than one hundred per cent over the preceding six months.

Correspondence.

SAN BERNARDINO, CAL.—At the fourth national orange show, which was held in this city from Feb. 18 to 28, First Church of Christ, Scientist, maintained a *Christian Science Monitor* booth, which was the object of much favorable comment, and the reading-room was the delight of many visitors. During the show, about three thousand pieces of literature were given out, including over a hundred *Monitors* daily.

Correspondence.

CHAMPAIGN, ILL.—The Christian Science Society of Champaign, holding services at 59 North Neil street, reorganized Thursday evening [Feb. 19] as Second Church of Christ, Scientist.—*Champaign News.*

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Admission to Membership in The Mother Church

The next admission of candidates will be June 5, 1914. Application blanks may be obtained by addressing the Clerk of The Mother Church, and should be returned to him on or before Wednesday, May 13, 1914.

An application sent to the Clerk does not constitute the applicant a member. Notice of election will be sent to those who are admitted to membership.

Those who have made application for membership prior to Nov. 7, 1913, and have not received notice of election, may communicate with the Clerk if they so desire, and are especially requested to do so before sending in a second application.

JOHN V. DITTEMORE, *Clerk*,
105 Falmouth Street, Boston, Mass.

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The Lectures

Aurora, Ill.

A very attentive audience gathered in the auditorium of the East High School to listen to a lecture on Christian Science by Bicknell Young. He was introduced by Mrs. Lina B. Emigh, first reader, who said in part:—

Everybody loves the truth, and all thinking people are seeking for it. In chemistry, in astronomy, in mathematics, in all the physical sciences, nothing is ever accepted as true until it has been thoroughly tested and proved to be so. No man's belief has any weight. Between the covers of your own Bible, the same old Bible you and I have always loved, our revered Leader, Mrs. Eddy, found the truth about God and man; the truth which Jesus taught and practised, which has been and is being proved over and over again by healing, and is sweetening and purifying the blighted and benighted lives of countless people in all parts of the world.

Every word which Jesus uttered is deeply significant, and when he declared that a knowledge of the truth will make us free, he was not trifling with words. He plainly and unmistakably implied that without this knowledge you and I are in bondage. And what bondage could be more servile than the relentless control of a sick body; than the degrading mastery of a false appetite, a sinful habit, an ungovernable temper? What slavery could be more abject and hopeless than the continual struggle against poverty and want; what more depressing and disheartening than the never-lightened load of care and sorrow, of greed and hate, of superstition and fear, that make of this existence a very prison-house of suffering? All these things have been overcome by the knowledge of this wonderful truth; and in their place has come the peace which "passeth all understanding;" "clean hands, and a pure heart;" and "the glorious liberty of the children of God," manifested in harmonious bodies and sound minds.—*Correspondence.*

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Poughkeepsie, N. Y.

In introducing Clarence W. Chadwick at his recent lecture on Christian Science, Prof. S. R. Shear, superintendent of the public schools, said in part:—

I think, though I do not belong to the Christian Science church, that the reason men are thinking about your doctrine is because you are concerned with great fundamentals. Nineteen hundred years ago Pilate asked the question that we have been trying to answer during the succeeding centuries. You, I believe, have arrived at a pretty definite answer to this question, "What is truth?" One reason why I believe your answer is conclusive is because you have not quarreled with any other church or with any other belief or doctrine. I have never discovered a Christian Scientist quarreling with any other religion.

Another fundamental which has appealed to me from the outside is the fact that you are concerned in casting out fear. Only last Sunday I said to my Bible class: "Fear is the great curse of the world. We fear that we shall lose our health, or our friends, or our positions, or our prestige. We fear something continually." This fear affects our health; it minifies our mentality, dims our spiritual vision, increases our unhappiness, affects our relations with our fellow men, our belief in God Himself; and because you are concerned in casting out fear, people are turning thoughtfully to a consideration of your teaching and your practice. Not only so, but I believe that, better than any other people on earth, the Christian Scientists illustrate the golden rule: "Whatsoever ye would that men should do to you, do ye even so to them." I have never heard a Christian Scientist talk about his neighbor, and the *Monitor*, which is the best paper of its kind in the world, seems to preach the doctrine through its pages that pure thinking, with "Yea, yea" and "Nay, nay" for conversation, as well as pure aims and a holy motive, are necessary concomitants to right living.

Correspondence.

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Hull, England

In the Royal Institution, Col. William E. Fell delivered a lecture in connection with the Christian Science movement. The meeting was under the chairmanship of John W. Doorly of Leeds, who in his introductory remarks said:—

When Mrs. Eddy discovered Christian Science, or the Science of Christianity, nearly fifty years ago, it was received by the world with ridicule, and the coupling of Christianity and science was thought to be absurd. Every day, however, it is becoming clearer to humanity that Christianity and science are inextricably bound up in each other, and are, in fact, one and the same thing; that there is no science but the Science of Christianity, and no Christianity but that which is scientific. Mrs. Eddy realized that this Science must be proved to be exact before humanity would accept

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it, and she therefore gave the first years of her discovery to demonstrating its scientific nature in the healing of sin and disease. She healed many so-called incurable vices and diseases, and it was through this healing that the Christian Science movement was started. She then wrote and published her text-book, "Science and Health with Key to the Scriptures," which is today perhaps the most widely read book in the world except the Bible.

At present this movement reaches to every part of the globe, and in many a village and town are to be found people who have proved for themselves that this scientific, fixed, unalterable law of God which Mrs. Eddy discovered, and which Jesus promised to humanity as the "Spirit of truth," does heal sin and sickness now, even as it did nineteen hundred years ago. The Christian Science movement, therefore, is not built on a theological belief, but on a practical perception of the nature of God and man's relationship to Him, and on the fact that this perception is with power to destroy any false human sense, be it sin or disease, and, when we have gained sufficient understanding, even death.

Eastern Morning News.

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San Francisco, Cal.

Dreamland Rink was filled to overflowing on the occasion of a lecture on Christian Science by Clarence C. Eaton. The lecture was under the auspices of Second Church of Christ, Scientist, in San Francisco. Peter V. Ross, first reader, introduced the speaker, saying in part:—

It has become a habit of thought in these times to apply to every theory or doctrine the practical test, What can it do? What does it actually accomplish? Even religion is being subjected to this test, and the demand is made that it produce results here and now, not merely promise salvation in a world to come. Mankind are seeking a religion which will lift them out of their distresses on this present plane of existence; they are coming to the conviction that heaven is a present possibility. This mental attitude should not seem remarkable in a civilization which styles itself Christian, since the Founder of Christianity demonstrated that God is available to heal the ills of the flesh and overthrow those forces which seem to stand in opposition to the happiness and well-being of humanity. If Jesus spake as "never man spake," he also did the works "which none other man did;" and then he left the assurance that others who understood the Science he taught, should do what he did and even more.

This assurance is being accepted today, and this Science is now being applied all about us to awaken men from their sins and sicknesses, and lead them beside the still waters of health and righteousness. Following the beneficent results of these efforts, comes the desire for information concerning this teaching, which Mrs. Eddy has so aptly termed Christian Science.—*Correspondence.*

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Leytonstone, England

At a lecture on Christian Science in Stratford Town Hall, by Prof. Hermann S. Hering, the introductory remarks of A. Hervey Bathurst, Esq., were in part as follows:—

Truth never changes,—it cannot change. If what the Founder of Christianity as well as his disciples taught and practised was true, that teaching, which has never altered, is as true today as it was when originally uttered. It is therefore as practical and demonstrable now as it was when the sick were healed, the sinner reformed, and the dead raised during the first few centuries of the Christian era. Christian Science, which was discovered less than fifty years ago, has come, not to give mankind a theory,—there have been theories enough and to spare,—but it has come to prove that a correct or scientific understanding of the teaching of Christ Jesus does inevitably result in those "signs following" of which the Master spoke when he said that those who understood his teaching would do the works he did.—*Correspondence.*

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Lectures to be Delivered

Brandon, Manitoba.—Bliss Knapp, City Hall, 8 p.m., April 10.

Brookfield, Mo.—Virgil O. Strickler, Opera House, 8 p.m., April 6.

Cambridge, Mass.—William R. Rathvon, Scenic Temple, Temple street, near Central square, 3:30 p.m., April 5.

Charleston, S. C.—Francis J. Fluno, M.D., Christian Science Hall, 145 Meeting street, 8:30 p.m., April 7.

Chicago, Ill. (twelve churches).—Virgil O. Strickler, Auditorium Theater, Wabash avenue and Congress street, 3:30 p.m., April 5.

Corvallis, Ore.—Willis F. Gross, Presbyterian Church Auditorium, 8 p.m., April 9.

Dover, N. H.—William R. Rathvon, Banquet Hall, Dover Opera House, 8 p.m., April 7.

Evanston, Ill.—Prof. Hermann S. Hering, Church Edifice, Chicago avenue and Grove street, 8 p.m., April 10.

Fall River, Mass.—William R. Rathvon, Music Hall, Masonic Building, 8 p.m., April 9.

Grenfell, Saskatchewan.—Bliss Knapp, Windsor Theater, 8:30 p.m., April 6.

Hartford, Conn. (First Church).—Clarence W. Chadwick, Parsons Theater, 8 p.m., April 6.

Haverhill, Mass.—William R. Rathvon, High School Hall, 8 p.m., April 10.

Hobart, Okla.—Virgil O. Strickler, City Hall, 8:30 p.m., April 10.

Junction City, Kan.—Virgil O. Strickler, Opera House, 8 p.m., April 7.

Lexington, Mass.—Clarence W. Chadwick, Town Hall, 3:30 p.m., April 5.

Lime Springs, Iowa.—Virgil O. Strickler, Star Opera House, 8 p.m., April 3.

London, England (Third Church).—Bicknell Young, Church Edifice, Curzon street, Piccadilly, W., 8:30 p.m., April 7.

Los Gatos, Cal.—Willis F. Gross, Ford's Opera House, 8 p.m., March 31.

Newburyport, Mass.—William R. Rathvon, Music Hall, 7:45 p.m., April 6.

Quincy, Mass.—Col. William E. Fell, Town Hall, South Braintree, 3:30 p.m., April 5.

Riverside, Ill.—Prof. Hermann S. Hering, Town Hall, 8:15 p.m., April 9.

St. Paul, Minn.—Bliss Knapp, The Auditorium, 3 p.m., April 5.

Virden, Manitoba.—Bliss Knapp, The Auditorium, 8:30 p.m., April 9.

Washington, D. C. (First Church).—Prof. Hermann S. Hering, Church Edifice, Columbia road and Euclid street, 8 p.m., April 4; Polis Theater, 3:30 p.m., April 5.

Watertown, N. Y.—William D. McCrackan, M.A., City Opera House, 3 p.m., April 5.

Winlock, Wash.—Willis F. Gross, Mutries Hall, 8 p.m., April 10.

Woodburn, Ore.—Willis F. Gross, Opera House, 3 p.m., April 5.

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Testimonies of Healing

For many years the testimonies in the *Sentinel* have blessed me, and I desire to send my own that others may perhaps be helped as I have been. The reading of them has often healed, strengthened, instructed me, and uplifted my thought to a clearer perception of the truth. For a long time I was situated so that I could not attend the services of the Christian Science church, and many times the reading of a testimony by some isolated Christian Scientist has given me courage to press on and prove the power of Truth to overcome error. When I turned to Christian Science I was in great need of healing. Then and since, in proportion as I have yielded up cherished false beliefs I have been healed of many ills,—fever, acute lung and throat trouble, burns, etc., as well as the sense of lack, fear, and discord of various kinds.

Our text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, says on page 494, "Divine Love always has met and always will meet every human need," and I am glad to give one proof of this statement. About three years ago, after passing through an experience of trouble and bereavement, I left my home in Pennsylvania to spend a few months with some relatives in Cambridge, Mass., where I had never before spent more than a few hours. A mutual friend sent a letter of introduction to a Christian Science practitioner in that city, and I received a loving welcome from her. As my visit was drawing to a close, I had made an appointment for a social evening call at her home. When alighting from the electric car near her house, I was thrown violently to the ground. Just a week before, I had had an interview with one from whom I had received class instruction, and as I left her she earnestly bade me remember that all is Spirit, that there is no matter. In one brief moment I seemed to hear those words, and there was just time to add the thought, that because God is our Life it can never be destroyed, when I lapsed into unconsciousness.

Two hours later I awakened to find my body stretched upon an operating-table in the Cambridge hospital, with a surgeon and nurse working over me. The surgeon was taking stitches in my head and face, which had been cut by the fall. One eye was so hurt that it seemed as if I should lose the sight, and my face was so badly injured as to make me almost unrecognizable. One hand was cut, while the other, which had grasped the guard-rail of the car, was wrenched and strained from fingers to shoulder, and there were other bruises on the body. My first thought was that I must go home; then I realized that my relatives were away, and I had expected to spend the night alone.

For a few minutes I was overwhelmed with the thought that I was practically alone in a strange city. Seeing my dismay, the nurse asked where I intended to go, and whether I would like her to telephone for me. I gave the name and address, and she returned with the message that my friend would send a carriage and some member of her family would come for me. Soon the carriage arrived and I was driven to the home of this practitioner, where I was ministered to with tender care, and Christian Science treatment was given me. I remained there until noon of the next day, when my relatives returned and took me to their home. With the continued help of this kind practitioner, and my own understanding, these conditions were overcome, so that three weeks from the time of the accident I was able to attend the Wednesday evening meeting at the Christian Science church, with no apparent sign of the experience through which I had passed. Ten days later, as soon as I had regained strength enough to travel, I went to make my home in New Jersey. Only those who knew of the cause of my delayed arrival detected any change in my appearance since I had been there before. About two weeks after this, the jaw-bone which had been injured by the fall went back into place.

When the surgeon of the car company came to examine me, he said he had never seen a quicker or more perfect healing than that of the wound in my mouth. I am deeply thankful for this convincing proof of the power and protection of that divine Love which met my need in this experience. I am also grateful for the ability to reflect sight and speech and activity, but I am more grateful for the understanding of Truth that has spiritualized my thought, changed my disposition, and enabled me to help others to know the blessings of Truth and Love. I feel that this gratitude can be expressed only in daily activity for the cause of Christian Science.—Carrie A. Maynard, East Orange, N. J.

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It was not physical illness alone which led me to Christian Science, but a mental hunger for something I did not find in the church I had attended from my youth. I was seeking a fortifying strength, a satisfying rest and happiness, a better knowledge of the Master, Christ Jesus, and of his teachings and example.

About five years ago I went to spend the day with a friend who had been healed in Christian Science two years before. From what she told me about this teaching and what I read in the text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, I knew it was just the religion for which I had been hungering, so I asked her to send for a copy of the book for me. I was healed at once of female trouble and nervousness. I felt so happy to think I had found the truth, but after a little while, when people laughed at me for saying anything of Christian Science, like Peter I was ready to deny it, or rather I had not the courage to stand up for it. After several other demonstrations with myself and family, however, I gained a firm foundation, and realized that God is my strength. I read from the text-book each day, and through the understanding of Truth gained therein I am made a better woman. It helps me to work out the problems which in the old thought would often seem so difficult.

Through Christian Science I have slowly learned not to worry and not to fear, for God has all power, and He is Love. I am happy and contented, and am striving to be worthy to be called a Christian Scientist. I am deeply thankful to God, and grateful to Mrs. Eddy, for all the blessings I have received.—Minnie McCune, Norton, Kan.

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[Translated from the German]

It is with great joy that I express my gratitude for the blessings which I have experienced through Christian Science. In the winter of 1913 I suffered with rheumatism and a serious affection of the left knee-joint, so that I had to spend twenty-three weeks at a hospital. Medicines and poultices were resorted to, but they all failed to give relief. In the spring I heard of Christian Science and attended the church services several times; then through reading *Der Herold der Christian Science* assiduously, the truth of this wonderful teaching gradually unfolded itself to me. I finally asked a Christian Science practitioner for treatment, which was gladly taken up, with the result that after the first few treatments I felt very much relieved. My improvement was rapid, and in a short time I realized absolute freedom. Whereas for-

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merly I was hardly able to walk, I can now perform the heaviest tasks without being reminded of the trouble in the least.

For this wonderful proof of the power of divine Love I am profoundly thankful to God, and also grateful to our revered Leader, Mrs. Eddy, who has shown us the way leading to Truth.—EDUARD SICKER, Mieste, Altmark, Germany.

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Christian Science came into my life thirteen years ago, at a time when everything else had failed me and I was a despondent, melancholy woman. I turned to this religion for physical healing, but when its spiritual side was presented to me, I seemed to lose sight of all else. It was just what I had been hungering and thirsting for all my life. I had been reared in the teachings of one of the Christian churches, but early in life I began to realize that this belief could not be made practical, that I could not make it a part of my every-day life, as it seemed to me we should be able to do. Through many doubts and defeats I made the best of my religion for some years, but finally came to the point where it brought me no peace whatever, and I was ready to do as Job's wife wanted him to do, namely, "curse God, and die." I do not remember to have heard the name Christian Science up to this time, when I witnessed a case of healing which interested me to such an extent that about a year later I turned to it myself for relief from physical ills.

I wish I had words to express the wonderful sense of peace, joy, and happiness that came into my life as a result of this teaching, which not only makes clear to us man's relationship to God, but also enables each one to prove it for himself. Many trials and difficulties have come into my experience since knowing something of this demonstrable religion, but I have always had the assurance of God's protecting love and care. For my physical healing I am thankful to God, but I am much more thankful that today it is my privilege to know Him as our loving Father-Mother. I am indeed grateful to that noble woman, Mrs. Eddy, who was willing to face a frowning world that we might have this wonderful message.

LAURA B. MCKENZIE, Los Angeles, Cal.

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[Translated from the German]

I gladly testify to the blessings which God has bestowed upon us through Christian Science. In 1909 I came to America, and was married the following year. As my husband had been healed in 1908 of severe stomach and kidney trouble through Christian Science, his desire was that I too might become interested in the subject, but since my health was good at all times, this teaching failed to attract me. I had been taught that it was wrong to read other religious literature than that of the church in which I had been reared, but after I went through a very trying experience which caused me great suffering, I began to read *Der Herold der Christian Science*. This gradually awakened my interest and led me to take up the study of "Science and Health with Key to the Scriptures" by Mrs. Eddy. Although this book was published only in English at that time, and I had never before read English, it became possible for me to read it understandingly in a short time.

I was greatly helped through Christian Science at the birth of our second child, and I feel sure that we owe to God, whose power was manifested through the faithful efforts of a practitioner, the fact that our boy is a strong and healthy child. A few weeks after his birth, I had some painful ailments, but these disappeared quickly through absent treatment. I would also mention that since becoming acquainted with Christian Science I have had a good growth of hair.

The Bible, which I never read before knowing of Christian Science, now means daily bread to me, and through the regular study of our text-book in connection with it, there comes a growing sense of joy and harmony, and we are able to grasp more and more the meaning of these words by Mrs. Eddy: "Christianity as Jesus taught it was not a creed, nor a system of ceremonies, nor a special gift from a ritualistic Jehovah; but it was the demonstration of divine Love casting out error and healing the sick" (Science and Health, p. 135). We are grateful for the *Herold* as well as for the *Journal*, the *Sentinel*, and the *Monitor*, all of which bring us the blessed tidings of Truth.—HELEN BLOHM, Baltimore, Md.

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Many are the blessings that have come to me through Christian Science, and now I realize the meaning of the statement, "In all thy ways acknowledge him, and he shall direct thy paths." I have been led to see very plainly that unless we are willing to make just acknowledgment of blessings received, we are not ready to receive more. Christian Science is indeed the "pearl of great price." When I was about three years old, what were pronounced cataracts formed over the sight of both eyes. My dear parents, who at that time knew nothing of Christian Science, had everything done for me that could be done in *materia medica*, employing the best physicians in Boston, but all to no avail. I grew steadily worse, and was finally given up to go through life with sightless eyes.

At this critical moment my mother was advised to try mental treatment, and from the first it proved to be something better than *materia medica* could offer. Although this teaching was not the truth as taught by Mrs. Eddy in Science and Health, it served as a stepping-stone to it. I steadily improved, and today there is no trace of the cataracts visible on either eye, and I can and do rejoice in good eyesight. I have learned that sight was never material, and that, as we read in Science and Health (p. 215), "whatever is governed by God, is never for an instant deprived of the light and might of intelligence and Life."

Another instance of healing was in the spring of 1910. I was down-stairs, attending to the furnace fire, which needed kindling, and while engaged in splitting wood, the axe slipped and opened the large toe of my left foot to the bone. My little boy was with me, and he immediately rushed off with the news to his father. Meanwhile I declared the truth audibly. My husband insisted on seeing the foot and having a doctor dress it. I consented, knowing that it was the wisest way, since he did not know how to help me in Science. The doctor dressed the toe, but insisted that unless stitches were taken the wound would not heal within two months, and even then there would be a hard ridge; that the nail would come off, etc.; but in less than three weeks, with Christian Science treatment, the toe was perfectly healed, I was able to dress the foot naturally, and there is not a mark to tell the tale.

During that summer I was suddenly stricken down with what seemed to be inflammatory rheumatism. My suffering was indescribable, the joints being terribly enlarged. I was perfectly helpless, as I had to be fed, also moved on sheets part of the time. This continued several weeks. Is it any wonder that I am grateful for Christian Science when I can truly say that in less than a year I was perfectly healed,—all the joints natural and all conditions normal. I have a family of three children, and I have seen many of the ills which are prevalent among children, met and overcome in Christian Science. That Love is omnipotent has been proven to me recently, when error was manifested in the form of jealousy and dislike. In times past similar conditions have

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lasted for weeks, but this time the error was mastered in four days by clinging steadfastly to eternal Truth.

My obedience to God's law enabled me to see as never before the truth of this Scriptural passage: "Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad: for great is your reward in heaven." In Science and Health Mrs. Eddy repeats the command of the Bible that we "be not weary in well doing." She says also, "If your endeavors are beset by fearful odds, and you receive no present reward, go not back to error, nor become a sluggard in the race" (p. 22). To say that I am grateful for Christian Science is to speak the truth. Although I have long known of it, it is only recently that I have taken up the study in earnest. I have been faithful at times, but would allow myself to fall back again into the old deep ruts of mental laziness.

My heart is full to overflowing with gratitude for the Lesson-Sermons, the *Sentinel*, the Hymnal, and what other literature I have so far had to read, for through the study of Christian Science I am already a happier, healthier woman, mentally and physically. I know that all glory and honor belong to God, but I know, too, that gratitude is due to our dear Leader, that pure, self-sacrificing woman, ordained of God, through whose inspired teachings many are gaining the "glorious liberty of the children of God."

Edith Pierce Goodhue, Lennoxville, Quebec, Canada.

✧

[Translated from the German]

In November, 1910, I was suddenly taken severely ill with high fever and great pain in the throat. I was unable to swallow, and apparently my condition was hopeless unless an operation were performed. My husband and children wanted to get a physician, but I wished a Christian Science practitioner to come, so they sent for one. The first treatment relieved me, and after a few more treatments I was entirely well. This healing has made me realize once more how wonderful is the knowledge of true being which divine Love has given us through Mrs. Eddy, and for which my gratitude is unbounded. I shall strive to prove this through a constantly growing endeavor to follow the teachings of Christian Science.

Christiane Rau, Schorndorf, Württemberg, Germany.

✧

I remember that in my childhood I was frequently told that God is everywhere. That statement troubled me greatly at times for about forty years. Still I was lethargic, and I cannot remember that I was ever aroused sufficiently to make an insistent inquiry as to the meaning of it, until after I had been healed in Christian Science, which was four years ago. I am certain no one ever explained to me that God is good and is All, until Christian Science came to me in my extremity in August, 1908. I then lay sick and despondent, heart-broken with grief, and actually calling out loud for something, though then I knew not what; but I now know it was God whom I had wanted all my life. I was healed in the course of about fifteen minutes' conversation. In an hour I was back at my work in the telegraph office, conscious of the sweet peace "which passeth all understanding," and with a sense of having been wonderfully healed both in body and mind, but not knowing exactly whence it came.

Some time afterward I learned that my landlady, who had heard my moaning, and had come to my door insisting on being admitted and permitted to help me, was a Christian Scientist. Christian Science appealed to me from the beginning. Although my growth has seemed slow to me, I am being enabled to put off much of the old man and his false beliefs. I have had some assistance in working out my problems, but for the most part I have tried to work them out alone, and have always been quickly helped by realizing the truth of God's allness and by recalling the words of one of the songs in our Hymnal (p. 208),—

> But let me only think of Thee,
> And then new heart springs up in me.

I am indeed thankful to God for His word revealed to us in the Bible, and grateful for Mrs. Eddy, His messenger to this age, also for the understanding of God's oneness and allness as taught in Christian Science.

William Eugene Wakefield, Kansas City, Mo.

✧

I can truly say, with the psalmist, "He sent his word, and healed them, and delivered them from their destructions." Seven years ago, when living in a small town in the western part of this state, I awoke one morning almost entirely helpless.

For years I had been an invalid, a supposedly diseased condition of the spine having developed into paralysis. I had borne "many things of many physicians,"—and right here I wish to say that they did all within their power to give me relief, but material remedies seemed of no avail. I had undergone one serious and two minor operations, and was finally told by one physician that if I could muster up enough will-power I might possibly live a year. This was but slight consolation, in fact rather discouraging after I had tried for years to get well in this way; for I had closely followed the advice of some of the best physicians and surgeons in the state and had spent thousands of dollars. But man's extremity proved to be God's opportunity, for when every material means had failed, we turned to God for help in Christian Science, and it came.

Eight years previous to my healing I had heard of this truth. A friend who was in a hospital when I was there, became discouraged, left the place, asked help of a Christian Science practitioner, and was healed in a few treatments. The physician in charge of the hospital explained to me that this healing was due to hypnotism or mental suggestion, and that my friend was not seriously ill anyway; so I struggled on for eight years, seeking help from every source but the right one.

I was about a hundred miles from the Christian Science practitioner when treatment began, and was so suddenly relieved of the suffering that I called the attending nurse, for I thought I was about to pass on, as after falling asleep I awoke without any pain and lying straight in bed, something I had not done for years; indeed, for two months previous I had lain in one position. The nurse assured me that I was certainly looking better, and she was very kind and helpful. Neither of us knew that I was being treated in Christian Science, as a letter from my husband, informing me that a practitioner had taken my case, failed to reach me until the next morning.

No one, however, who has not passed through a like experience can understand the peace and restfulness that came to me. It was being raised from the grave of material sense. From the first I steadily improved, and now seven years have passed, and in all this time I have not spent one hour in bed because of sickness, whereas previously I was helpless for months at a time. Although I really wished to be, I was not a member of any church, because I could not subscribe to something I could neither understand nor believe. In looking back over those years of development, I can see the desire to know God; and when this prayer was answered, my healing was accomplished.

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I can truly say that I am sincerely thankful to God for my healing, and that I am now strong and well, and I am also grateful for the understanding of the Bible which comes from the study of our text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy. I am no less grateful for class instruction, and that I am able to help others in the way I have been helped.

JENNIE D. HOHAUS, Nebraska City, Neb.

It is with a deep sense of gratitude that I herewith corroborate the above testimony of my wife, for I know that nothing but the power of God is responsible for her present condition and perfect health. Anxiety and worry no longer rule within our home, since we have learned of this blessed truth which makes free. Material remedies, of which there were many, have been discarded, and divine Mind is now our only physician.

I am indeed thankful to the giver of all good, and I am likewise grateful to our revered Leader, Mrs. Eddy, for the many blessings which have come to us through the faithful study of the Bible and the Christian Science text-book.

C. W. HOHAUS, Nebraska City, Neb.

✧

I have felt for a long time that, in order to show my gratitude for what Christian Science has done in my family, I ought to send in this testimony. Five years ago my daughter, then sixteen years of age, was in very poor health, suffering almost constantly from her back or head. There were days at a time when she was obliged to stay home from school and lie in bed. I finally took her to a physician, who upon examination pronounced her case curvature of the spine, and advised me to take her to a specialist and have her fitted with a brace. Instead of doing this, however, I took her to a Christian Science practitioner. There was an improvement almost from the first treatment, and in seven weeks she was completely healed, and there has been no return of the trouble.

Since this healing, we have relied entirely upon Christian Science. We have had many minor ailments to meet, but they have always been quickly overcome. It is not only the physical healing for which I am grateful to Christian Science, but also the peace and happiness it brings, regardless of the material condition. To me it is the most beautiful truth ever given to mankind, and no matter how grateful we are, we cannot fully appreciate its blessings.

MRS. C. S. FINCH, Stamford, Conn.

✧

[Written for the *Sentinel*]

The Promised Land

CHARLES C. SANDELIN

APART from Love a desert is, despair,
With naught to kindle hope, no lasting peace;
Joy bides there not, for sorrow there hath lease:
A waste of weariness, and want, and care!
But in Love's presence all is sweet and fair,—
The joys of Spirit never know decrease;
And thus all claims of error quickly cease,
For Truth omnipotent reigns ever there!

This is the promised land that Israel sought:
The consciousness of Truth! O'er error's waste
They plodded on, and Love them daily taught,
Toppling the obstacles that error placed;
And, as Love guided them and wonders wrought,
The Christ-thought gently leads to vistas chaste.

From Our Exchanges

[*Christian Register*]

To have all the sincerity ever in man, and all the confidence of a heavenly revelation, avails nothing if the matter itself has no such mark. The day is not past when a sense of immutability, a demonstration of eternal reality, and an exhibition of those truths which have outlasted time and "shine today, forever new," are welcome and effective. The thing of which stone and graven words are the symbol, is the thing we need today, and it seems as if no time were readier for it and more open-minded. Such a demand and such a resort is the logical outcome of conditions which breed in some minds a deep despair. When confidence has been blighted, it is specious logic which says henceforth no one is to be trusted. When trickery triumphs, it is trumpery wisdom which says that to succeed every one has to play the same game. When hopes are disappointed and from the heights of exulting realization one is hurled down to levels of human nature, untouched by light, it is no real conclusion to say the struggle naught availeth. Sadder than the failures of a time to make good the pledges of its prophets, is the failure of the prophet to keep his faith bright and his ideals in commission.

To succumb to an agnosticism out of intellectual stress is unfortunate, but it has no such tragic regret in it as has the abandonment of God because so many needs of Him suddenly come to the front and deny spiritual realities and their eternal life, because one after another of the faiths in human nature have been dishonored. The more seems the moral law to be written not on stones, but in dust, the more should men and women write it on the tables of their hearts and lives. The more poor props fail, the more should we value and cling to those whose adoption we have tried, the more should we keep faith with those who remain faithful.

[*The Living Church*]

However we look at it, love of God comes to us by way of other human beings—through humanity. We first knew Him through the medium of the prophets; and the prophets, those great lovers of God, have always loved man greatly. The earliest prophecy came to most of us from the lips of the mother who loved us. The full revelation of the Godhead came only when the Word became flesh and dwelt among us. They who tell us of such things in the Scriptures were men, like ourselves. Thus, the avenue of approach to God is man. We must love God, first in degree, but man in time; for we know humanity before we know God, always; "Have I been so long time with you, and yet hast thou not known me, Philip?" To know that perfect human nature is to enter the threshold of knowledge of the divine.

In our individual and personal battle with evil and sin we need to keep the balance of the law, to love God and man. If our hearts are open to the entrance of our fellows, God is not far behind their feet; and He will enter if we close not the door too soon. If we would love God worthily, His dear ones are all about us, in the loving and serving of whom we may please Him. If we cannot resist sin for our own sakes, we may find grace to resist for the sake of others.

[*Western Christian Advocate*]

Jesus pointed out that the kingdom does not come with observation, but grows like a plant, increases like the light of dawn. A kingdom of love, it is the unfolding in individual lives and in society of this divine and irresistible sentiment. Paul boldly contrasts love with eloquence and faith and hope

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and knowledge and sacrifice, and declares that it is greater than all, and that, having all else, without it we become as "sounding brass, or a clanging cymbal." Some men protest that Jesus' idea is impracticable. But we know that he himself, one of our race, whose virtues were all human virtues, carried out the law of love in the most absolute fashion, and that the world is filled with the aroma of his gracious deeds. All men recognize him as the great lover of humanity. And then we are not to inquire beforehand how we shall apply this principle in particular cases. It is a question of cultivating a spirit, not of keeping a law. Paul writes: "Love worketh no ill to his neighbor: therefore love is the fulfilling of the law." It is not necessary, either, to defend love. It proves itself as the light does when we open our eyes, as the rose does when we breathe its fragrance. Those first disciples hardly seemed suited to the work of founding a world-wide kingdom; but living with Jesus, their minds were invigorated by his conversation, their hearts were captivated by their divine Master, and his love constraining them, they overcame the world. The growth of this Christian love, which Jesus says attests his divinity, is the hope of the future, for "it stands to reason that only a fuller love can compete with the love of the world."

[*The Continent*]

The bigness and reality of Christian fellowship in Christ will some day crowd out completely all sense of division among those who follow him. Maybe the divisional names will remain, but they will be harmless when people have come to think first of the whole as spontaneously as they are now thinking first of the parts. Then, when strategy demands it, there will be no hesitation in passing over a congregation from one name to another among the various designations of Christians, for nobody then will think that anybody has lost anything or anybody gained anything. The congregation will be of the brotherhood of Christ as much under one name as under another. No one denomination will have any self-interest to serve, and therefore it will make no claim for the right to work in any particular place. All it will ask is enough work, some place to fill its hands full.

[*Zion's Herald*]

So many times the gracious word which might have been spoken is withheld! Some alien thought may stifle the prompting to utter it, or perhaps the very pressure of our work at the time arrests it, so the impulse to say what is brave or comforting or loving is repressed, and we conclude that we will say that word some other time. It is there that we deceive ourselves; that word will never be spoken. We may speak other words at other times, and people may be heartened by what we say, but the word which we failed to speak will never be given utterance.

[*The Christian World*]

The church won its triumphs of old by believing that the weapons of its warfare were not carnal, but spiritual. It proved, not for itself only but for the world, that the spiritual was stronger than the carnal; that the appeal to the higher in man is an irresistible appeal. Jesus believed that with publican and sinner it was safe to use the spiritual, and his faith was justified.

[*The Watchman-Examiner*]

The world is waiting for the hand that can touch its rocky heart so that out of it shall flow the river of life. But the man who can touch another man's heart is the man whose heart has been touched by the heart of the Son of man. Christianity does not have to stop to entrench itself in creeds.

Special Announcements

From the Publisher of Mrs. Eddy's Works

THE CHRISTIAN SCIENCE TEXT-BOOK, "SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES."—For styles of bindings and prices see back cover of this periodical.

"THE FIRST CHURCH OF CHRIST, SCIENTIST, AND MISCELLANY."—A volume of the later writings of Mrs. Eddy, compiled from the files of *The Christian Science Journal* and *Sentinel*, together with historical matter pertaining thereto, as selected by her, is now on sale, and orders will be received by the publisher. Prices as follows: Cloth, single copy $2.25; six or more copies to one address, each $2.00. Morocco or pocket edition, single copy $4.00; six or more copies to one address, each $3.75. Orders for six or more copies to one address may include the two styles of bindings at the quantity prices.

In response to many requests, the "CHURCH MANUAL," heretofore published only in the cloth binding, is to be issued in a "pocket edition," size 4 x 5¾ inches, morocco, limp, round corners, gilt edges, Oxford India Bible paper. Prices of this special edition: Single copy $2.00; six or more to one address, each $1.75. This book is now ready for delivery.

Orders for the books named above and the other works by Mrs. Eddy should be addressed to ALLISON V. STEWART, Falmouth and St. Paul Streets, Boston, Mass.

From the Editor

All manuscripts submitted for publication in the *Sentinel*, *Journal*, and *Herold*, whether articles, poems, or testimonies, and all correspondence relating thereto, should be addressed to the EDITOR, and not to individuals.

From the Society

The lecture entitled "Christian Science: The Gospel of the Kingdom," by Judge Clifford P. Smith, has been translated into French ("La Science Chrétienne: C'est l'Evangile du Royaume"), and is now published and ready for distribution.

The more recent translations into Dutch, German, Norwegian, and Swedish pamphlets are listed as follows:—

Dutch: "De Goddelijke Natuur" ("The Divine Nature"). Thirty-six pages.

German: "Die Christliche Wissenschaft: Die Wiedergeburt" ("Christian Science: The New Birth"). A lecture by Bicknell Young. Thirty-six pages.

Norwegian: "Den guddommelige natur" ("The Divine Nature"). Thirty-six pages.

Swedish: "Det Godas Försyn" ("The Providence of Good"). Seven articles, thirty-six pages.

From the Clerk of The Mother Church

CHURCH TENETS.—The tenets of The First Church of Christ, Scientist,—The Mother Church,—printed on folded sheet for use of the branch Churches of Christ, Scientist, with space for the names of the churches and their by-laws, can be had at seventy-five cents a hundred. Orders will not be taken for less than one hundred, and postage stamps should not be sent in payment.

Correspondence relative to the tenets or to membership with The Mother Church, should be sent to J. V. DITTEMORE, Clerk, 105 Falmouth Street, Boston, Mass.

From the Church Treasurer

The annual per capita tax of members of The Mother Church is due June 1, but may be paid at any time during the year. The per capita tax of members uniting in November is reckoned from the preceding June, this being the beginning of the church year. Unless otherwise directed by the sender, the full amount of each remittance will be credited for the current year.

Please remit by postal or express money order, bank draft, or check. Currency should be sent by registered letter only.

Please advise promptly of any change in name or address.

Send all per capita taxes and contributions to ADAM H. DICKEY, Treasurer, 108 Falmouth Street, Boston, Mass.

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The Christian Science Journal

Published Monthly

Founded April, 1883, by Mary Baker Eddy, Discoverer and Founder of Christian Science, and author of the Christian Science Text-book, "Science and Health with Key to the Scriptures."

This monthly magazine is the official organ of The First Church of Christ, Scientist, in Boston, Mass. In addition to articles, lectures, and testimonies not published elsewhere, it contains a complete list of Christian Science practitioners, and a directory of Christian Science Churches, Societies, and Reading Rooms.

SUBSCRIPTION PRICE, PAYABLE IN ADVANCE, POSTPAID: For the United States, Mexico, and Cuba, single copy, one year, $2; six months, $1.20. For Canada add 25 cents for postage. SALE PRICE: Single copy, 20 cents. In all other countries add 65 cents postage for each annual subscription. SALE PRICE: Single copy, 25 cents.

BOUND VOLUMES: Current and past year, cloth, $2.50; half calf or half morocco, $3. On earlier volumes write for prices.

The Christian Science Quarterly

Published January, April, July, and October

Contains the Lesson-Sermons which are read at the Sunday services throughout the year in all the Christian Science churches. These Lessons, which present citations from the Bible and "Science and Health with Key to the Scriptures," are valuable for daily study.

TERMS OF SUBSCRIPTION AND SALE: In the United States, Canada, Mexico, and Cuba, 50 cents annually; single copy, 15 cents; fifty copies or more to one address, 12½ cents each. In all other countries, 60 cents annually; single copy, 18 cents; fifty copies or more, 15 cents each.

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The Christian Science Monitor

Published Every Day, Except Sunday

A daily newspaper for the home. Adequate news service. The various departments of a modern newspaper. Unique home forum page. Entire page of editorials dealing with the vital topics of the day. Contributions for the columns of the MONITOR should be addressed, Managing Editor, THE CHRISTIAN SCIENCE MONITOR.

SUBSCRIPTION PRICE, PAYABLE IN ADVANCE, POSTPAID: For the United States (except in the Boston Postal District), Canada, Mexico, and Cuba, $5 a year, $3 for six months. In all other countries additional postage at the rate of $3 yearly is required. When delivered by carrier through a local news-dealer, 12 cents a week, payable to the news-dealer. In the Boston Postal District, by mail, $7.25 a year. Quantity rates will be furnished on application.

Der Herold der Christian Science

Published Monthly

A magazine printed in German. It contains original and translated articles bearing upon Christian Science, testimonies of healing, also the Lesson-Sermons which are read at the Sunday services in all the Christian Science churches. Improved and enlarged in 1910.

SUBSCRIPTION PRICE, PAYABLE IN ADVANCE, POSTPAID: For the United States, Canada, Mexico, and Cuba, $1 a year, 60 cents for six months. In all other countries $1.25 a year, 75 cents for six months.

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Pamphlets

CHRISTIAN SCIENCE: ITS RELIGIOUS PHILOSOPHY. By HON. CLARENCE A. BUSKIRK.

CAUSATION: VIEWED IN THE LIGHT OF CHRISTIAN SCIENCE. By FREDERICK DIXON. Also printed in Swedish.

CHRISTIAN SCIENCE VS. MENTAL SUGGESTION. By FREDERICK DIXON. Reprinted from the *Weekly Budget*, London, England.

CHRISTIAN SCIENCE VS. FINITE SENSE. By FRANCIS J. FLUNO, M.D.

CHRISTIAN SCIENCE: THE GOSPEL OF FREEDOM. By WILLIS F. GROSS.

CHRISTIAN SCIENCE: THE RELIGION OF THE BIBLE. By JUDGE SEPTIMUS J. HANNA.

CHRISTIAN SCIENCE: THE SCIENCE OF SALVATION. By HERMANN S. HERING.

ANSWERS TO QUESTIONS CONCERNING CHRISTIAN SCIENCE. By EDWARD A. KIMBALL. Also printed in Dutch, German, and Norwegian.

CHRISTIAN SCIENCE: ITS ADVANTAGE TO MANKIND. By EDWARD A. KIMBALL. A London lecture. Also printed in French.

CHRISTIAN SCIENCE: MAN'S DOMINION OVER EVIL. By EDWARD A. KIMBALL. A Harvard University lecture.

CHRISTIAN SCIENCE: ITS DIVINE AUTHORITY. By BLISS KNAPP.

CHRISTIAN SCIENCE: DEMONSTRABLE RELIGION. By FRANK H. LEONARD. Also printed in Norwegian.

CHRISTIAN SCIENCE: A RELIGION OF PROGRESS. By WILLIAM D. MCCRACKAN, M.A. Also printed in German, Swedish, and French.

CHRISTIAN SCIENCE: OR, DELIVERANCE FROM EVIL. By REV. WILLIAM P. MCKENZIE. Also printed in French and in Dutch.

CHRISTIAN SCIENCE: ITS RESULTS. By WILLIAM R. RATHVON. Also printed in German.

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CHRISTIAN SCIENCE: THE NEW BIRTH. By BICKNELL YOUNG. Also printed in German.

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THE HEALING OF CHRISTIAN SCIENCE IS SPIRITUAL AND SCIENTIFIC. By PROF. HERMANN S. HERING. Printed in German only.

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PRICE, POSTPAID: Single copy, 5 cents; twelve copies, ONE ADDRESS, 55 cents; fifty copies, $2; one hundred copies, $3.50. Orders for above pamphlets may be assorted as desired.

For table: English, German, Swiss, and French money equivalents, see inside front cover page.

Miscellaneous

BIBLES. Clarendon Brevier (01483 x), heavy faced, very distinct type, Turkey morocco, size, 6½ x 4⅝ inches, corresponding in size and binding to pocket edition of Science and Health. Price, $3.75.

Morocco cases, to hold pocket edition of Science and Health, *Quarterly*, and above Bible, may be had at $1.25.

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CHRISTIAN SCIENCE SENTINEL

"What I say unto you I say unto all-WATCH" Jesus

Vol. XVI No. 31

Boston, April 4, 1914

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A·LADY·WITH·A·LAMP·SHALL·STAND·IN·THE·GREAT·HISTORY·OF·THE·LAND·

A·NOBLE·TYPE·OF·GOOD·HEROIC·WOMANHOOD·
Longfellow

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Items of Interest

The special bond attorney of the board of port commissioners of New Orleans will go before the Louisiana Legislature at the coming session and ask for legislation and financial support necessary to secure the construction of a railroad bridge over the Mississippi river at New Orleans. The plans for the structure call for a bridge proper, 2,280 feet long, although from the beginning of the approaches to the end it will be six and one half miles. The structure will be 105 feet above low water and 85 feet above high water, and the total length of steel construction will be more than two miles. The largest single span, as planned, will be 1,066 feet long. The bridge will be of the cantilever type of construction, and will require at least three years to build. Both steam and electric railway traffic will be handled over it, and it will also have a wagon road and a footpath for pedestrians. If built, it will be owned and operated by a joint commission from the dock board and the Public Belt railroad of New Orleans. The cost is estimated at six million dollars.

An arbitration treaty for a term of five years between the United States and Venezuela was signed March 21 by a representative of the Venezuelan government and the United States minister there. Under the treaty, all questions not capable of settlement by diplomacy shall be submitted to investigation by an international commission for at least one year. The convention, following the lines of that with the Netherlands, does not provide for the maintenance of the military and naval *status quo* during the investigation period, but, like all of the peace treaties, binds the two countries not to engage in hostilities until the investigating commission has made its report. It is the fourteenth of Secretary Bryan's peace treaties to be signed.

Twelve points in the United States have been designated at which Postmaster-General Burleson's new plan for utilizing the parcel post for marketing farm produce direct will be inaugurated. This is the administrative working out of the plans of the author of the parcel post act, who believes that through the medium of governmental transportation at or near cost, the small farming industry can be revived to the benefit of both producer and consumer. The postmasters at these points have been directed to receive the names of persons who are willing to supply farm produce in retail quantities by parcel post. These names will be printed and distributed to city and town patrons who wish to buy farm produce direct, thus putting the post-office department in the position of middleman.

The American government plans to go out of the reindeer business in Alaska as fast as it can train Alaskans for individual ownership, the policy being to encourage independence and initiative among the native population. Distribution of reindeer is in charge of American school-teachers, and it is expected that the government will dispose of all its reindeer within the next four years. On June 30 last, there were 47,266 reindeer in the sixty-two Alaskan herds, a net increase of 23 per cent during the fiscal year. Of this number, the government owns 8,833; the remainder, valued at $763,300, belong to the natives.

Plans to make the Massachusetts Institute of Technology an active force in the administration of state affairs were discussed at a conference between Governor Walsh, President Maclaurin, and a committee of five representing the institute. While the institute has always afforded the aid and advice of its experts and the use of its laboratories to the Commonwealth, this has been done on individual or departmental initiative. It has seemed to those connected with the institution that by coordination of effort still better results might be achieved.

The Japanese Diet was prorogued March 23 by the Emperor, owing to the inability of the House of Peers and the House of Representatives to agree on the appropriations for the navy. The lower house had reduced the naval estimates by a considerable sum, and the House of Peers afterward further diminished them; but this was not agreed to by the members of the House of Representatives, and a deadlock was brought about.

The combined capital of the gas and electric lighting companies operating within the state of Massachusetts aggregates $125,269,320. Gas and electricity are sold to the value of $26,438,623 per year. To manufacture and transmit these agents involves a yearly cost of $17,282,394. The gas and electric light companies pay into the treasury of the state in a year, in the way of taxes, the sum of $2,437,366.

Four new buildings, arranged to form a quadrangle on the site of the old College hall at Wellesley College, are planned by the administration officials. These plans have been under consideration for some time, but their execution will be hastened because of the recent fire, which removed nearly all of the hall and caused a damage of about seven hundred thousand dollars.

The Chinese concession to the Standard Oil Company is regarded in Japan as a most unfriendly act, if not as an absolute infringement of treaty rights. Diplomatic pressure, however, has failed to effect anything, and even the demands of Japan for separate concessions have been declined on the ground that they might lead to complications.

In view of the great value to Australia of the possible discovery of oil fields, the government has offered, with certain conditions, a bonus of five thousand pounds to the person or body corporate first obtaining from a bore or well situated in South Australia one hundred thousand gallons of crude petroleum which contains not less than 90 per cent of products obtainable by distillation.

The Greek minister of marine has announced in the Chamber of Deputies that the Greek naval program provided for three dreadnought battle-ships, one of which is now under construction, three armored cruisers, and a number of lighter craft. He declared that Greece is prepared at all costs to maintain the supremacy of the sea won in the recent Balkan war.

The superdreadnought Oklahoma, one of the largest and most powerful American battleships afloat, was launched, March 23, from the yard of the New York Shipbuilding Company, at Camden, N. J. Her principal weapons will be ten fourteen-inch guns, capable of firing a shell weighing fourteen hundred pounds.

A favorable committee report has been made to the Senate on the House bill to raise the limit of an account that may be carried in the postal savings banks. The law at present provides that an account may not exceed five hundred dollars. The Senate amendment raises the limit to two thousand dollars.

W. M. Leiserson, state superintendent of employment offices in Wisconsin, has been engaged by the United States commission on industrial relations to take charge of its investigation into irregularity of employment and to assist in formulating recommendations for remedial legislation.

In replacing a railroad trestle recently burned along the north shore of Great Salt lake, engineers have found that the piles are still perfectly sound after forty-three years of service. The preservation is due to the timbers being impregnated throughout with salt from the lake.

An agreement has been reached with the department of justice in Washington for the disposal by the New York, New Haven & Hartford railroad of its subsidiaries,—the Boston & Maine, the trolley holdings, and its water transportation service.

Sydney, the capital of New South Wales, is now the fifth largest port in the British empire. Excluding ships of war and vessels trading on the coast, 2,348 vessels of an aggregate tonnage of 10,257,002 entered and cleared this port during 1913.

Secretary Bryan announces that in the near future he will sign, at one sitting, peace treaties between the United States and Argentine, Brazil, and Chile, carrying the plan of investigation of difficulties that otherwise might lead to war.

An exhibition of considerable importance is to be held in Norway during the present year from May 15 to Sept. 30. It is generally described as the centenary of the country's national independence.

Laying of the keel of battleship No. [illegible] the last dreadnought authorized by Congress and still unnamed, began at the New York navy-yard with formal ceremonies last week.

The Llanos, or plains of Venezuela, are capable of supporting eighty million head of cattle, but up to now the stock never has exceeded two million head.

The Biltmore forest school, established in 1898, and therefore the oldest forest school in America, has been discontinued.

Boston proposes to spend five hundred thousand dollars this year in new construction and improvement of its streets.

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Christian Science Sentinel

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

Vol. XVI April 4, 1914 No. 31

Superstition versus Science

HON. CLARENCE A. BUSKIRK

LIKE other phases of mortal tyranny, superstitions govern men until their higher reasoning faculties rouse them to resistance. Superstition recognizes some fancied agencies of the invisible world in every fact and incident of human experience. Mystic presences seem to brood in the midnight skies, smile in the sunshine, rage in the tempests, smite with the lightning, eat with devastating fire, and frown in the gloom of the mountain cliff. In bygone days the altars smoked with sacrificial blood; anthropomorphic gods dwelt in the skies; Neptune and mermaids peopled the oceans; Vulcan stirred his fires in the volcanic caverns of the earth, and in the fields and woods Pan blew his tuneful reeds.

These superstitions of the centuries slowly waned as the rising sun of a better intelligence dissipated the vapors from sky and earth and increasing knowledge assembled its acquisitions into a crude and bewildered science, groping about in the twilight of a coming dawn. Men began to have a clearer vision and to formulate many theories respecting supposed sequences of cause and effect. Then began the long process, not yet finished, in which religious faith often suffers a cruel disenchantment, its fonder beliefs being torn one by one from its embrace by the relentless hands of increasing knowledge. This disenchantment continues until religious faith may stand like Niobe, forlorn and sorrowing, stripped of all the accessories of materialism and unclothed by spiritual understanding. Such has been the history of many religions, both in the Orient and the Occident. Meanwhile, ecclesiasticism sometimes steals a mantle from the shoulders of religious faith, assumes to be its champion, and with steel and fagot, ostracism and obloquy, wages from generation unto generation a strife still undecided.

Bigotry is a narrow-visaged vice whose every aspect is most odious, whether it be covered by the scholar's cap, the robe of the ecclesiastic, or the haughty turban of the Mohammedan. Nevertheless the world must hold both science and religion blameless for such errors. Furthermore, bigotry among the scientists is as odious as among the theologians. It is but demagogic sophistry to wage assaults on any creed for the crimes or follies of its votaries, as these have their fountain-head, not in the creed, but in the murky mazes of mortal mind. Atheism seeks and finds its fiercest weapons in the annals of bigotry and superstition, but true religion disavows all responsibility for such annals. When winds of sophistry blow fiercely, tossing the seas of controversy into commotion, it is needful to take careful bearings of where the stars shine steadfast and eternal.

The publication of "Science and Health with Key to the Scriptures" by Mrs. Eddy was both an epoch and an epic in religious history. Religionists can no longer find valid excuse for a teaching which presents a self-contradictory Supreme Being or an inconsistent universe. Her teachings have made clear the fact that true religion and true science are not enemies to each other, but are friends and allies in the search for Truth. They are not to be found in hostile camps, but under the same banner. The combined efforts of science and religion are surely destined to achieve glorious results for the betterment of humanity. Now that the physical sciences, after centuries of investigation into the supposed realms of matter, are at last standing somewhat aghast over the discovery that what has been called matter has no existence after all, save as the phenomenon of objectified mortal mind, and is resolvable in the last analysis into immaterial forces, the road of metaphysics is surely cleared of serious obstacles.

The source of all verities cannot be otherwise than self-harmonious; its energies and forces, which vitalize and control all things, are harmonious, never discordant, for Spirit, God, is the true and sole source of being, the only true substance and reality. What physical sense declares to be matter, may be likened to the tin-foil of the phonograph, whose indentations under the movements of mortal mind show facile and incessant changes; but the Mind whose logos rules the universe, is immutable and eternal. What men have called nature is destitute of moral traits, of intelligence, of spirituality, from the rock-ribbed continent to the tiniest grain of sand. Something never emanates from nothing; intelligence, spirituality, uplifting ideals and aspirations, and their like, can emanate only from divine Mind; therefore we trace the likeness of the spiritual man to God. Whence come all moral energies and initiative? It is proven that they come from a divine source when it is shown that what is termed the material universe is destitute of them and unconscious of their very existence. The Supreme Being does, and must do, all things well. Harmony, or good, is God's necessity because He is God; therefore, what men objectify as evil is men-made, never God-made.

After weary, waiting centuries, in humble guise the Messiah appeared on earth, with glad tidings and demonstrations of divine Love and Life; but men were still fast bound in ignorance, superstition, materialism. The assembling sinews of knowledge showed themselves, like unto Hercules in his cradle struggling with serpents, but it has taken physical science longer to know itself than it took Hercules to strangle the serpents. One by one, however, the serpents of superstition will be overcome. After still more weary and waiting centuries, a great seer and prophet appeared, again in humble guise. Mrs. Eddy renewed the glad tidings of the demonstrations of divine Love and Life, and rejoicing and gratitude are fast encircling our planet. A practical and provable religious philosophy, which meets all the needs of humankind, has already shown that it is capable of including all true science in its campaigns for enlightenment and beneficence.

Truth forever reigns, and through Christ, the pure, the true, and the good, every gentle, brave, and loving thought lives for all time to cheer the hearts of men and lead us to our Father!

> Not less the radiance of the flame
> Because too pure for mortal eyes;
> Not less a radiance from the skies
> Because men see through mists and shame.

In "Miscellaneous Writings" (p. 364) Mrs. Eddy says: "Christian Science refutes everything that is not a postulate

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of the divine Principle, God. It is the soul of divine philosophy, and there is no other philosophy. It is not a search after wisdom, it *is* wisdom; it is God's right hand grasping the universe,—all time, space, immortality, thought, extension, cause, and effect; constituting and governing all identity, individuality, law, and power."

✧

Universal Consideration

JOSEPH W. REYNOLDS

To consider, as defined by the dictionaries, is "to think on with care; to have regard to; to pay due attention to." Most of us as mortals give thoughtful attention to everything that concerns our own welfare, or to things that pertain to personal desires and interests; but should we not extend our consideration to others in a way that will reach beyond the selfish sense of "mine" and include the whole world in thoughtful care? To fulfil the law of perfection, we must include all the world in loving consideration, even as our Father in heaven, who "so loved the world, that he gave his only begotten Son" for its redemption. To the human mind, such consideration is impossible, because its finite sense is so limited that it has no elements of Truth wherewith to be truly universal.

Christian Science, however, exchanges limited, selfish interests for universal regard by explaining the great truth that each exists for all, and *vice versa*. Because man reflects God, he reflects Love's universal regard for all His creation. This fact, once understood, can be demonstrated so practically as to enable every individual not only to love, but also to help humanity at large, and so we find that "a little leaven leaveneth the whole lump." Our small world, as compared with the universe, is perhaps of no greater relative importance than a grain of sand is to the earth. Thus, when we realize that thought can encompass both our world and the universe as easily as it does a single object, we need not be surprised if our thoughts of Truth reach over continent and ocean and destroy through their radiation many almost universal false beliefs. "Spiritual vision," we read in Science and Health, "is not subordinate to geometric altitudes" (p. 215). The realization of this fact breaks the bonds of circumscribed belief, and human consciousness, freed somewhat from its own finiteness, becomes receptive to the ideas of Truth.

As we perceive the far-reaching effects of Christian and scientific thinking, we also perceive our individual responsibility to the world, and so far as we meet this responsibility, we become world reformers and true followers of the Christ. Indeed, it is ours, as Christian Scientists, to deal with and heal the false universal belief in mortal mind that would keep men "of the earth, earthy." As we grow into this broader, fuller sense of consideration, we will come to think of races rather than persons, nations instead of townships, and world problems rather than personal interests. Provincialism, bigotry, and narrowness will give place to mental breadth and unrestricted vision. We shall radiate kindness and love upon all, regardless of person, even as the rose gives forth its fragrance alike to king and peasant, saint and sinner.

The self-centered interest that winds itself in and around national affairs, as well as amid the petty frictions of everyday life, that sets nation against nation and individual against individual, is common to mortal sense. Moreover, the ignorance and false education which are the cause of sin and sickness, greed and poverty, class distinctions and race prejudices, are not peculiar to any one race or nation, for they are all of the same mortal mind which is alike the world over. Christ Jesus, however, annulled every law of this so-called mind, and in our day Christian Science has come to show us how to emulate his example, so that we, too, may annul with the law of God universal and racial as well as individual false belief. Christian Science gives that breadth and depth of spiritual vision wherein the ideas of Truth are seen to operate in consciousness with such penetrating energy that they annul every form of universal and personal belief in matter. Thus we can understand why it is that the silent prayer of the Christian Scientist benefits the world at large as well as the individual, and works to bless all humanity.

A splendid example of this universal consideration is found in *The Christian Science Monitor*. Its correct accounts of world events, together with its messages of truth, are bringing good cheer to all peoples and uniting them in mutual interests. The cooperation in passing the *Monitor* along, gives us the blessed opportunity of taking part in the movement for clean journalism which is world-wide in its power for good. Through such consideration as this we gain a larger perspective of brotherly love, and this awakens in us an active, healing interest in all mankind. Thus we begin to understand the wonderful meaning of these words of Mrs. Eddy on page 13 of Science and Health: "Love is impartial and universal in its adaptation and bestowals."

With universal consideration established in his heart, the Christian Scientist enters the world's activities, and he finds in the consciousness of every individual the same redeeming characteristics of Spirit which in the hours of quiet meditation he had recognized as man's true selfhood. He knows that the good which God has provided for him, He has also provided for every one else, and that he cannot declare a blessing true of himself which he would not at the same time have true of his neighbor. Thus he becomes a world reformer, and well may he strive, through the cultivation of universal consideration, to understand and to answer these questions of our beloved Leader on page 238 of "Miscellaneous Writings": "Who should care for everybody? It is enough, say they, to care for a few. Yet the good done, and the love that foresees more to do, stimulate philanthropy and are an ever-present reward. Let one's life answer well these questions, and it already hath a benediction: Have you renounced self? Are you faithful? Do you love?"

✧

"Break up your fallow ground"

ETHEL MUNRO GOSS

To a certain gray old hillside eager footsteps hastened every springtime at the first sign of awakening life. Sometimes it was the distant hoarse cry of a crow, or the deepening glow of the willows, or just "the faint stir of waking roots" that called. Whatever the invitation, spring's promise was not complete till, brushing aside the dead leaves and kneeling down where the dark earth sent up its moist fragrance, we used to find the object of our quest wrapped in silver gray, as the faint pink petals of the first hepatica smiled back at us. Drifts of snow still lingered in the hollows, but the river below was broken up, and swept down the valley, carrying with it all kinds of débris. The sky was softly, delicately blue, and the air alive with new sounds,—the joyous song of the sparrow, the vibrant note of the nuthatch, and the tender call of the bluebird. Every year repeated the same story, and always there was the same eager looking forward, the same joy when the sweet blossoms appeared.

On page 264 of Science and Health Mrs. Eddy says, "When we learn the way in Christian Science . . . we shall behold

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and understand God's creation,—all the glories of earth and heaven and man." Some faint promise of this future possibility comes to us now in our changed concept of nature and all her moods. The message of the spring brings a great deal more now than formerly; it has become a clarion call which was phrased by the prophet in these words: "Break up your fallow ground: for it is time to seek the Lord."

In this spiritual seeking, the season of awakening life is not limited by the calendar. After some deep spiritual experience, when we have been forced to lay firm hold upon eternal things, upon reality, we have found that we are filled with a new sense of life, of regeneration, and have gained a new attitude toward our problems. Some "winter of our discontent" has been rebuked, and we break forth into songs of rejoicing; we feel akin to the song-sparrow perched on the budded lilac bush, pouring forth its ecstasy of joy. Channels long locked in the icy grip of suspicion and criticism become cleansing streams, for the joy of this new life is that it can always find expression. No longer inarticulate, dumb, the lover of the beautiful, when he has reduced his quest to spiritual seeking, finds each day opportunities for greater purity, consecration, order, and gentleness, and these redeem the ugliness and friction of human experience. The wistful tenderness of the first spring flower thrills us with a new pleasure as there dawns in our consciousness some understanding of these fruits of Spirit.

In "Miscellaneous Writings" (p. 15) Mrs. Eddy says: "The new birth is not the work of a moment. It begins with moments, and goes on with years; moments of surrender to God, of childlike trust and joyful adoption of good; moments of self-abnegation, self-consecration, heaven-born hope, and spiritual love." For the one who has been spiritually awakened, life has no gray days, for that one is actively alert to learn more of the things of Spirit. Any day may bring to us these moments of growth, the melting away of some old prejudice, the dawn of a new understanding of Love, to be expressed in more human tenderness.

Sometimes there seems to be a period of winter in our experience, when we feel that we are held in the grasp of merciless conditions; but if we steadfastly hold to the truth of being, know man's place in God's kingdom, our blossoming time comes at last, and we hear again glad bird songs of rejoicing. We are glad to break up our fallow ground and plant anew more graces of the Spirit, glad that God will turn, and overturn, "until he come whose right it is." Dwelling in more sunshine, we find that it is a false sense of selfhood which has been darkening our vision, and we blossom into greater spiritual activity. This activity is manifested in truly scientific living, in more radiant health, kindlier thoughts, and happier environment. These are our spring flowers, and every glad and growing thing sings to us of the new life of Spirit, and bids us rejoice that we too will see our vision blossom into deeds of noblest service.

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Good Always Available

EDITH B. M. YOUNG

THE people, seated in tiers in front of what was apparently a blank green wall, were assembled to see a panorama; but to one who had never witnessed anything of the kind, it was difficult to imagine that all the wonderful things which were promised could be forthcoming. It was doubtless all true as reported, but certainly present conditions promised little of interest or profit. Suddenly, however, there was a click. A rift appeared in the seeming green wall, and speedily it was rolled up out of sight, and a beautiful scene presented itself: sunlight on blue sea water, and sunlight on the shore; green fields, dotted with trees and peaceful farmhouses, stretched away from the water's edge to the far horizon, where earth met sky in a soft line, blue and unbroken. All this and more was behind that blank wall which seemed so solid, but yet had never been anything more than a mere curtain.

To the initiated it was only a simple incident, but with the raising of the curtain, the words in Revelation respecting the passing of all materiality, even the material concept of heaven, came to my thought,—"departed as a scroll when it is rolled together." As the material obstruction on the stage was removed by some hidden agency, so the unseen good destroys in human consciousness the barrier which the material sense of existence seemingly erects between us and the glories that are promised to God's children when they keep His commandments and obey His law. In that moment of insight, the material sense of self was rolled up out of the way, and the green fields of God's creation stretched fair and far, a safe abiding-place to all who love Him. Those green pastures had always been there, but they were invisible while we believed that material sense is something, and we are therefore shut off from the pleasure that is rightfully ours, so long as we hold to that belief. Material sense is a curtain, a wall to hide the real when we trust the testimony of the senses rather than the word of Truth that never fails.

Sometimes the faithful worker will reach a place in experience where his progress seems to be stopped by a blank wall of circumstance; but never is this more than seeming, and we may safely trust Truth to deliver us, to roll the false sense of life, substance, and intelligence in matter out of the way and open a plain path before us. No matter how blank or how solid the wall which mortal mind rears behind it, the sun of God's love is always shining and the green fields of truth are a blessed reality.

Even in darkest hours, when we are in our Gethsemane, and like the Master pray alone; when bitterest of all, perchance, we begin to feel that we are fighting a losing battle,—then through the eye of faith we may look beyond the veil of the flesh, which never was, and know that the "Lord God omnipotent reigneth," and the battle is not ours, but God's. Then, instead of striving with error, and so giving it power as something, we should rest our thought in God, omnipotent good. When we know that God is All-in-all, it is indeed well with us.

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Practical Value of Christian Science

ALFRED THORPE

IT should constantly be borne in mind that Jesus and his disciples proved the value of their teaching by healing all manner of sickness, and at the same time it should be clearly understood that the power to do so lay, not with them, but with God their Father. It is ours to remember this, and thus recognize the significance of Jesus' teaching when he said, "Ye shall know the truth, and the truth shall make you free."

Statists inform us that the average number of days in every year during which a man is laid up and unable to attend to his business or calling, is eleven. If this be so, we can form some estimate of the significance of these days of sickness to the community and the units of which it is composed. As we think of the doctor's bills incurred, the cost of drugs and other so-called necessaries, and then of the suffering endured by the victims of mortal belief, we may well ponder Jesus' words, above quoted. The many schools

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and hospitals maintained at great expense for the education of physicians, on the one hand, and for the care and treatment of those who are sick, together with the vast sum expended for the upkeep of the thousands of beneficent institutions in all civilized countries, enable us to arrive at some faint idea of the cost to humanity of sickness and accident. In the light of their present knowledge, the physicians and nurses are carrying on a good and kindly work, but at what tremendous outlay to all concerned!

In contrast with this order of things, if discord of any kind assails a Christian Scientist, he can, by knowing the truth as Jesus declared, be quickly freed from his disability. I have been a student of this teaching for some seven years, and whereas heretofore my experience was quite up to the statistical dictum of eleven sick days a year, and sometimes many more, ever since I began to understand the truth of being I have had no days off as the result of illness, and I believe my case to be typical of that of the average Christian Scientist. This being true, the saving in expense and from suffering is immediately manifest. Multiply my experience by the number of units in a community and throughout the civilized world, and one can form a correct judgment respecting the practical value of Christian Science.

This movement is but in its infancy, and though great advance has been made in the few years since Mrs. Eddy made her discovery, there can be no doubt that its growth will be in the order of geometrical progression. As friend talks to friend of physical relief experienced and of the joy of the realization of God's love to men, the good news will spread, until the time will have arrived spoken of by Habakkuk when "the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea." As this saving truth becomes more widely known and accepted, the ratio of sickness and suffering will constantly grow less. People will turn naturally to God, our Father-Mother, for healing; greater dependence will be placed in His overruling goodness and mercy, and it will become natural to trust and look to God for guidance and relief at all times. Let our constant prayer be, "Thy kingdom come. Thy will be done, as in heaven, so in earth," and let us know that because God reigns all is well.

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"Why weepest thou?"

J. THOMAS MUMFORD

In the eighty-fourth psalm we read of those who are named "blessed," because in "passing through the valley of Baca [they] make it a well." This valley of Baca was a dry, barren stretch of country, and because of the hardships which had to be endured in crossing it, it was called the valley of weeping. It seems that all who passed through this desolate region did so as quickly as possible, giving no thought to the sufferings which would beset those who followed; but he who was compassionately thoughtful and acted accordingly, was blessed, because he was interested in the good of others, and tried in some measure to lighten the burdens of those who were to come after him. Such a one is always blessed. This was included in the promise made to Abraham, to whom God said, "I will bless thee, and make thy name great; and thou shalt be a blessing."

There is no road more frequented than that which leads through the valley of weeping. "Why weepest thou?" the question asked of Mary by the angels on the morning of the resurrection, is the one query addressed to well-nigh every human heart. Most of our tears, however, are caused by troubles that never come, but which seem real and terrible, although they are in fact as the "vapor, that appeareth for a little time, and then vanisheth away." This valley of weeping is in the individual consciousness, and is narrow or wide according to the concept we have of life. With some it is easily and quickly passed; with others it requires most of their earthly experience to traverse it. We meet those who take a very gloomy view of existence; to them there is no bright side,—all is darkness and doubt. Said Queen Elizabeth, "This world is a bog, a quagmire, and those pass over it the best who tread lightly."

The mission of the Christian Scientist is to dig wells in this valley of Baca, to make it like a watered garden whose fruit fails not; to make it "rejoice, and blossom as the rose." Under Truth's beneficent influence "the parched ground shall become a pool, and the thirsty land springs of water." This is God's way of bringing all men into that state of consciousness wherein He "shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former [material] things are passed away."

The blessed mission of divine Science is to dispel the false material beliefs whence spring all the sorrows of this mortal life. Sin, sickness, and death are the causes of weeping, and without them there would be no tears. Christian Science dries our tears by bringing life and immortality to light through the gospel of health to body, mind, and estate. It supplies us the true philosophy of life. It brings us face to face with the loving Father and the saving Christ. It takes away the doubts and fears incident to mortal experience, and reveals man as the image and likeness of God, good. It teaches that the scientific knowledge of God embraces all reality. When one becomes a Christian Scientist, he feels that his true education has begun. Christian Science reveals our relation to one another as the sons and daughters of God. Herein lies the secret of loving our neighbor as ourselves, of doing to others as we would have them do to us. When its teachings are applied to social and business life, it removes the cause for tears, it digs wells in the valley of Baca, so that our brothers are made to rejoice.

As interpreted on page 578 of Science and Health, there is no place for tears in the twenty-third psalm. God is there revealed as infinite Love, doing all that needs to be done. Even in the valley of the shadow of death there is no occasion for tears, for the fear of evil is removed by the support and protection of the divine presence. In the wilderness of material life, and in the presence of enemies, a table is prepared, and the child of God fares bountifully. Like Jesus, he has meat to eat that the world knows not of. There is no place for tears. Weeping may endure for the night of mortal discord, but joy will come in the morning of spiritual understanding. When we awake in God's likeness, in a conscious knowledge of demonstrable truth, we are satisfied.

To come into our own in Christian Science is to let our light so shine before men, that they may see our good works, and glorify our Father who is in heaven. The way to dig wells in the valley of Baca is to think aright about God and His spiritual creation, including man. We thus put the cause of weeping far from us, and we at the same time open water springs for our thirsty fellow travelers.

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To purchase heaven, has gold the power?
Can gold remove the mortal hour?
In life, can love be bought with gold?
Are friendship's pleasures to be sold?
No; all that's worth a wish—a thought—
Fair virtue gives unbribed, unbought;
Cease, then, on trash thy hopes to bind,
Let nobler views engage thy mind.

DR. JOHNSON.

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Selected Articles

[Paul Stark Seeley in *Herald*, Albany, Ore.]

The minister who has found time to condemn Christian Science so generously, as reported in a recent issue of the *Herald*, seems to be laboring under a sense of what he believes Christian Science to be. If the critic could find his way to an unbiased view-point of this new-old religion, he perhaps might not be ready as yet to accept its teachings, but he would, I am sure, avoid a repetition of the erroneous statements made in his recent sermon. Your readers have without doubt observed that he is not the first of his profession to attack Christian Science.

In all fairness, it is to be remembered that for nearly forty years Christian Science has prospered and grown in the face of the most bitter criticism. Today the movement numbers among its rapidly increasing membership, men and women of intelligence from every class of society and from all of the leading nations of the earth. A religion which in this comparatively short time has not only attracted but held the attention and loyalty of such a vast number of the world's people, will not be lightly dismissed as the "worst of all" religions, because the reverend critic, looking through his glass of ecclesiastical dogmatism, tells his hearers that that is what he sees. The time when men accept with blind faith their minister's opinions as gospel truth, is rapidly being supplanted by an age which demands a religion that is not one of words, but of deeds, a religion that can be practised and proved in daily life, whether the need be for power to overcome sin or to heal the body of sickness. Such was the religion taught and practised by Jesus and the apostles, and such is the religion that Christian Science is giving to the world today, some Christian ministers to the contrary notwithstanding. The Master said, "Ye shall know them by their fruits."

In the part of the sermon that was reported, vigorous exception is taken to the teaching of Christian Science that sin, sickness, and death are unreal. The objection is not uncommonly raised by hostile critics, and by those who are uninformed as to what Christian Scientists really believe in regard to this dismal triad. In the text-book of Christian Science, "Science and Health with Key to the Scriptures," Mrs. Eddy has plainly stated her position on this important question. On page 474 she writes, "If sin, sickness, and death are as real as Life, Truth, and Love, then they must all be from the same source; God must be their author." Again, on page 472, she says, "The only reality of sin, sickness, or death is the awful fact that unrealities seem real to human, erring belief, until God strips off their disguise. They are not true, because they are not of God."

Christendom, it seems, is in happy accord in regard to sin as evil and something to be resisted and overcome, though it differs widely on the way of doing this. How closely sin and death are correlated, the apostle made plain in his statement that "the wages of sin is death," following with those words of comfort, "but the gift of God is eternal life."

Sickness, the second of evil's trio, which the whole human race resists with methods as widely divergent as those of the Indian medicine-man, the modern surgeon, and the prayer of faith, was placed by Jesus in the same category as common, every-day sin, and treated by him on that basis. In healing the palsied man he expressed the gist of the healing in the words, "Thy sins be forgiven thee," and when later questioned by the scribes, he replied, "Whether is easier, to say, Thy sins be forgiven thee; or to say, Arise, and walk?" After healing the impotent man he admonished him, "Sin no more, lest a worse thing come unto thee," thus exposing sin as the cause of disease, and so of death.

To a Christian Scientist, sin means wrong thinking, a wrong belief held in thought, that evil is more powerful than good. This wrong belief is eliminated only by letting into man's consciousness the light of Truth which comes through right thinking. The ability always to think only what is good, is God's gift to man, and when understood and practised, is seen to be God's means of destroying and forgiving sin. The third tenet of Christian Science, given on page 497 of Science and Health, states: "We acknowledge God's forgiveness of sin in the destruction of sin and the spiritual understanding that casts out evil as unreal. But the belief in sin is punished so long as the belief lasts."

Our responsibility for sin, and our salvation therefrom, is entirely individual, as Paul has clearly pointed out: "Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?" The Christian Scientist is therefore endeavoring to be obedient in his thinking to the law of righteousness; to let that Mind be in him "which was also in Christ Jesus," even the consciousness of Truth and Love. Man is thus enabled, through a correct understanding of God and spiritual law, to overcome all evil and to find the way for the fulfilment of the Master's promise to his followers: "He that believeth on me, the works that I do shall he do also; and greater works than these shall he do."

The destruction of sin and its natural corollaries, sickness and death, is shown by Christian Science to be a mental process. Thought must be turned away from the belief in mortal evil to the understanding of immortal good. The true man, God-created, perfect and pure, must be discerned in place of the sin-controlled man of material sense.

In proportion as mortals become, to use Paul's thought in his epistle to the Ephesians, renewed in the spirit of their mind, they are able to "put on the new man, which after God is created in righteousness and true holiness." Christian Scientists are proving this to be true, and in some considerable degree they are able to banish from their lives the despotism of disease and the tyranny of sin. In due time, as men learn to realize that there is but one real power, even God, who is good only, all evil will be destroyed. The Revelator's vision will then become a present fact, for "God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away." Then will be realized the significance of the Master's mission to show mankind the way out of bondage to sin, disease, and death, into the light of life eternal, found in the understanding of God as Life, Truth, and Love, even the same understanding which enabled Jesus to rise superior to all the errors of mortal belief and to bid his followers do likewise.

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[John W. Doorly in *Times and Express*, Shipley, England]

In a recent issue a clergyman again brings Christian Science into his "Talks for a Quiet Hour." He remarks that to "believe in the active powers of faith it is not necessary to become a Christian Scientist." It would be well for this critic to recognize what the two words "Christian" and "Scientist" mean. To the Christian Scientist they mean one who follows the teachings and practice of the Master upon that absolute, invariable, scientific law which Paul called "the law of the Spirit of life in Christ Jesus," and which he declared made "free from the law of sin and death." Does the reverend gentleman suggest that there is another way? Undoubtedly his writings very clearly convey the fact that he

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does, and this other way, which is to be better than the Christ-way or Christian Science, is a mixture of drugs and the changeable and uncertain action of mortal mind.

There are just two books in all the world that have taught mankind to heal the sick and the sinning on a strictly Christ-like basis; one of them is the Bible, and the other is the Christian Science text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy. It is about time such writers as the critic woke up to the fact that while they are talking about healing in an aimless way, Christian Scientists are, through the daily study of these two books, healing on a systematic and scientific basis numberless cases of so-called incurable diseases, and this is accomplished through wholly spiritual means.

Our critic made one remark which interested me, although I hardly think he meant it in the way I take it, when he stated that "the physicians of the future will devote most of their time and powers to the study of health." This will indeed be a change, as the physicians of the past have devoted their time and attention to the study of disease, and not of health. If this clergyman wants to help humanity, let him humbly accept that system of healing which has proved itself to be Christlike in the healing and saving of a vast army of hopelessly sick and sinful people. He will then have the pleasure of knowing that he is following Jesus' teaching, "By their fruits ye shall know them."

No amount of medicine and no amount of what is even worse, mesmerism, popularly termed suggestive therapeutics, can heal the world of its sin or its sickness, because these are all finite, mortal methods; but what Christ Jesus termed knowing the truth, or understanding God's actual spiritual law, will inevitably free all men from sin, disease, and eventually from death. The way to demonstrate this law has been given to the world in this age through Mrs. Eddy's revelation, and this truth is being abundantly proved to be the Comforter which was promised nineteen hundred years ago. This is a day of deeds, not words, and humanity is rightly demanding proof of every man's faith.

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[R. Stanhope Easterday in *Morning News*, Shelbyville, Ind.]

Our critic laments that Christian Science teaches something different from his preconceived notion about sin and sinners. He has evidently overlooked the sweeping declaration of John in his first epistle, where we read, "Whosoever is born of God doth not commit sin; . . . he cannot sin, because he is born of God." In this same connection, however, we read also, "He that committeth sin is of the devil." But our Lord designated this same "devil," or "Satan," to be, in the last analysis, nothing but "a liar, and the father of it," and throughout the Bible sin is characterized as deceptive in its origin and nature. When, therefore, Jesus said that the afflicted woman was bound by Satan, he signified that her physical condition was the direct result of a false concept of life and its legitimate activities; and very logically, when he healed such a one, he substituted the true concept of God's perfect, harmonious, and purely spiritual creation, as chronicled in the first chapter of Genesis, for the woman's false or deceived sense.

It is perfectly clear, moreover, in such light of Scriptural interpretation, how this same master Metaphysician could heal a palsied hand by forgiving the man's sins. In other words, Christian Science deduces that if by sin came death, by sin also must come the preliminaries of death known in human experience as diseases, and as logically concludes that a correction of the sinful or false sense of all things, characterized as "the works of the devil," will alone heal the sick and effectually reform the sinner. John declares with due significance in this connection, "For this purpose the Son of God was manifested, that he might destroy the works of the devil." Nothing actually existent or emanating from God could ever be destroyed, hence the deduction in Christian Science that all phases of evil are, when reduced to the last analysis, unreal.

A reasonable study on the part of your readers of the real teachings of Christian Science will result in the comforting unfoldment of many such sublime truths from the pages of Holy Writ, and will make clear to them why the Christian Scientists became such, continue to be such, and are apparently so healthy, happy, and contented, having no time to denounce or criticize others while in the pursuit of their distinctly constructive sense of religion.

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[Frank Bell in *The Daily Democrat*, Lock Haven, Pa.]

The decision as to what constitutes a Christian might safely be left, it would seem, to the test laid down by the Founder of Christianity. There is no record that he formulated a creed or required his followers to subscribe to certain set statements of their religious convictions. On the contrary, we are told that he denounced the doctrinaires of his day, denied the availability of mere profession, and gave his followers to understand they should be judged by their fruits. Those who were worthy to be considered as believing on him, should demonstrate the quality of their discipleship not only by preaching but by healing, as witness the declarations, "He that believeth on me, the works that I do shall he do also," and, "These signs shall follow them that believe."

The one preeminent command of the Master to those who would be his followers was that they teach all men the things he had commanded them. Our friend by a wave of the hand, as it were, would relegate Christian Science beyond the pale of Christianity; yet Christian Science is distinguished chiefly by the fact that it insists on the same test of Christianity today as was required nineteen hundred years ago. It utterly repudiates the idea of any saving grace in profession or confession of doctrines or dogma, and plants itself on the simple proposition that the best Christian is the one who is most Christlike in thought and deed.

Those who consistently follow the teachings of Mrs. Eddy find themselves, as a rule, so well occupied in helping their fellow men out of the bondage of sin and sickness that no time remains for criticizing the beliefs of others, even if they were inclined to indulge in that kind of recreation.

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[Frank C. Barrett in *Portland* (Maine) *Press*]

Christian Science does not teach that sickness and sin are only imaginary. The sinner is convinced that there is something in sin, while the sick man is convinced that he is sick, and neither the one nor the other can be helped until he is convinced to the contrary. The sinner is shown that there is nothing in sin, while the sick find that their diseases are not something, but the lack of something; that is, the spiritual realization of Truth which makes free from error.

Jesus said of a woman, that Satan had bound her, "lo, these eighteen years." He did not say that God had afflicted her, but Satan, whom he declared to be a liar. Now it is clear that the bond of a liar is a false claim. According to Jesus, therefore, the woman was bound, not by God, but by her ignorance of Him, and Jesus' understanding of God enabled him to do his Father's will and thereby release the woman from her physical infirmity. She was shown that Satan was a deceiver and the bond false. Thus did the Master

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make her sickness unreal to her. All physicians are engaged in doing just that,—attempting to make sickness unreal to people; and if they do not succeed, their treatment is a failure. Would our critic have us make sickness real and let the sick continue in bondage to this unreal master? We prefer to follow Christ and the teachings of the Bible.

Christian Science is not "faith-cure." Faith may heal sickness in some instances, but those who have been healed do not know how to repeat the cures in other cases. Jesus, on the other hand, never failed in any case, and his followers as late as the third century even raised the dead. They not only had faith, but their faith was backed up by a knowledge of spiritual truth. Jesus' understanding was so exact as to amount to absolute Science. Mrs. Eddy says, "Jesus of Nazareth was the most scientific man that ever trod the globe" (Science and Health, p. 313). In Christian Science, results are obtained just in proportion to the student's understanding and application of Jesus' teaching, and not by mere blind faith.

As our critic says: "Christian Science took up what the church of God rejected, and has built upon it. The church of today can come back to its original position if it will." Mrs. Eddy wrote years ago in "Pulpit and Press" (p. 22), "If the lives of Christian Scientists attest their fidelity to Truth, I predict that in the twentieth century every Christian church in our land, and a few in far-off lands, will approximate the understanding of Christian Science sufficiently to heal the sick in his name."

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[Charles Forbes in *Manchester* (N. H.) *Union*]

An editorial in a recent issue of the *Union*, commenting on the failure of radium to cure a case of cancer, adds publicity to the experiments now being made with radium as a cure for this disease. Thus far the newspapers have given liberal notice to the few instances where this treatment has proven successful. Such events constitute proper news for publication in a live newspaper. Not every new system of treatment for the sick, however, is equally successful in receiving its deserved share of publicity in the public press, even though greater success has accompanied its application to this disease than has been achieved by radium.

Twelve years ago I resorted to Christian Science treatment for cancer, after I had undergone two operations and the surgeon had insisted that another would soon be necessary. Although I was quickly and, as it has been proven, permanently healed, to my knowledge no public acknowledgment as a news item was ever made in any newspaper. In spite of the well-known fact that similar cases are being frequently healed by Christian Science, for mine is by no means an uncommon case, I have yet to see an instance of healing of this kind reported in a newspaper, or Christian Science commented upon hopefully and gratefully as a possible cure for this ailment. Would not every such instance constitute a legitimate item of news, and why is there less occasion for public interest and newspaper comment in one case than in the other?

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[Willis D. McKinstry in *The Hutchinson* (Kan.) *Gazette*]

We notice in a recent issue of your paper that Dr. —— condemns Christian Science as a modern theory. For our critic to make this statement, shows that he is not well informed as to what this teaching really is; therefore he is condemning only his own misconception of it.

Christian Science is not a mere assumption or conjecture regarding religion. Its teachings offer a scientific Principle and rule of life which is capable of demonstration; it has neither subtracted "one jot or one tittle" from, nor added one iota to, eternal Truth. It is but a new name given to the ever-operative law of God, which always has existed, and will continue to exist throughout eternity. Christian Science has not given the world a new God, but its teachings enable mankind to know aright the one eternally true God, who is "the same yesterday, and today, and forever." Through this understanding mortals are finding salvation and redemption from the errors of the carnal mind.

The Scriptures say, "The wrath of man shall praise thee." Christian Scientists, therefore, do not feel unkindly toward the doctor, and they do not condemn him for his hard sayings, but rejoice that he is calling the attention of the public to this new-old truth which is making men free.

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[R. C. Love in *Shreveport* (La.) *Times*]

In a recent issue is an account of a talk by a clergyman at a Bible conference, in the course of which talk he takes occasion to express his opinion of Christian Science. If one understands a subject, he can demonstrate its rule; but failing in this, he should not find fault with those who are demonstrating it. Christian Science means right living and right doing, and as the thought is father to the act, it follows that a man must necessarily think right in order to act right. If our clerical critic is doing this, he is to this extent a Christian Scientist.

When it is alleged that the teaching of Christian Science is "a foe to the home" and that "it locks its heart against suffering humanity," we are forced to ask where our critic has found justification for his contention. Is it possible that a religion which has had the largest growth of any movement of modern times, whose members are numbered among the world's best citizens, and whose history has been that its churches are soon outgrown and larger ones become necessary to accommodate those who crowd its pews in search of its message of healing,—is it possible that such a religion can be a detriment to mankind?

Some expression of the public thought in this connection is afforded by the following extract from an editorial which appeared in a paper recently: "Our lives are no longer measured by our own individual standards; we look beyond our own cramped environments and try to see others as they see themselves, and not as they appear to our narrow and often selfish vision. The sincerity of the Christian Scientist is not to be questioned. The Scientists are entitled to their belief; they are entitled to the happiness and comfort it gives them, and it is a notable sign of the advance of civilization that those who disagree, dogmatically or otherwise, with the Christian Scientists, are unwilling to interfere with the development of the church."

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[Written for the *Sentinel*]

Resurrection

EDMUND K. GOLDSBOROUGH

"LAZARUS, come forth"!—the Christ-command was spoken;
The answer came, revealing life unbroken.
O law of Love! the sting of death is gone,
And shadows melt before Truth's glowing dawn.

"Loose him, and let him go"! then turn from mortal sense;
Awaken ye to Truth's omnipotence.
Knowledge of God illumes the darkest hour;
Man is sustained by Mind's eternal power.

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Editorial

True Happiness

One of the things which seems particularly to impress and is frequently remarked by visitors at a church service of Christian Scientists, is the general air of peace and happiness with which they are surrounded. This was well expressed by a woman who, in describing her experience at the first Wednesday evening meeting she attended, said that her first sensation was one of astonishment, because on looking around her she saw fifteen hundred happy faces—more happy people than she had supposed there were in the whole city in which she was then visiting. This recalls to memory the expression so often heard, "I would know you were a Christian Scientist by your happy face," and the opening sentence of our Leader's Message to The Mother Church in 1900, "Methinks even I am touched with the tone of your happy hearts, and can see your glad faces, aglow with gratitude;" in fact, one might be justified in naming happiness as the hall-mark of Christian Scientists.

Now, it is fair to ask why Christian Scientists impress people in this way. Is it because they are in expectation of some great but unattained good that is to come to them, or is it because they have received such rich and bountiful blessings that they cannot help but express gratitude and joy? An answer may be found in the experience of the woman to whom we have referred, and her experience was by no means an exceptional one. She was a member of a Christian church in the small city in which she resided, her family relationships were such as should have brought her happiness, and her husband's business was on such a footing as to assure her comfort. She was, however, extremely unhappy. She was ill, and had been ill and in pain for years. She had been under the care of physicians who were kind and earnest in their efforts to help her, but without success. All that her church had been able to do for her was to counsel patience under affliction, and to hold out the hope that after this earthly existence she would enter into a realm of peace and joy, a realm in which she would suffer no more. She was led to believe that healing such as our great Master had done in far-off Galilee was not for her, nor for any one in this age. She was even taught to believe that God had sent affliction upon her for some good purpose of His own, and that she must bow to His will.

Fortunately Christian Scientists have proved for themselves the fallacy of these beliefs. Thanks to the teachings of Christian Science they have learned that "death is not the real stepping-stone to Life and happiness" (Unity of Good, p. 37), that "happiness consists in being and in doing good; only what God gives, and what we give ourselves and others through His tenure, confers happiness" (Message for 1902, p. 17). It is not at all surprising, therefore, that after this woman had seen these happy-faced people, and had heard them tell of their healing from all manner of diseases, that her own hope of health should have revived. Then and there she resolved to learn for herself how she might be restored to health, and to that happiness she had so long been denied. When, in a short time, her efforts were crowned with success, and she had learned that "God does not cause man to sin, to be sick, or to die" (Science and Health, p. 206), she became one of the happy-faced throng which had so astonished her on her first visit to a Christian Science church.

Through the study of the Scriptures in the light of Science and Health, Christian Scientists have been able to put aside their old belief about God, the belief that He is the author of sin and sickness, pain and death. In place of this belief they have learned that He is the creator of only that which is good; that He is the loving Father,—He who the psalmist declared "healeth all thy diseases," who is not afflictive, but beneficent,—and that man is indeed His image and likeness. They are happy not only because they have learned these things, but also because they are able through good works to bring these glad tidings to others; in *short*, that the acme of happiness is to be found in the daily exemplification of that greatest commandment: to love God supremely and one's neighbor as one's self.

Archibald McLellan.

Freedom from the Letter

The teaching of Christian Science respecting the unreality of evil has startled a great body of complacent thought into an activity which brings to many professed Christians a distinctly new experience. They have been in the habit of reading Scripture statements with little if any inquiry into their logical content and implications, and when awakened by Science to the self-evident proposition that all the manifestations of the Supreme Being must be consistent with His unchanging nature, such Scripture passages as "I [the Lord] . . . create evil," "I kill, and I make alive," etc., are likely to beget an assertive skepticism. People are thus brought face to face with the fundamental question of being, What is the nature of God, the infinite Spirit, and of His law and government? If their conviction respecting His justice and goodness remains undisturbed, then an explanation or interpretation of these passages which seem to make Him responsible for evil, or a party to its tragedies, is demanded, and in the instance of every honest truth-seeker a more satisfying apprehension is sure to be gained.

No one can read the Bible understandingly who is not mindful of the imperfections of the human-sense channels of revelation. We can correctly express only that which we perfectly understand, hence the factor of finite sense is and always has been a disability to the divine manifestation. Christ Jesus' exalted spiritual sense did not impede or distort the rays of Truth, and he therefore could speak "as one having authority." As none other he knew and expressed that Life, Truth, Love which is God. The seventeenth chapter of John speaks for his conscious at-one-ment with the Father, his apprehension of and conformity to the divine law which, as he said, he came to fulfil. In his words and works, therefore, we may find a corrective for the imperfect concepts of those Scripture writers who, though illumined and inspired, had not gained his clear, consistent vision. To him, beyond all question, God was infinitely good and perfect. Reflecting this deific nature, he proved not only that God does not create evil, but that He destroys it, and that the only cause and explanation of death, and the sickness which precedes it, is sin, false belief.

Here, then, in the Science of Christ, or Christian Science as Mrs. Eddy named it, we may find the "Key to the Scriptures," and this has been her great contention. Apart from the Master's disclosure and demonstration of Truth, the vision of the divine integrity is and ever has been incomplete. "In him [alone] was life; and the life was the light of men." Attaining to his point of view, we gain the spiritual significance of the "letter" of human statement, which otherwise "killeth." The surface significance of the words we have quoted from Isaiah authorizes the conclusion that God is the source of evil as well as of good, but in Christian Science we come to see that the prophet "referred to divine law as stirring

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up the belief in evil;" that this law "uncovers so-called sin and its effects, only that Truth may annihilate all sense of evil and all power to sin" (Science and Health, p. 540).

Christian Science is emancipating and transforming the thought of the world by virtue of the simple fact that it accepts Christ Jesus' definitions of the divine nature, and dares to maintain their integrity. It does not hesitate to interpret all Scripture and all experience in that pure light of Truth which the Master focused upon the problems of being. It teaches that amid the confusions and contradictions of past and present human sense, we need but to "cling steadfastly to God and His idea," allowing "nothing but His likeness" (Science and Health, p. 495) to abide in our thought. Then the healing consistency of the divine order and manifestation speedily appears.

JOHN B. WILLIS.

The Fourth Commandment

IF people in general were asked which of the ten commandments they considered most important, there would probably be many different answers, though it is likely Christian Scientists would say that obedience to the first, "Thou shalt have no other gods before me," would include obedience to all the others. On the other hand, a good many people would say that the sixth, seventh, eighth, and ninth form the basis of all civil law, in that they aim at the protection of the life, property, and reputation of mankind, as well as the prevention of immorality, which is known to be the worst scourge of the human race. There are, however, but few in this day and age who recognize the importance of the fourth commandment, which provides for the observance of the Sabbath day, nor is it likely that a truer sense of its meaning would be gained by going back to the rigid rules of a bygone period.

It needs no lengthy argument to show that the intent of this commandment, which begins, "Remember the sabbath day, to keep it holy," is that mortals shall for one day out of seven be freed from the yoke of material servitude, with its false pains and pleasures, and this day be devoted to spiritual things. Christian Science places the utmost emphasis upon the fact that man is spiritual, both primarily and ultimately, but mankind have so forgotten this truth that they are called to "remember" it for one whole day out of seven. Mortals have perhaps concerned themselves most with its prohibitions as to labor, and have largely overlooked the statement that this day belongs to God, and that it should be given to the contemplation of the perfect activity of the divine Mind, who "spake, and it was done," creation springing from the divine mandate, not from material toil.

Mrs. Eddy says of the divine activity, "God rests in action. . . . No exhaustion follows the action of this Mind, according to the apprehension of divine Science" (Science and Health, p. 519). This great truth has almost been lost sight of by humanity, and so the Sabbath comes as a gentle invitation from divine Love to cease from our toilsome and imperfect sense of work and ponder awhile God's ways of working. Here it should be said that this offers no excuse for indolence, which Christ Jesus rebuked when he said, "My Father worketh hitherto, and I work." He also said that we must be perfect because our heavenly Father is perfect, and perfection in all we think and do is the unvarying demand of God's law every day of the year. Most mortals rob themselves to a large extent of the unspeakable privilege of the Sabbath in failing to "keep it holy" by the spiritualization of all thought and effort, with divine perfection held ever in view. We have been taught that a well-spent Sabbath meant six other days made better thereby, and this cannot be gainsaid; but it is equally true that six days well spent, with the highest ideal of life and work loyally obeyed, will bring a glorious Sabbath of spiritual contemplation and unfoldment, linking one period to another of higher achievement.

A glance backward to Moses' day tells of tremendous progress in a material way, with a luring promise through all the years of the good things to come from greater material possessions, promises which have all, alas, betrayed. Men now plead for rest from their labors, but it cannot come while the insatiable demand for more of the material dominates human thought; hence the need for at least one day in which to draw near to a loving Father, that we may learn how to think and work aright, no longer meriting the rebuke, "For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord." As we learn to think more spiritually, the fulfilment of the divine intent of the first commandment, so splendidly presented by our Leader on page 340 of our text-book, will include fulfilment of all the others by the law of Love.

ANNIE M. KNOTT.

Among the Churches

Current Notes

BOSTON, MASS.—The First Church of Christ, Scientist. Services: 10:45 a.m., 7:30 p.m.; Sunday school, 10:45 a.m.; Wednesday, 7:30 p.m. In the church edifice, Norway, Falmouth, and St. Paul streets. The church is open to visitors Wednesdays and Fridays from 10 a.m. to 5 p.m.

Reading-rooms: Berkeley building (suite 306-307), 420 Boylston street; open daily, except Sunday and Wednesday, from 9 a.m. to 9 p.m., and on Wednesday from 9 a.m. to 5 p.m. International Trust Company building (second floor), southwest corner Devonshire and Milk streets, opposite post-office; open daily, except Sunday, from 9 a.m. to 5:30 p.m. Coolidge Corner building, 1316 Beacon street, Brookline; open daily, except Sunday, from 9 a.m. to 6 p.m.

HANNOVER, GERMANY.—First Church of Christ, Scientist, founded in 1898, is the oldest Christian Science congregation on the European continent, exclusive of the British Islands, and owns the first church building constructed in this country for Christian Science services.

Christian Science, which was at first entirely misunderstood, and therefore maligned here as everywhere by the majority of people, found, in spite of this, such an enthusiastic reception by many who were prepared to receive Christ, Truth, that after four years it was possible to build the church, by means of the gifts of those who had been healed through Christian Science. This church, which is situated in one of the best parts of the city, holds about five hundred and fifty people, and it is filled, especially at the Wednesday meetings. A circumstance which is noticeable for this part of the country, and I dare say for all Germany, is the fact that there is a large attendance of men, such as is found in scarcely any other church.

Thanks to the translation of our text-book, "Science and Health with Key to the Scriptures," into the German language, the sale of Christian Science literature has increased considerably. In 1913 authorized Christian Science literature to the value of two thousand and fifty dollars was circulated among the population by our reading-room, and the demand is constantly growing. *Der Herold der Christian Science*, too, has become a friend and aid in countless families. It was a very great pleasure for our congregation when they welcomed the first German lecturer in the spring of 1913. The attendance at this lecture was very large and evidenced a lively interest in the cause among all classes of people.

Correspondence.

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The Lectures

Bridgeport, Conn.

Every seat in the Universalist church was filled at the lecture on Christian Science given by Bicknell Young. In introducing the lecturer, W. F. Stanton, first reader, spoke as follows:—

History teaches us that ever since the beginning of time, man has been conscious of the existence of a power which has been more than human; but owing to his inability to discern spiritual good through the material senses, he has not always comprehended its source, and for this reason he has often been misled and limited in his knowledge of God. We read in "The Acts of the Apostles" that when the apostle Paul visited Athens he found there an altar erected and dedicated "to the unknown God." Paul told the people of Athens that the God whom they ignorantly worshiped was the only creator, and that He was not far from any one of them. "For," said he, "in him we live, and move, and have our being." Christian Science declares again to the world today that God is the only creator; that He is omnipotent, omnipresent, and omniscient, in that He is Life, Truth, and Love.—*Correspondence.*

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St. Louis, Mo.

At the lecture by the Rev. William P. McKenzie, Fourth Church of Christ, Scientist, which seats about a thousand people, was filled to overflowing, and practically five hundred more had to be turned away. The lecturer was introduced by Clarence H. Howard, president of the Commonwealth Steel Company, who said:—

It is with the greatest pleasure that I welcome you to this feast of Soul. I know of no subject or study which inculcates a greater or truer sense of friendship and does more for the establishment of the brotherhood of man than does Christian Science. At first I wondered, as many people do, regarding the coupling of the words Christian and Science; but when it was explained to me that Christian is Christlike, and Science means truth-proven, that is, the Christ-truth proven in every detail of our lives,—then it was that I saw the wisdom of the name.

It was at this point in my experience that a copy of "Science and Health with Key to the Scriptures" by Mrs. Eddy was handed to me, and it has opened up the Scriptures for me, as it has for many. It has made the Master's teachings practical for daily use, and I believe that there can be found within his words and teachings an answer to every problem that confronts the human race, whether in business, home, or elsewhere. I am convinced that there is not a man, woman, or child in the world who does not want what Christian Science really is, although they may not want what they think it is.—*Correspondence.*

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Bolton, England

In order to spread the teachings of Christian Science, a meeting was held in the Grand Theater. The lectures are not intended to proselyte, but rather, by giving a true exposition of Christian Science, to remove the popular misconception regarding it. The assembly was addressed by Col. William E. Fell. Twenty minutes before the advertised time for beginning, the theater [which seats twenty-eight hundred people] was packed in every part by an audience who throughout appeared keenly interested in the address. The chairman, John W. Harwood of Liverpool, who introduced the lecturer, declared it was the practical nature of Christian Science which appealed to him. His experience during the last ten years had been that in his family, where relations had been discordant, harmony and unity had been restored. One member, who had been practically useless in life because of valvular heart-disease, had been restored to activity and usefulness. The desire for intoxicants and other habits had been overcome. Every disease which had appeared during that time had been healed, and no material remedies had been used. He had proved that Christian Science healed both physically and morally, and he asked his hearers, in the words of Mrs. Eddy, "If such are the present fruits, what will the harvest be, when this Science is more generally understood?" (Science and Health, p. 348.) It is because of the blessings received through the ministrations of Christian Science that its adherents desire that all men should know of this great truth.—*The Bolton Evening News.*

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New York, N. Y.

Francis J. Fluno, M.D., lectured on Christian Science in Second Church of Christ, Scientist. He was introduced by Elbert S. Barlow, whose remarks were in part as follows:—

Reviewing the history of humanity, we find that every progressive step in religion has been taken when mankind has felt the bondage of oppression and has reached out for a higher and fuller sense of individual independence and freedom; but it was not until our Master's advent on earth, when his teachings were practised, that man's true responsibility toward God was fully expressed. These teachings iterated and reiterated themselves in substance in the Master's words, "By their fruits ye shall know them," and these fruits were known in the healing of the sick, the raising of the dead, the cleansing of the leper, and the casting out of demons.

The full import of these teachings was lost sight of after the third century, until our revered Leader, Mrs. Eddy, in 1866, found the Principle that governed these teachings and named her discovery Christian Science. When she had thoroughly demonstrated this Principle herself, she gave it to the world in the teachings set forth in the Christian Science textbook, "Science and Health with Key to the Scriptures." The truths contained in this book are available to all who will read it carefully and imbibe its spirit.—*Correspondence.*

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Fairfield, Iowa

Before a gratifyingly large audience, in the High School Auditorium, Clarence W. Chadwick explained the tenets of the Christian Science religion. He was introduced by Prof. J. P. Moorhead, who said in part:—

There is one point upon which all Christian nations agree,—that Christianity can in no way be separate from the teachings and the life of Christ Jesus; and most of us believe that all the sickness and disease which Jesus healed could not proceed from a God whom he taught us to know as Love. Jesus proved the truth of his statements by doing many wonderful works; and Christian Science, which denotes an orderly and systematic arrangement of Christian knowledge, has revealed the Principle by which those works were accomplished. We are thus enabled in this day and age also to prove the truth of the Master's statements.—*The Fairfield Tribune.*

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Newburgh, N. Y.

Christian Science was discussed before a fair-sized and appreciative audience in the Y. W. C. A. Hall by Virgil O. Strickler. The speaker was presented by the Rev. Alfred

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J. Wilson, pastor of the Church of Our Father, who said in part:—

To those of us who believe in the world as a spiritual system, Christian Science has a spiritual significance; and in a world which is so largely dominated by material interests, the emphasis of the Christian Scientist is timely and illuminating. We cannot too strongly call attention to the life of the Spirit, or too often assert that the things which are not seen are greater and stronger than the things which are seen. We may not all think alike on these subjects, but we have many things in common. We have together outgrown the crudities and irrationalities of the old orthodox theology. You and I hold similar views on these matters.

The communion to which I belong has always insisted that freedom of thought is more important than uniformity of belief. It is of more consequence that we should all think, than that we should all think alike. We are seeking the truth, and we thank whoever can lead us a little nearer to the eternal verities.—*Newburgh Journal.*

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Abilene, Kan.

An attentive audience listened to the lecture at the Seelye Theater by the Hon. Clarence A. Buskirk. The speaker was introduced by C. S. Crawford, a prominent attorney of this city, who said in part:—

Truth is as eternal as infinity. The struggle of humanity has ever been upward, through ignorance, superstition, and error, toward the truth. This is true of our material, political, social, and moral development, and equally true of our religious advancement. Tonight you are to listen to a discussion of the asserted truth of Christian Science. Science is systematized knowledge; Christian Science is therefore systematized Christianity. We are all seekers for the truth, and whether you believe in the claims of this organization or not, we should give to the discussion an open-minded, free-hearted reception, to the end that we may arrive at the truth.

While not a Christian Scientist, it has been my good fortune in the past to have been more or less intimately associated with those who are, and I have never seen a more perfect exemplification of true Christianity than is displayed in this association. Whatever we may think of their belief, we are bound to admire and respect their practice.

The Abilene Daily Chronicle.

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Lectures to be Delivered

Ashland, Ohio.—Judge Clifford P. Smith, Opera House, 8:15 p.m., April 13.

Baltimore, Md. (First and Second Churches).—Lyric Theater, 3:30 p.m., April 12.

Bartlesville, Okla.—Virgil O. Strickler, April 9.

Chicago, Ill. (Second Church).—Col. William E. Fell, Church Edifice, Wrightwood and Pinegrove avenues, 8 p.m., April 16 and 17.

Cleveland, Ohio (First Church).—Judge Clifford P. Smith, Metropolitan Theater, 2:30 p.m. and 8 p.m., April 12.

Elmira, N. Y.—Judge Clifford P. Smith, Assembly Room, City Hall, 8 p.m., April 14.

Englewood, N. J.—William R. Rathvon, Church Edifice, Engle street and Spring lane, 8:15 p.m., April 16.

Great Bend, Kan.—Virgil O. Strickler, Elite Theater, 8 p.m., April 13.

Hamilton, Mont.—Clarence C. Eaton, Lucas Opera House, 8:30 p.m., April 7.

Independence, Mo.—Virgil O. Strickler, Lewis' Theater, 3 p.m., April 12.

Kingston, N. Y.—Clarence W. Chadwick, Association Hall, 8 p.m., April 13.

Kokomo, Ind.—Prof. Hermann S. Hering, Sipe Theater, 3 p.m., April 12.

Long Beach, Cal.—Virgil O. Strickler, Church Edifice, 440 Elm avenue, 8 p.m., April 16.

Los Angeles, Cal. (Fourth Church).—Virgil O. Strickler, auditorium Theater Beautiful, 5th and Olive streets, 8 p.m., April 18, and edifice Third Church, 734 South Hope street, 3 p.m., April 19.

Marshall, Mo.—Virgil O. Strickler, Orpheum Theater, south side of square, 8 p.m., April 12.

Moline, Ill.—Prof. Hermann S. Hering, Moline Theater, 8:15 p.m., April 13.

New Bedford, Mass.—William R. Rathvon, Church Edifice, 3 p.m., April 12.

New York, N. Y. (Second Church).—Clarence W. Chadwick, Church Edifice, Central Park West and 68th street, 8 p.m., April 14, and 3:30 p.m., April 15.

New York, N. Y. (Third Church).—Clarence W. Chadwick, Church Edifice, 125th street near Madison avenue, 8 p.m., April 9 and 10.

North Yakima, Wash.—Willis F. Gross, Masonic Hall, 8:15 p.m., April 16.

Nyack, N. Y.—William R. Rathvon, Church Edifice, 8:15 p.m., April 17.

Parkersburg, W. Va.—Judge Clifford P. Smith, I. O. O. F. Hall, 9th and Market streets, 9th street entrance, 8:15 p.m., April 17.

Portland, Ore. (Third Church).—Willis F. Gross, edifice First Church, 18th and Everett streets, 3 p.m., April 12, and 8 p.m., April 13 and 14.

Providence, R. I. (First Church).—Prof. Hermann S. Hering, Church Edifice, corner Prospect and Meeting streets, 8 p.m., April 3.

Santa Monica, Cal.—Virgil O. Strickler, Church Edifice, Wilshire boulevard, between 2d and 3d streets, April 17.

Sapulpa, Okla.—Virgil O. Strickler, Presbyterian Church, corner Oak and Lee streets, 8:15 p.m., April 11.

Tacoma, Wash.—Prof. Hermann S. Hering, Tacoma Theater, 3 p.m., April 19.

Wallace, Idaho.—Willis F. Gross, Opera House, 8 p.m., April 17.

Wellesley, Mass.—William R. Rathvon, Town Hall, 8 p.m., April 13.

Winnipeg, Manitoba.—Bliss Knapp, Walker Theater, 8:15 p.m., April 12.

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Admission to Membership in The Mother Church

The next admission of candidates will be June 5, 1914. Application blanks may be obtained by addressing the Clerk of The Mother Church, and should be returned to him on or before Wednesday, May 13, 1914.

An application sent to the Clerk does not constitute the applicant a member. Notice of election will be sent to those who are admitted to membership.

Those who have made application for membership prior to Nov. 7, 1913, and have not received notice of election, may communicate with the Clerk if they so desire, and are especially requested to do so before sending in a second application.

JOHN V. DITTEMORE, *Clerk*,
105 Falmouth Street, Boston, Mass.

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Testimonies of Healing

If any one has reason to be thankful to God for Christian Science, surely it is I. About eleven years ago I was overcome by the heat, and after that time and until I was healed in Christian Science, I was in misery during the summer months. About July 1 of every year I was compelled to go North, and could not return until the weather was cool, which was usually about Sept. 10. This meant not only neglect of my business and the loss of two months' salary, but my family and I were in constant fear of another acute attack and its probably fatal outcome.

During the hot weather, my skin, instead of being moist, was hot and dry; I felt as if I were being consumed by fire, and was relieved only by frequent cold baths and the application of ice to my head. Besides this I found it very difficult to breathe. Some of my relatives besought me to try Christian Science, as they had been benefited by it. I resisted vigorously, but was finally persuaded to read the text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy. I could not, however, understand much of it, although it had the effect of somewhat changing my attitude toward this teaching.

In July, 1911, having suffered from a two weeks' spell of hot weather, I felt that I could not possibly undertake the journey on the appointed day, as I was completely exhausted and ready to give up. In my despair I requested my wife to call for help in Christian Science. The faithful practitioner came promptly, although I did not deserve any kindness on his part, as I had treated him rather rudely on two different occasions. I told him that I did not believe in Christian Science, but would try it, inasmuch as I knew nothing else could help me. I also explained to him that I did not understand how I could be helped by this religion, as I had always been an infidel. He, however, encouraged me, and told me I could not be expected to believe in something that I knew but very little about, and he then proceeded to give me treatment.

During the treatment, I experienced the chemicalization of which Mrs. Eddy tells us in Science and Health, and I thought that my last hour had arrived. I seemed to be in a great turmoil for about five minutes, but gradually the circulation became normal, perspiration broke out all over my body, and I immediately felt relieved. The healing was instantaneous and lasting. The thermometer in the car that we boarded, registered over one hundred degrees; still I did not feel uncomfortable, but perspired very freely, which I had not done in hot weather for over ten years. I carried in my valise a rubber ice-bag filled with cracked ice, but I did not use it once, nor did I feel as though I needed any material means to keep me from being overcome by the intense heat.

I did not go away in the summer of 1912, for the heat did not affect me in the least, though my neighbors shook their heads and hardly believed their eyes when they saw me cutting my lawn on the hottest days of the summer. I did not once resort even to an umbrella to protect me from the rays of the sun, and I put God's ever-loving kindness and His ever-present protecting power to a severe test by attending a gathering where I was jammed in by crowds of people in a hot, stuffy atmosphere.

Although the following summer was exceptionally hot, I remained at my post and felt no discomfort, though added responsibility and work was thrust upon me. Formerly it would have been out of the question for me to perform this task, but since I have learned to rely on God in solving all problems, I have been able to perform my duties with an ease and absence of worry that is astounding.

Whereas I was in bondage for over ten years, I am now free, and while in the past I had not much use for Christian Science, I now love it, also everybody and everything connected with it. Through changing my belief entirely, I have been able to master all fear of my old enemy, heat, and instead of being an infidel I am glad to say that I am now exactly the reverse. My disposition has also undergone a change, and now I do not look at everything from the dark side. For all these blessings, and for many more, I am unspeakably thankful to God, and grateful to Mrs. Eddy.

C. T. Beiderbecke, Davenport, Iowa.

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More than a year ago, after having suffered for many years with untold pain from poisoning and what was called a malignant disease of the stomach, I got up one morning, dressed, and went to see a Christian Science practitioner. I had been given up on three different occasions, with only a few hours to live, and had spent some time in the hospital with no apparent relief. I was so weak and exhausted that it took me nearly thirty minutes to go a few blocks, but I was so determined to try Christian Science that I kept on, knowing I would be helped. I rang the door-bell at the practitioner's home, and almost instantly the door was opened by a sweet-faced woman, who asked me in. I could scarcely stand, being so weak, so I sat down and told her how ill I had been for years without relief, and that I had no money with which to pay her, but wished her to help me. She said she would do so, then gave me a treatment, and told me to eat what was set before me when I got home, for it would not hurt me. I went home and ate the first real meal I had eaten for two months, and I have never missed one since that time. I also threw away all the material remedies in the house, and have never used any medicine since that first treatment. I was extremely wasted when I went to the Christian Scientist, but in less than a year I was in a robust condition and feeling fine.

I am very thankful to God for what Christian Science has done and is doing for me. My prayer is that I may be able to live so that I may show others the way to perfect health and happiness.—Edith M. Goodrich, Topeka, Kan.

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[Translated from the German]

In July, 1910, I was taken very ill with blood-poisoning caused by the sting of an insect. The physician who treated me gave up all hope with regard to my life, and I myself thought I could not live long. At that time I was advised by acquaintances to turn to Christian Science, so I applied to a practitioner for treatment, and she immediately called upon me. When she arrived, I was lying in bed, motionless, unable to move any of my limbs. She at once began to treat me, and to everybody's surprise and to the joy of my family, the next day I was able to sit up in bed without assistance and to take nourishment without help. Treatment was continued, and was attended by such rapid progress that within a short time I recovered my health completely and was able to pay a visit to the practitioner. I was then able to resume my duties as a police constable, and I have worked ever since without experiencing any ill effects. As I remarked before, from a material standpoint I would have been beyond recovery, had it not been for Christian Science and the loving help given by the practitioner.

I shall be glad to testify to this at any time; and I wish to express my thankfulness to God for this deliverance, also my gratitude to Mrs. Eddy, through whom this healing truth has again been made known to the world.

Emil Kuhn, Schwäbisch Gmünd, Germany.

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My object in sending this testimony is to encourage some other poor sufferer. From childhood I was afflicted with a serious skin disease, supposedly inherited from my father. I suffered intensely, and at different times submitted to the removal of bone, as my whole body was said to be in a carious condition. One evening in the winter of 1905 I seemed to get stiff-necked, and it proved to be an attack of rheumatism. It shifted from place to place for over a year, when I was so disabled that we decided to break up housekeeping and go to live with a married daughter in another city. (We were then living in Logansport, Ind.)

It was at this time that Christian Science was brought to my attention by a kind friend. I had often heard of it before, but gave it no thought, being satisfied with my own church. However, Christian Science was presented to me in such a way that I loved it and felt it was the truth, so I engaged a practitioner and took up the study for three days. Then some friends who called ridiculed the teaching so much that I quit, though not without regret, for I loved it. I moved away and struggled on, but was getting worse all the time until 1906, when I stopped walking, and had to be waited on, washed, dressed, and even fed like a baby.

Early in 1909 kind friends persuaded me to study Christian Science again, and I began to see things more clearly. I then went to the hospital, as I was forced to have a limb amputated. While there, my prayer was based upon the "scientific statement of being" (Science and Health, p. 468), for it greatly appealed to me. After I returned home, error suggested that I again give up Christian Science, and I did. Though I had bought the text-book, "Science and Health with Key to the Scriptures," in May, 1911, I often wished that I had not thrown my money away. Nevertheless, Truth was leading me, and in an hour of exalted spiritual uplift I was instantly healed of a terrible soreness in the chest and lungs. Since then my growth has been rapid, for I know the unreality of sickness and sin. My problem is not yet worked out, but I do not suffer and am waiting for its perfect solution in Science. For Mrs. Eddy's wonderful life-work I cannot express my gratitude in words. I feel like exclaiming, How great a God is our God! I hope soon to record my perfect healing, for there is no failure in God's work.

Mrs. S. M. Swallow, Dayton, Ohio.

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I send this testimony, hoping it may be of help to others, and in order to show my gratitude for the many blessings which I have received from that eternal truth which was revealed to our beloved Leader, Mrs. Eddy, and which she in turn gave to a waiting and hungering world.

A little over a year ago, while working with a derrick on the roof of a three-story building in San Francisco, I fell about thirty-four feet. My partner and I were going to take an iron girder, which weighed about four hundred and fifty pounds, into the attic. After hoisting it up under the derrick, I went out on the steep roof to receive it, but the derrick broke loose and fell, pulling me with it. The girder not only fell on my left leg, but slid over it.

At that time I had been interested in Christian Science for eight years, and at the moment of falling I declared that God was my life. My head struck violently on a pile of lumber. Then I grew faint and almost lost consciousness, but through declaring the scientific statement of being, that sensation was overcome. My mouth filled with blood continually, due, as I afterward found out, to the fact that two teeth had been knocked through my lip. The people who gathered around took me to a receiving hospital, where I had my arm sewed up, also my hand, which was seriously hurt. Then I took the car and ferry and went home to Berkeley alone. I did not feel any pain, though I limped a little.

After going to bed in the evening, however, I was seized with intense pain in the leg, also in the right arm near the shoulder and head. This continued the whole night. Next morning the leg was more than twice its normal size, and discolored from the knee down. I could not move it, nor could I move my right arm, so I telephoned for a Christian Science practitioner, because I was unable to do anything for myself. After receiving treatment the pain left me. Upon further investigation it was found that the radius bone in the arm was broken, also the bones in the hand and shoulder, and my ankle was injured. It was predicted that I would have to remain in bed for a long time and would not be able to do any work for six months; and so to material sense it seemed. I had, however, treatment in Christian Science for about three weeks, and at the end of that time I was walking around. After six weeks I went back to work as well as ever.

On another occasion, shortly after I had become interested in Christian Science, I had my hand dragged into a planer, severely injuring four of the fingers. I used the little knowledge I then had of this teaching, with the result that I had no pain at all. The doctor where I worked dressed the fingers and told me to stop work; but I did not do so, and in three weeks I could work as well as ever. I had no more help from the doctor, who told me that I had strong nerves; but I did not tell him what was the source of my strength. I was also healed of the tobacco habit, which I had tried many times to overcome through will-power.

When I look back over these nine years since I came into Science and see the change that has taken place through this priceless gift which Mrs. Eddy gave to the world, I cannot be grateful enough, because through the study and practice of this teaching, man is brought nearer to his birthright.

Peter L. Green, Berkeley, Cal.

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More and more do I realize what Christian Science is doing for me, when I see the trials of those who know not the help and guidance of divine Love. I feel that I have been truly blessed, and I try to realize each day that God, good, is All-in-all. I was led to this teaching by reading Science and Health to a young lady who was not able to hold the book very long at a time. It seemed wonderful to me that we could have all the promised blessings and escape the ills of the flesh.

One evening a test came. Our little four-year-old boy became very sick to material sense with a rupture, which caused much distress and made it impossible to move him. We sent for a Christian Science practitioner, who came and stayed about fifteen minutes. Before she left, the child was asleep, and I carried him up-stairs without awaking him; at three o'clock in the morning he got up, walked across the room, and drank a glass of water with no ill effects. The next afternoon he walked seven blocks to the reading-room and back.

After the birth of this child I was in very poor health and under a physician's care most of the time. As I was advised to undergo an operation, I changed from one physician to another, until I became interested in Christian Science. I have studied this truth for five years and all the old complaints have vanished. The physical healing is wonderful, but the spiritual uplift is the greatest of all. Two years ago we had another beautiful demonstration, at the birth of a baby girl. Every material law was met and overcome, and

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perfect harmony was manifested. Many remarks have been made by others as to her activity and obedience.

Words fail to express the gratitude and peace that fill my heart and home. I could not mention all the blessings that have come to me through my longing for truth and the study of Science. I am indeed happy in trying to live Christian Science, even with the little understanding I have. My earnest desire is that I may live the truth and let my light shine. My heart goes out for those that are in bondage, and I hope and pray that they too may know the truth that makes free. I am very thankful to God, and also grateful to Mrs. Eddy for this teaching.

MRS. C. A. BUNKER, Kansas City, Mo.

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[Translated from the German]

In December, 1912, my four-year-old son was taken ill with stomach trouble, and I immediately sent for a physician. The little fellow did not improve, however, and after a few weeks there were some evidences of hemorrhage from the bowels. The physician prescribed a still more rigid diet than the boy had been following, so that he cried from sheer hunger, but when two months had elapsed there was no improvement. The child was nearing death by starvation, and I was losing all hope of his recovery, when I heard of Christian Science for the first time, and in my distress I quickly gained confidence in it and asked a practitioner for treatment, which was lovingly taken up. There was an improvement by the next day, and when on the fourth day the physician came to look after the child, the little fellow met him, saying, "I am all right." These words seemed to make a strange impression on the medical man; he simply could not understand what it all meant, and after a short conversation he left. The boy was given everything to eat, was taken out of doors, and he recovered within a short time.

For this healing I am profoundly thankful to God, and I also feel that I owe a debt of gratitude to Mrs. Eddy, who has shown us the way to Truth.

BERTHA MEGWINOFF, Gatschina, near St. Petersburg, Russia.

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Christian Science has relieved me from the fear expressed in constant expectation of death. At times I was afraid to leave the house and walk in the street, owing to a serious heart trouble from which I suffered. Sometimes, too, I could not sleep at night on account of the irregular action of my heart and the roaring noise in my ears. I had had this trouble about ten or twelve years, when I went to see a Christian Science practitioner. I was treated for about three months, and as a result I am in almost perfect health today. I was a slave to the tobacco habit,—what is known as a "cigarette fiend." I had treatment for this, and although it was hard to overcome, it is more than a year since the habit was given up, and the desire for tobacco is gone completely. I have also lost all appetite for intoxicants of any kind.

About three years ago I had a distressing eruption on the face, but with treatment from a practitioner I was healed in a short time, and I have not a scar left. Some time ago I awoke one morning with severe pains in the chest, and also had great difficulty in breathing. I finally got out of bed, dressed, and made my way to a practitioner's home for treatment. After seeing him about half a dozen times, I was perfectly well. I did not ask the practitioner what the ailment was, but a medical friend, upon hearing the symptoms described, told me I had had an attack of acute lung trouble. Any one who has passed through this disease under *materia medica*, will realize what I was spared.

All these physical ailments that have been overcome since I became interested in Christian Science are little, however, in comparison with the mental relief I have received. I now realize the meaning of the word heaven as Mrs. Eddy explains it in Science and Health. I hope this testimony will help some one in need.—HENRY G. KRUKE, Milwaukee, Wis.

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I wish to express my gratitude to God for the instantaneous healing which came to us through Christian Science. My mother was taken ill with severe pains in her back, and in fact all over her body, so that she could not move or turn in bed without intense suffering. She asked for Christian Science help, so I telephoned to a practitioner, asking for treatment at once, and very soon my mother said she felt better, and later fell asleep. She slept soundly all night, and in the morning she rose bright and early, dressed herself, and came down-stairs. When I asked her how she was, she said that she was perfectly well, and had no sense of lameness after that awful pain. She was very grateful to have had an instantaneous healing. She had been subject to these attacks and was always confined to her bed for a week or so, but this attack was overcome with one treatment in Christian Science.—MRS. F. G. DEMENT, Berkeley, Cal.

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Until a year and a half ago I never knew what it meant to be well. From early girlhood I suffered intensely, and continued to grow worse. Six and a half years ago this prolonged suffering took the form of epilepsy, and for five long, weary years I had attacks of this nature. During the intervals, I went to business, or tried to do so, but alas! right in the midst of my work, wherever I happened to be, I would be seized with a spasm, and before I could be taken home it would be necessary to call in a physician, who would administer an opiate hypodermically and give me other medicine. Then, sometimes after hours of unconsciousness, I would be sent home. This happened countless times, wherever I might be employed.

In February or March, 1911, I had an attack, but on that occasion my employer, fortunately for me, was a Christian Scientist, and upon my return to the office, he advised me to go to a practitioner for treatment. This I did, but without the slightest idea of what Christian Science was and with little hope that there was anything which would help me. In this, however, I was mistaken, for my healing was practically immediate. I steadily grew better, and I can conscientiously say that I am now perfectly well, and happier than I can possibly find words to tell.

Since my healing I have had demonstrations through my own understanding of the truth, both in my home and outside of it. My mother has been healed of a stomach disorder by reading the text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, and of many other ills.

To say that I am thankful for these blessings and the increasing understanding of God's love and power, but poorly expresses my feeling.

FAITH AILEEN NEVILLE, New Brighton, Staten Island, N. Y.

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When the first message of Christian Science came to me, I was healed of a disease which my familiarity with hospital life told me was incurable, and that must eventually lead me into an insane asylum if I did not pass out during the conflict. At the time referred to I became convinced that God made everything that was made, "and, behold, it was very good." I had read this many times before in the Bible,

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but Science brought me the light of spiritual understanding, and I was healed from that hour of my most dreaded foe. In less than one week, through the reading of the Bible in the light of the truth which had come to me, I was enabled to lay aside the glasses I had worn for ten years, though I had been ordered never to do without them. From that time to this, over seven years, I have had many beautiful experiences, for which I wish to express my deep gratitude.

It gives me great pleasure to testify to the permanency of my healing. I have never had any symptoms of a return of the disease above referred to since my first healing, but on the contrary I have steadily gained in strength and the ability to do whatever my hand found to do, to say nothing of the greater peace and poise that have come into my life through this experience. I can honestly say I am a well woman, with no fear of any return of old ailments or of acquiring new ones, since we are assured that God heals all our diseases.

I am very thankful to God for Christian Science, for Life, Truth, and Love as demonstrated by our Master, and also grateful for Mrs. Eddy and the spiritual understanding of the Bible, as gained through her teachings.

JENNIE PURCELL SCOTT, West Springfield, Pa.

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[Translated from the German]

A feeling of deep gratitude prompts me to testify to the quick healing which I experienced in Christian Science. I had been suffering with abdominal complaint, and in September, 1911, it became worse. This made it necessary for me to go to a physician, who stated that there were two growths which would have to be removed. He sent me to another physician, who advised an immediate operation. To this I consented, though with a heavy heart, and notified my relatives.

It was then that my brother-in-law came to see me and told me of Christian Science, as he had seen wonderful healing performed through its agency in the case of his nine-year-old son. I immediately applied to a Christian Science practitioner, who most willingly granted me the opportunity for a talk on the subject. After this first explanation I became so convinced of the power of divine Love and Truth that I felt as if I had been all made over. Upon returning home I had a sense of joy such as I had never experienced before, and from that hour I have been a well woman, with more endurance in working than I have known for years. I wrote the physician that there was no longer any necessity for an operation, as I had been healed through Christian Science.

My sincere desire is that all people may come to the recognition of the Christ-healing and join in the glorious words of the psalmist: "Bless the Lord, O my soul, and forget not all his benefits." I also wish to give sincere thanks for our Leader, Mrs. Eddy, who made known to us the truth which has taken the veil away from our eyes.

FRAU SOPHIE GANTER, Stuttgart, Germany.

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My heart's so bright with bloom
For love and spring are here!
I trow there's hardly room—
My heart's so bright with bloom!—
For one more lilac-plume
Or bluebird's silver prayer.
My heart's so bright with bloom
For love and spring are here!

MARY J. ELMENDORF.

From Our Exchanges

[*The Congregationalist and Christian World*]

We are constantly hearing complaints that men in the churches are not given work to do. The fact is, that in all this talk attention is turned in the wrong direction. The principal work, the all-important work for the men of the churches to do, is not within the organization of the churches, but in the world of which they are an essential part. The principal thing for the men of the churches to do for Christ and to promote his kingdom, is not what they can do under the roof of the church or by some delegated authority of the church, but it is what they can do in their places of business and in their social relation to men, in the wages they pay, in the goods they sell, in the votes they cast, in the men they elect to office. When will men learn that the kingdom of God on earth is a society on earth in which the will of God is being done by men in all their social relations!

There is no bigger task, no more important task, for the Christian business man to do than to try to Christianize his business. The man who superintends a Sunday school and is inhuman to his employees, is not serving God. If he thinks he is, it is because he is ignorant. The man who is diligent in promoting missions and at the same time is building up a fortune at the expense of his fellow men, is trying to serve God and mammon. It cannot be done. We will not harshly call him a hypocrite. His mistaken action may be partly due to misguided religious training, but his course of conduct is of the very same nature as that which called forth the condemnation of Christ on scribes and Pharisees. The great work for the Christian men in the churches to do, is to endeavor in every way in their power to make the life of the world which they create, a Christian life.

[Rev. Henry Utterwich in *The Christian Intelligencer*]

Our many creeds, with their minute details, all clothed more or less with authority of some kind and crowned with halos of tradition and preference, have caused or fostered our very deplorable church divisions. If these are to come to an end, and surely they must, there will be need of considerable creed reduction, both in number and in volume. Eventually we shall have to come down, not for uniformity's sake but for the sake of diversity in unity, to that rightly called common faith,—a faith in which we can stand and worship and work together; a faith sincerely professed and practically lived; a faith, not a set of mere beliefs or opinions, of speculations or interpretations, of traditions or observances, once officially approved and having no room for varying private convictions, but an intelligent and hearty acceptance of a few fundamental truths and duties.

[*The Watchman-Examiner*]

The study of theoretical ethics seldom leads to a study of humanity, but the study of practical ethics leads to the paths that converge on the social needs of our generation. He who pursues the former may be so eager in his quest as to be like the Levite who passed by the poor fellow that fell among thieves. Such a man neglects the struggling mass of humanity until he has settled his theory of religion. The other is a good Samaritan who lifts the load of sorrow from his brother's heart, and at personal inconvenience and cost takes him even to his own home. There is great danger that even ministers of Christ may drift within that arctic circle of philosophy where to navigate between the icebergs of doubt and unbelief is more dangerous than to sail among the human derelicts of the social seas.

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What we need is the vision of God, and what is that but the vision of Christ going about among men, doing good? He did not theorize about God, man, and human destiny. He thrilled men by his touch. He purified them by his presence. He uplifted them by his love. Happy are we if we walk the paths he walked, and in the spirit that he showed; for if we forget ourselves and follow in the way he went, we shall some day surely reach the foothills of the upper country.

[*The Continent*]

Men talk much of having the courage of their convictions, but almost always they are thinking of such courage shown against evil men outside the church. The vastly harder place in which to make good on the courage of one's convictions is against tradition, prejudice, and self-interest embedded in the church itself. Particularly is it hard to stand fast without apology in places where church associates complain that denominational interests are being sacrificed which they are unwilling to give up. It is under stress of this sort that many Christian leaders with agonizing pains persuade themselves that the generous principles which they endorse in theory do not apply to specific cases, where pride, preference, and advantage would have to be surrendered. The shifts by which great men of the church wriggle out from practising in tight-fit instances their fine words about Christian unity, are among the least edifying examples of human infirmity that leave their mark on the church of today.

[*The Christian Register*]

Jesus turned the tables on the Pharisees, who counted him a heretic, by showing theirs to be the essential heresy. They attended scrupulously to petty matters of tithing, down to mint and rue and every herb, and passed over judgment and the love of God. Judgment and the love of God,—these make the true standard of measurement. To put fidelity to matters of doctrine, or undue attention to these matters, negatively as well as positively, ahead of fidelity to truth and love, is to be an infidel in the "household of faith." To draw the lines of fellowship with speculations about Jesus, instead of with substantial sympathy with Jesus, is to domesticate skepticism. To believe in God with such words as others cannot use, and then call them unbelievers, is to plant atheism in the heart.

[*The Living Church*]

Many people imagine that righteousness and sin may be imposed upon a man from without, forgetting that the whole question of sin and righteousness is individual. Environment encloses us with inspiration or temptation, it is true, but there its power ceases. The result depends upon what we do. Experience is still teaching the reformer that we cannot "legislate man into righteousness," or "make man good by removing temptation from him;" for no temptation becomes sin until it becomes a part of us, and no good becomes righteousness until it is exercised from within.

[*The Universalist Leader*]

In the hour when religion stirs the world again to zeal and self-sacrifice, some leader will pass this way, and as we mend our nets or fish from our boats or plow in our fields he will say to us, "Come, follow me," and we will leave all and follow him, not knowing whither we go, and only knowing, with the certain instinct of the soul, that this is the voice of the Spirit and that this is the eternal quest of those who are seeking God.

Special Announcements

From the Publisher of Mrs. Eddy's Works

THE CHRISTIAN SCIENCE TEXT-BOOK, "SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES."—For styles of bindings and prices see back cover of this periodical.

"THE FIRST CHURCH OF CHRIST, SCIENTIST, AND MISCELLANY."—A volume of the later writings of Mrs. Eddy, compiled from the files of *The Christian Science Journal* and *Sentinel*, together with historical matter pertaining thereto, as selected by her, is now on sale, and orders will be received by the publisher. Prices as follows: Cloth, single copy $2.25; six or more copies to one address, each $2.00. Morocco or pocket edition, single copy $4.00; six or more copies to one address, each $3.75. Orders for six or more copies to one address may include the two styles of bindings at the quantity prices.

In response to many requests, the "CHURCH MANUAL," heretofore published only in the cloth binding, is to be issued in a "pocket edition," size 4 x 5¾ inches, morocco, limp, round corners, gilt edges, Oxford India Bible paper. Prices of this special edition: Single copy $2.00; six or more to one address, each $1.75. This book is now ready for delivery.

Orders for the books named above and the other works by Mrs. Eddy should be addressed to ALLISON V. STEWART, Falmouth and St. Paul Streets, Boston, Mass.

From the Editor

All manuscripts submitted for publication in the *Sentinel*, *Journal*, and *Herold*, whether articles, poems, or testimonies, and all correspondence relating thereto, should be addressed to the EDITOR, and not to individuals.

From the Society

When a change of address is desired, subscribers, instead of asking their local postmaster to notify us, should write the Publishing Society direct and at least two weeks in advance, giving name and address exactly as it appears on the wrapper of the periodical, and the new address to which it is to be sent. It is necessary that each periodical for which the change is desired should be specified.

The lecture entitled "Christian Science: The Gospel of the Kingdom," by Judge Clifford P. Smith, has been translated into French ("La Science Chrétienne: C'est l'Evangile du Royaume"), and is now published and ready for distribution.

A translation into Spanish has been made of the pamphlet "The Providence of Good" ("La Providencia del Bien") and it is now printed and ready for distribution. Thirty-six pages and cover.

From the Clerk of The Mother Church

CHURCH TENETS.—The tenets of The First Church of Christ, Scientist,—The Mother Church,—printed on folded sheet for use of the branch Churches of Christ, Scientist, with space for the names of the churches and their by-laws, can be had at seventy-five cents a hundred. Orders will not be taken for less than one hundred, and postage stamps should not be sent in payment.

Correspondence relative to the tenets or to membership with The Mother Church, should be sent to J. V. DITTEMORE, Clerk, 105 Falmouth Street, Boston, Mass.

From the Church Treasurer

The annual per capita tax of members of The Mother Church is due June 1, but may be paid at any time during the year. The per capita tax of members uniting in November is reckoned from the preceding June, this being the beginning of the church year. Unless otherwise directed by the sender, the full amount of each remittance will be credited for the current year.

Please remit by postal or express money order, bank draft, or check. Currency should be sent by registered letter only.

Please advise promptly of any change in name or address.

Send all per capita taxes and contributions to ADAM H. DICKEY, Treasurer, 103 Falmouth Street, Boston, Mass.

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The Christian Science Journal

Published Monthly

Founded April, 1883, by Mary Baker Eddy, Discoverer and Founder of Christian Science, and author of the Christian Science Text-book, "Science and Health with Key to the Scriptures."

This monthly magazine is the official organ of The First Church of Christ, Scientist, in Boston, Mass. In addition to articles, lectures, and testimonies not published elsewhere, it contains a complete list of Christian Science practitioners, and a directory of Christian Science Churches, Societies, and Reading Rooms.

SUBSCRIPTION PRICE, PAYABLE IN ADVANCE, POSTPAID: For the United States, Mexico, and Cuba, single copy, one year, $2; six months, $1.20. For Canada add 25 cents for postage. SALE PRICE: Single copy, 20 cents. In all other countries add 65 cents postage for each annual subscription. SALE PRICE: Single copy, 25 cents.

BOUND VOLUMES: Current and past year, cloth, $2.50; half calf or half morocco, $8. On earlier volumes write for prices.

The Christian Science Monitor

Published Every Day, Except Sunday

A daily newspaper for the home. Adequate news service. The various departments of a modern newspaper. Unique home forum page. Entire page of editorials dealing with the vital topics of the day. Contributions for the columns of the MONITOR should be addressed, Managing Editor, THE CHRISTIAN SCIENCE MONITOR.

SUBSCRIPTION PRICE, PAYABLE IN ADVANCE, POSTPAID: For the United States (except in the Boston Postal District), Canada, Mexico, and Cuba, $5 a year, $3 for six months. In all other countries additional postage at the rate of $3 yearly is required. When delivered by carrier through a local news-dealer, 12 cents a week, payable to the news-dealer. In the Boston Postal District, by mail, $7.25 a year. Quantity rates will be furnished on application.

The Christian Science Quarterly

Published January, April, July, and October

Contains the Lesson-Sermons which are read at the Sunday services throughout the year in all the Christian Science churches. These Lessons, which present citations from the Bible and "Science and Health with Key to the Scriptures," are valuable for daily study.

TERMS OF SUBSCRIPTION AND SALE: In the United States, Canada, Mexico, and Cuba, 50 cents annually; single copy, 15 cents; fifty copies or more to one address, 12½ cents each. In all other countries, 60 cents annually; single copy, 18 cents; fifty copies or more, 15 cents each.

Subscriptions not accepted for less than one year. Subscriptions begin with current quarter unless otherwise designated, and terminate with the last of the month named on wrapper.

Der Herold der Christian Science

Published Monthly

A magazine printed in German. It contains original and translated articles bearing upon Christian Science, testimonies of healing, also the Lesson-Sermons which are read at the Sunday services in all the Christian Science churches. Improved and enlarged in 1910.

SUBSCRIPTION PRICE, PAYABLE IN ADVANCE, POSTPAID: For the United States, Canada, Mexico, and Cuba, $1 a year, 60 cents for six months. In all other countries $1.25 a year, 75 cents for six months.

SALE PRICE, POSTPAID: Single copy, 10 cents; twelve copies, ONE ADDRESS, $1. Foreign rate, single copy, 12 cents; twelve copies, ONE ADDRESS, $1.25.

Pamphlets

CHRISTIAN SCIENCE: ITS RELIGIOUS PHILOSOPHY. By HON. CLARENCE A. BUSKIRK.

CAUSATION: VIEWED IN THE LIGHT OF CHRISTIAN SCIENCE. By FREDERICK DIXON. Also printed in Swedish.

CHRISTIAN SCIENCE VS. MENTAL SUGGESTION. By FREDERICK DIXON. Reprinted from the *Weekly Budget*, London, England.

CHRISTIAN SCIENCE VS. FINITE SENSE. By FRANCIS J. FLUNO, M.D.

CHRISTIAN SCIENCE: THE GOSPEL OF FREEDOM. By WILLIS F. GROSS.

CHRISTIAN SCIENCE: THE RELIGION OF THE BIBLE. By JUDGE SEPTIMUS J. HANNA.

CHRISTIAN SCIENCE: THE SCIENCE OF SALVATION. By HERMANN S. HERING.

ANSWERS TO QUESTIONS CONCERNING CHRISTIAN SCIENCE. By EDWARD A. KIMBALL. Also printed in Dutch, German, and Norwegian.

CHRISTIAN SCIENCE: ITS ADVANTAGE TO MANKIND. By EDWARD A. KIMBALL. A London lecture. Also printed in French.

CHRISTIAN SCIENCE: MAN'S DOMINION OVER EVIL. By EDWARD A. KIMBALL. A Harvard University lecture.

CHRISTIAN SCIENCE: ITS DIVINE AUTHORITY. By ELISS KNAPP.

CHRISTIAN SCIENCE: DEMONSTRABLE RELIGION. By FRANK H. LEONARD. Also printed in Norwegian.

CHRISTIAN SCIENCE: A RELIGION OF PROGRESS. By WILLIAM D. MCCRACKAN, M.A. Also printed in German, Swedish, and French.

CHRISTIAN SCIENCE: OR, DELIVERANCE FROM EVIL. By REV. WILLIAM P. MCKENZIE. Also printed in French and in Dutch.

CHRISTIAN SCIENCE: ITS RESULTS. By WILLIAM R. RATHVON. Also printed in German.

CHRISTIAN SCIENCE: THE GOSPEL OF THE KINGDOM. By JUDGE CLIFFORD P. SMITH. Also printed in German.

CHRISTIAN SCIENCE: A RELIGION OF LOVE. By VIRGIL O. STRICKLER. Also printed in German.

CHRISTIAN SCIENCE: THE NEW BIRTH. By BICKNELL YOUNG. Also printed in German.

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CHRISTIAN SCIENCE SENTINEL

"What I say unto you I say unto all-WATCH" Jesus

Vol. XVI No. 32

Boston, April 11, 1914

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A LADY WITH A LAMP SHALL STAND IN THE GREAT HISTORY OF THE LAND

A NOBLE TYPE OF GOOD HEROIC WOMANHOOD
Longfellow

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Christian Science Sentinel

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Items of Interest

The coal investigating committee of the New Jersey Assembly has submitted a report to the House that eleven big railroad companies control 87 per cent of the total anthracite mined; that there is a general combination between these companies to fix prices, and that the coal sales companies are owned and controlled by the railroads and are devised by the carriers for the purpose of technically avoiding the commodities clause of the Hepburn railroad act. The report asserts that these companies also control a large proportion of the acreage of all the anthracite producing regions. The committee declares that the prepared sizes of anthracite coal, such as stove, egg, and chestnut, used almost exclusively by the small consumers, are sold at the enormous profit of upward of 800 per cent. The committee further asserts that the business of mining and selling this 87 per cent of hard coal is controlled by a combination of forty men.

The George Walter Vincent Smith art collection, valued at more than one million dollars, has been deeded to the city of Springfield, Mass., by Mr. Smith and his wife. The only conditions are that the collection shall be open to the public at reasonable times, that the donors shall have the right to make substitutions and additions, and that the gift shall be known as the George Walter Vincent Smith collection. This collection, which ranks as one of the best of its kind in the world, represents the life-work of Mr. Smith, and it contains ceramics, arms, bronzes, lacquers, paintings, textiles, laces, books, manuscripts, jades, and notable curios. Many of the objects represent the only examples in existence of certain phases of art, and have been unsuccessfully sought for famous collections in both Europe and America.

Connecticut has spent over fifteen million dollars in nineteen years on what Director Page of the Federal Good Roads Bureau calls, all things considered, the finest state roads system in the United States. The state has some fifteen thousand miles of roadways, of which about a third lend themselves to becoming part of the state system of improved highways. Approximately two thousand miles of the latter are included in the trunk-line system, which gridirons Connecticut, providing town to town communication.

The clerk of the United States court for the district of New Hampshire has received a check for $185,623.05 from the department of justice in Washington. This is to meet the award in the action brought by the United States against the Hastings Lumber Company and others, for the condemnation of land in the north county which is to become a part of the White Mountain forest reserve. The land taken is what is known as Bean's purchase in Coos county, and the tract embraces thirty-three thousand eight hundred acres.

One of the projects now engaging the attention of the Board of Trade of Portland, Maine, aims to obtain a government survey of the harbor and an appropriation of one million dollars for deepening the water and improving the approaches. A large appropriation for similar work was secured by the board in 1872, another of eight hundred and ten thousand dollars in 1896, and one of two hundred and fifty thousand dollars in 1911.

The growth and importance of British military aviation alone, may be gaged from the fact that the constructional and technical staff, apart from pilots, numbers thirteen hundred persons. The work comprises the construction of aeroplanes and spare parts, storage and transport arrangements, problems of design and standardization, depot organization and equipment, and training. There are one hundred and sixty-one aeroplanes now in the service.

Nearly fifty thousand Ohio bituminous coal miners were forced into idleness on April 1, and thirty-eight thousand Pennsylvania miners may be thrown out of employment later because of the failure of the recent Chicago conference between the operators and officials of the United Mine Workers of America to reach a new wage agreement to take the place of the one which has just expired.

Premier Asquith of England, after accepting the resignation from the cabinet of the minister of war, announced in the House of Commons that he himself would take the portfolio and go before his constituency for vindication of his course. These events are the result of the opposition of Ulster to the home rule bill for Ireland.

The move in the United States Senate to cut off the free telegraph privileges accorded senators failed because of lack of a quorum, consequently Senator Robinson of Arkansas has introduced a bill which would limit senatorial mail franking privileges to six hundred dollars in any one year.

The *Times* describes the discovery in a London chemical laboratory of a process for manufacturing synthetically a pure and wholesome milk of high nutritive value from a basis of casein obtained from the soya bean. Excellent cheese and butter, the *Times* says, have been made from this synthetic milk.

The population of the earth is slightly over 1,900,000,000, an increase of 140,000,000 in the past four years, according to the bureau of universal statistics which has just announced its figures for 1912. Asia now has 933,000,000; Europe, 484,000,000; Africa, 188,000,000; America, 187,000,000; Oceanica, 57,000,000.

The Senate of Belgium, by 58 votes to 10, has passed the bill for the preservation of the field of Waterloo. Some thirteen hundred and fifty acres of ground are scheduled for preservation, but the government has permission to acquire more compulsorily.

Statistics recently published by the statistical department of South Australia show the large increase in the area of land under cultivation in this state during the past decade. In 1902-3 the area under crop, fallow, and sown grasses totaled 3,137,175 acres, while in 1912-13 the total area was 4,631,164 acres.

An agreement has been signed at London by representatives of the Chinese government and the Bethlehem Steel Works of the United States, for a loan to China of twenty-five million dollars, and for the building of a naval base at Fuchow, the capital of the province of Fokion.

The so-called telephone trust, by which the Bell system dominates the lines of Washington, Oregon, and Idaho, was dissolved without a contest last week, when a decree accepted by the telephone interests and conceding the government's demands was entered in the federal court.

Virtually a one-way fare for the round trip to the Panama-Pacific exposition in San Francisco and the Panama-California exposition at San Diego, from all points west of Chicago, has been agreed on by the Trans-Continental Passenger Association.

A bill is before the Massachusetts Legislature exempting school children from vaccination on the presentation of a written request from the parents. The bill allows such children to be excluded from school in case an epidemic is declared.

A bill is being promoted by the corporation of the city of London for the formation of a body of trustees in order to acquire the Crystal Palace and the park and maintain them as a public resort and place of recreation.

The opening of the new Commonwealth fish pier at South Boston took place March 30. This marks a new era in the fish business of Boston, which for thirty years has been handled on historic T wharf.

The success of the *London Times* on its first issue at one penny has surpassed every expectation. It is stated that the applications for it exceeded its printing capacities by hundreds of thousands.

The House of Representatives voted to repeal the provision of the Panama canal tolls bill exempting American coastwise vessels from paying tolls. The vote stood 247 to 161. The measure is now before the Senate for action.

The port commission of Seattle, Wash., has determined to apply to the city council for a franchise to build a belt line connecting the various waterfront lines with the East Waterway.

Villa, the rebel leader opposing President Huerta of Mexico, has succeeded, after a desperate battle, in capturing Torreon, the key to the railroads of northern Mexico.

New Jersey has a timbered area of about two million acres, on which the timber is worth about eight million five hundred thousand dollars on the stump.

The superdreadnought Texas, the most powerful battleship in the world, has been delivered to the navy department at the Norfolk (Va.) navy yard.

The unveiling of the Confederate monument in the Confederate section of the Arlington National Cemetery will take place June 4 next.

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Christian Science Sentinel

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

Vol. XVI April 11, 1914 No. 32

Going to Heaven

CLARENCE W. CHADWICK

IN the light of reason and revelation the thought of going to a far distant heaven is no longer entertained as in the past. While Christian Science has already worked a radical change in the minds of many relative to the nature of the heavenly kingdom, there are still not a few persons who cling to the belief in a far-away place where all good people are supposed to go after what is called death. Because their ancestors believed in such a heaven they believe in it, and they get no farther until mentally aroused to the fact that heaven is not a material abode, but a state of spiritual consciousness, the consciousness of good, and good only. In Science and Health (p. 242) we read: "There is but one way to heaven, harmony, and Christ in divine Science shows us this way. It is to know no other reality—to have no other consciousness of life—than good, God and His reflection, and to rise superior to the so-called pain and pleasure of the senses."

The moment individual thought is aroused to the nature and requirements of the kingdom of heaven, one begins to "put off the old man," who is constantly looking forward to post-mortem achievements, and to "put on the new man," the understanding of spiritual creation. The spiritual man, God's image and likeness, can have no consciousness of material environment or limitation. Did not the great Teacher of mankind distinctly say, "My kingdom is not of this world"? In spite of popular belief, does not his ascension signify an exalted state of consciousness which transcends all mortal thinking? The wonderful story of Jesus ascending into heaven but expresses the spiritual exaltation which marked the closing scene of the Master's final demonstration of Truth over error. This demonstration should be an incentive to all mankind to begin the all-important work of so purifying human consciousness that it may become worthy of experiencing the joys of the kingdom of heaven on earth.

To wait for a post-mortem transformation, or renewal of the mind, is little else than a license to think as one pleases on earth, with the expectation of an inexplicable future atonement for wrong thinking and doing. Who could read Jesus' parables descriptive of the kingdom of heaven and for one moment imagine heaven to be a far-off abode? Is the stickler for a literal interpretation of the Scriptures satisfied to be told that the heavenly kingdom "is like to a grain of mustard seed, which a man took, and sowed in his field"? Does this point to a very commodious place somewhere in space for saints to inhabit? Is it any more comforting to him to be told that "the kingdom of heaven is like unto a net, that was cast into the sea, and gathered of every kind"? Do not these very parables, as well as the others pertaining to the kingdom, reveal unmistakably the thought of separation in individual consciousness between the tares and the wheat, of a mental purification, growth, development, and preparation for a present-day enjoyment of spiritual things? Do they not emphasize the fact that "the kingdom of heaven is at hand"? that it is something to be realized here and now, and that it is "within" and not without?

When questioned by the Pharisees as to "when the kingdom of God should come," Jesus replied, "The kingdom of God cometh not with observation;" and continuing he said, "The kingdom of God is within you,"—or "among you," to use the marginal rendering. If the kingdom was among them and they could not see it, was it a place or a condition? If heaven is a place, the physical senses would be cognizant of the fact. But being a state of pure or spiritual consciousness, the testimony of these senses cannot define or locate this "secret place of the most High." A careful study of the Bible in the light of Christian Science reveals no possible occasion for belief in a circumscribed heaven, much less for the belief that the arch enemy of mankind must be given the right of way in human experience before God's kingdom can be reached.

In Hebrews we read of those "who through fear of death were all their lifetime subject to bondage." Why this fear and suffering if death is the gateway to the kingdom? Because of the uncertainty of this experience which, according to Bible teaching, is wholly an invention of the father of lies; and because no human advocate of this invention has ever been able to furnish any convincing proof of a post-mortem paradise, mortals have entered into a state of uncertainty and fear which is today responsible for untold human suffering. The pure teachings of Christian Science, however, enable awakening humanity to clasp God's right hand and to go forth armed with the omnipotence and omnipresence of Life to conquer this gigantic deception of the ages, "the last enemy that shall be destroyed." This work may not be done in a day, but it can be begun at once, the door to the kingdom of heaven may be opened wide, and moral and physical healing speedily result. Christian Science has proven a thousand times over that a whole multitude of physical and mental disorders have taken a hasty departure the moment the true idea or conception of the kingdom of heaven has been revealed to individual consciousness.

To the Christian Scientist, "going to heaven" is purely a mental process, by which the tares, or wrong thoughts, are separated from the wheat, or good thoughts, in human consciousness. This process is advanced by the unceasing prayer of watchfulness, whereby human consciousness becomes purged of all thoughts of death, disease, suffering, poverty, and uncleanness, and the "peace, be still," of the sacred Word brings the realizing sense of the presence and protection of the power of God. Heaven is thus proved to be "not meat and drink," nothing which carnal sense can enjoy, "but righteousness, and peace, and joy in the Holy Ghost." The journey to be traveled is mental, and the more one travels the more does he find himself within the kingdom here and now. Christian Scientists are supremely thankful and happy because they have caught a glimpse of the new heaven and the new earth spoken of in Revelation, which reveals the "many mansions," or spiritual states of consciousness, in the Father's house. They are optimistic because they have positive assurance and proof that the goal of spiritual

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perfection can and will in due time be reached. They are becoming more and more proficient in the seemingly lost art of looking for good, and good only, and looking for it here and now. This means constant progress in the mental realm; but never does an individual reach a place where he can cease being identified with the infinite activity of good. God's "dwelling place" is heaven, but this heaven is everywhere; it is the sum total of spiritual existence, the infinitude of divine Mind. Mrs. Eddy calls it "The atmosphere of Spirit, where Soul is supreme" (Science and Health, p. 590).

God saith, "Where is the house that ye build unto me? and where is the place of my rest?" Infinite Love has no local habitation or name. Divine Love is the All in all of being, and the real man is the image and likeness of this Love, coexistent with his creator. Awakening to this great spiritual truth, and laying hold of the unseen facts of eternal existence, is the only "going to heaven" that will ever take place. Awakening from the dry dream of mortal experience, we find ourselves to be the children of God and already within the heavenly portals.

Testing Time

KATHARINE W. PERSON, M.A.

Heaven has brought a season of tests. Consciously or unconsciously, whether we like it or not, each one of us is constantly being "tried out." The true builder is urged by unceasing words to test his every step, while through sickness and sinful days there is the test of every day success and every passion. In many matters [illegible] when apparently few doors appear open, every hour's work is the test of character and purpose. Character and purpose express the deepest and most [illegible]

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ter's purpose in not questioning those he healed as to their disease or its symptoms, and his marvelous skill in demanding neither obedience to hygienic law, nor prescribing drugs to support the divine power which heals" (p. 25).

While the Christian Scientist is striving, in accordance with the Manual of The Mother Church (Article 30), to demonstrate by his or her practice that the truth taught in Christian Science heals the sick, the state laws and municipal ordinances in regard to what are deemed infectious or contagious conditions demand recognition. To ignore them is to invite criticism and undesirable publicity, if not prosecution. The majority of adults who consult a Christian Science practitioner have failed to find help in *materia medica*, and they are, as a rule, only too familiar with the names and details of their ailments. But when conditions appear to be present, or are suspected, which ordinary judgment or past experience would suggest as coming within the scope of these statutes, the latter should be scrupulously complied with. In this connection we should carefully weigh our Leader's counsel in the article "Wherefore?" which appears in "The First Church of Christ, Scientist, and Miscellany" (p. 227), wherein she says, "Christian Scientists should be influenced by their own judgment in taking a case of malignant disease. They should consider well their ability to cope with the claim, and they should not overlook the fact that there are those lying in wait to catch them in their sayings; neither should they forget that in their practice, whether successful or not, *they are not specially protected by law.*"

A Christian Scientist does not "treat" a patient in the ordinary sense of the word. His practice is the use of prayer, the "prayer of faith" which the apostle James declared "shall save the sick;" the prayer which Christ Jesus indicated when he said, "What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them." This is the prayer of which Mrs. Eddy writes in the opening lines of the first chapter of Science and Health, and experience has amply proved this metaphysical practice to be efficient and sufficient for all human needs.

It should not be forgotten that the practice of Christian Science is the practice of the tenets of The Mother Church, The First Church of Christ, Scientist, in obedience to the command of Christ Jesus to "heal the sick," and in faith in his promise that "these signs [the healing of sin and of sickness] shall follow them that believe." Nor should we, as Christian Scientists, ever fail to realize that the measure of our success in this practice is dependent especially upon our fidelity to the last of these tenets, wherein "we solemnly promise to watch, and pray for that Mind to be in us which was also in Christ Jesus; to do unto others as we would have them do unto us; and to be merciful, just, and pure" (Science and Health, p. 497). Obedient to our Leader's instructions, we practise our religion within our constitutional rights, observant of our obligations and appreciative of our priceless privileges.

Courage and Faith

ALICE EDMUNDS

THE dictionary describes courage as "the quality that enables men to meet dangers without fear." But such an explanation is ambiguous, and may even be misleading to the seeker after Truth; for unless courage is the outcome of spiritual strength and not merely a human quality, it tends to engender an arrogant, headstrong, unlovely character, besides being liable to fail at any point for lack of divine authority. Indeed, a material sense of courage may easily become a veritable snare to tempt men to break the first commandment, "Thou shalt have no other gods before me," and as such it is a danger to one's "mind, body, or estate." If a man believes that because of any personal intelligence, will, position, or power he is fitted to face the dangers and difficulties of human experience, he is gravely mistaken, and will find it out sooner or later, probably at the price of some bitter experience. Fortunately, such experience is not necessarily the lot of any one of us, for man, made in the image of God, is endowed by Him with the inalienable right of "dominion." It is through this God-given right to govern and control all the conditions of our own life, as revealed and demonstrated in Christian Science, that each of us can lay claim to courage. Courage, then, to be legitimate and reliable, must be born of faith in God, faith that He can and will maintain His own law in and through man. In Science and Health (p. 423) we are told that when one relies upon divine Mind, he works "with the stimulus of courage and conscious power."

Now, if any one doubts the effect of spiritual courage as a help to solve his difficulties, of whatever nature they may be, he has only to refer to the Bible to find almost endless proofs of what it has already achieved for mankind. Let us review three notable instances. First, we may recall how Shadrach, Meshach, and Abednego, though seemingly helpless and at the mercy of a ruthless tyrant, yet had the courage, when threatened with death by fire, to declare, "Our God whom we serve is able to deliver us from the burning fiery furnace, and he will deliver us out of thine hand, O king." In undeniable proof that their courage was justified and in direct accordance with the will of the Almighty, we further read: "And the princes, governors, and captains, and the king's counselors, being gathered together, saw these men, upon whose bodies the fire had no power, nor was a hair of their head singed, neither were their coats changed, nor the smell of fire had passed on them."

Again, perhaps one of the most dramatic descriptions of courage ever written is that of the historian Josephus, in recounting the crossing of the Red sea by Moses and the Israelites. Having described the hopeless position into which the Egyptians had driven Moses, he tells how, "though the multitude looked fiercely at him," he "despised all danger, out of his trust in God." Then follows Moses' bold avowal, or prayer to God, clearly showing the source of his courage, beginning, "Thou art not ignorant, O Lord, that it is beyond human strength and human contrivance to avoid the difficulties we are now under, but it must be Thy work altogether to procure deliverance to this army which has left Egypt at Thy appointment," and ending: "We are in a helpless state, but still it is a place that Thou possessest; still the sea is Thine, the mountains also that enclose us are Thine, so that these mountains will open themselves, if Thou commandest them, and the sea also if Thou commandest it, will become dry land. Nay, we might escape by a flight through the air if Thou shouldst determine we should have that way of salvation." Do we wonder that such heart-whole confidence resulted in the triumphant victory of Moses and his whole army over otherwise insurmountable obstacles?

For a further illustration let us turn to one of many incidents in the life of Jesus to find an example of that lofty courage which recognizes neither hindrance nor danger as aught but an opportunity to prove the omnipotence of God and the reflected dominion of His Son. Lazarus had been dead four days, and his sister seemed to imply that Jesus was to blame for not preventing his death, while others either doubted or resented his asserted power to raise up those who

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had died. Oblivious to all threatening and hostile conditions, Jesus looked to God alone for strength as he rejoicingly said: "Father, I thank thee that thou hast heard me. And I knew that thou hearest me always." Then in unequivocal demonstration of divine power he turned and commanded the dead to arise, and "he that was dead came forth."

With examples such as these before us, we surely should not be guilty of underestimating the vital value of a courageous faith as the true motive power with which to meet and master life's problems. If any further incentive is needed to inspire and incite us to a more alert realization of this, we have but to remind ourselves of that individual God-given dominion which it is our right and duty to claim, to which St. Paul referred when he wrote, "God hath not given us the spirit of fear; but of power, and of love, and of a sound mind." It was the attainment of this sense of privilege and power which enabled Mrs. Eddy to stand so nobly before men and bravely face those situations and issues which both tested and established the clearness of her understanding, the tenacity of her faith, and the strength of her courage.

The Inner Temple

CASSIUS M. LOOMIS

Home building, like the building of a city, has its problems of deepest significance. A new house, for example, is carefully planned, the architect gives of his best, the builder tries to excel in his calling, and the owner finally takes possession. Nothing that skilful handicraft can devise is omitted. Because of its newness, its appointments, its outlook, the place is a model in design and workmanship. Still, there seems to be something lacking, something that brings to remembrance the home which has just been vacated. Perhaps it was old fashioned, the windows and doors time-worn and sagging, the thresholds paintless, but within that old home, the scene of countless struggles, victories, and defeats, a character temple had been builded of rarest worth.

Homes that constantly reflect the spirit of divine Love are living evidences of God's word made manifest. One needs no other shrine of domestic loyalty. The most searching, just, and rational laws known to men have been enacted to protect, uplift, and perpetuate the home. But can any human law, however drastic, do this? God's law requires no reenactment; it needs but to be lived. A lavish display of riches, rare works of art, liveried servants, or high social standing, have little in common with the temple we build within our homes, however humble or stately they may be.

To carry this line of thought farther, what of our church edifice? Frequently do we hear the regrettable remark: "Oh, but we used to have such dear heart to heart gatherings in our little church over yonder." Yes, we do truly miss those old-time associations, when our warmest desires and fervent prayers were united in the memorable struggle of building our first house of worship. That early undertaking seemed almost like an untimely venture; some shrank from it, while others forgot fearfully afraid, but at last the simple chapel was dedicated. So long and earnestly had we striven to make the dedication clean that even before the work was complete there had been at once for us the birth of love, forbearance, unity of purpose and unwavering faith in God. Perhaps it will take us many years to build again as inner temple, but it must be and more valued a church of love.

The same logic obtains in church building as in home building. In both instances Christian Science is the solution for every problem. In our decisions and words carefully guarded we endeavor to exhibit love and kindness to all, assuring freedom and fellowship to every worker and thinker, thus expressing the one Mind in all that comes to our hands to do, we may lay the foundation-stones upon which the true home or church is builded. Only when our thoughts and acts are truly Christian can we avoid the jealousy and envy which so hinder all good work. When this inner temple is found to tower above the mass of brick and mortar, we will truly have "the structure of Truth and Love," for it "rests upon and proceeds from divine Principle" (Science and Health, p. 583).

Christian Science has made many a home happy and prosperous, but not through mere church polity or religious formulas. Every earnest worker in the field of healing has witnessed the change which has come into families when any of their members have asked for treatment. Truly it is the leaven that worketh wonders. The husband or brother drops his habits of profanity or tobacco using, perhaps, or the irritable sister or mother ceases gradually to complain, for these things do not seem to fit into the amended family relationships. Not a word upon Christian Science need be advanced, not a word of advice offered, yet somehow a change for the better is taking place hourly. The inner temple is not builded of words, but of constant right thinking and doing. While building thus, our dependence upon the kind of material structure grows less, and we feel that we are profiting by the Master's injunction, "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you."

When our altar fires burn brightly and lovingly, then the stranded wayfarers enter our gates more eagerly and become grateful recipients of healing and consolation. Our church doors open wide to those who are truly seekers for the truth; but the complete demonstration cannot be made if any personal conflict is present. A single word of inharmony or manifestation of self may turn away a dozen seekers of the light. Can we afford to let self-interest or self-assertion creep in and hinder the upbuilding of the inner temple "not made with hands"? Many a poet and philosopher has stolen away from the Babel of worldly pomp and display to worship quietly and alone at the shrine of the inner temple, where only the sunlight of divine Love can enter. For such worship no stately church edifice or luxurious home is needed. It is ever a comfort to know that in one's domestic or church home there is a retreat where thanks to a loving Father can be daily offered, each word being but an expression of the real substance out of which the inner temple is builded. When Shakespeare wrote,—

> If circumstances lead me, I will find
> Where truth is hid, though it were hid indeed
> Within the center,—

surely his thoughts must have strayed toward this holy place and deep down in this inner sanctuary of worship.

[Written for the Sentinel]

Spring

MARIE RUSSELL

Today the gentle violet
A soft assurance bears,
Because the morning sun arose,
And dried her dewy tears.

Today this grateful heart of mine
Exhibits a joy supreme,
Because the truth has come to me,
And swept away the dream.

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Selected Articles

[Frederick Dixon in *The Telegram*, Weymouth, England]

A recent critic says, with the courtly grace which distinguishes all his letters, that I see evil in matter because I have an evil mind, and then he adds, "Blessed are the meek: for they shall inherit the earth." This critic will have it that matter is real. He says I argue that it does not concern whether a man is personally clean or not. Surely he is mixing me up with Sir Almroth Wright, who has been telling an awestruck audience of materialists like the critic, of the dangers of washing, and how the microbe respects only the thoroughly dirty. After all, if the image and likeness of God was made out of dust, he must at least be dusty. Yet the critic speaks of "God manifest in the flesh, the express image of His person," which if it means anything as he uses it, means that God, too, was made out of dust. As a matter of fact, if the critic would give up, as I have already explained, running together unrelated texts from different parts of the Bible, he might learn, by reference to the Revised Version, that it is not "God was manifest," but "He who was manifested." Then he might pursue his studies as to how that alteration came about.

Possibly the most extraordinary of all the critic's arguments in support of the reality of matter is his use of the text, "The kingdom of God is within you," which, he ingenuously insists, proves Mrs. Eddy to be wrong, by proving that God does dwell in matter. Now he insists that the human being is the image and likeness of God; consequently God, in the inexorable logic of Matthew Arnold, is a huge non-natural man. This infinite man dwells, however, within the separate bodies of millions of finite human beings, and moreover he has taken up his abode in the flesh, which Jesus says "profiteth nothing," and Paul says cannot be pleasing to Him. The critic, in short, while striving to prove Christian Science pantheistic, reveals himself a paragon among pantheists; for if an infinite Deity dwells in matter, He must dwell in all matter, and here indeed is pantheism naked and unashamed.

And now, putting aside the critic's extraordinary arguments, may I try to explain something of what Christian Science does teach on the subject of the unreality of material phenomena? First of all, it is necessary to define the word "real" as it is used in Christian Science, and, having defined it, to remember that in dealing with Christian Science you are compelled to adhere to that definition. If, for instance, you were allowed to alter Euclid's definitions, there would be no difficulty in proving that he wrote an almost unthinkable amount of nonsense. The word "real," then, is used by Mrs. Eddy in Christian Science as a synonym for spiritual. The only reality is God, divine Mind, and the spiritual creation. The mortal or carnal mind, with all the material phenomena produced by it, Christian Science teaches, is nothing but the negation of the spiritual or real. A lie is never a truth, and consequently never a reality, though, so long as it is undetected, it may pass for such. In order, however, to tell a lie, you must have a truth to tell it about, and consequently the delusion of materiality is the lie about the spiritual reality. Now, the only way in which a lie may be known for a lie, and so cease to exercise even a suppositious relative actuality, is by a knowledge of the truth. That was why Jesus said, "Ye shall know the truth, and the truth shall make you free,"—free from what, except the belief in the lie which was binding the world with the chains of sorrow, sickness, and sin?

I know that the critic has nearly as great a contempt for scholars as he has for Christian Scientists, but if it were not for the knowledge of Greek and Latin possessed by the scholars, he would not have that English version of the Bible from which he quotes so copiously. I know also that he has a great contempt for bishops, but there have been bishops who have been great scholars, and one of these is Dr. Westcott, who, with the help of Dr. Hort, prepared the text which was the basis of the revision of the King James Version. Now, Dr. Westcott, speaking of the peculiar use of the definite article in the Greek text of the gospel of John, shows that in translating the text just quoted, a line is drawn between absolute and relative truth, and that when John recorded the words of Jesus, "Ye shall know the truth, and the truth shall make you free," he meant that Jesus had said, Ye shall know the absolute truth, and that knowledge shall make you free,—again free from what, but a belief in relative truth? Certain exponents of natural science have never hesitated to declare that man's knowledge must be confined to secondary or relative facts, and that primary or absolute facts are beyond discussion. Such a dictum confines science to secondary facts, yet, once again, the Greek text of the Bible speaks constantly of scientific knowledge as opposed to ordinary knowledge, and it sums this up in the epistle of Peter in the phrase, a scientific knowledge of God. A scientific knowledge of God is necessarily that absolute or scientific knowledge of the absolute which Jesus declared would make the world free.

Now, the teaching of the idealistic school of natural science is that matter is unreal, inasmuch as it is merely a phenomenon produced, as the Berkeleians insist, by mind, or, as the later idealists insist, by energy. This teaching of the unreality of matter is as old in Europe as Plato, and it has been handed down through the Conceptualists by Abélard, and through bishops of the Church of England, like Berkeley, to the present time. If Christian Science, therefore, stopped here, Mrs. Eddy would have added nothing to mankind's knowledge of Spirit, but would have joined the ranks of that great body of natural science idealists who, while proclaiming the unreality of matter, act consistently on the supposition that it is real.

What Mrs. Eddy did was to insist that the theory of the unreality of matter should be carried to its logical conclusion, and that its logical conclusion was to be found, not in the treatises of Plato, of Abélard, of Berkeley, or of Ostwald, but in the words of Jesus of Nazareth, "Ye shall know the truth, and the truth shall make you free." That is to say, not only is matter merely a product of the material mind or energy, and so unreal from the point of view of natural science, but this material mind or energy is itself the negation of divine Mind and spiritual activity. Just as the natural scientist then declared material energy to be the only reality, Mrs. Eddy insisted that spiritual energy is the only reality, and that this spiritual energy is the divine Mind, or God.

Jesus came to teach humanity the scientific truth which was to free the world, and the demonstrations of the truth of his teaching were the miracles or object-lessons in support of Christianity. He certainly did not walk on the water, feed the multitude, or raise the dead because he believed matter to be real. He did these things because he knew that matter was nothing but a mental effect, and that that mental effect was nothing but the lie about a spiritual actuality. His teaching, then, was to give mankind his own understanding of Truth, the Mind of Christ, or the Mind that was in Christ Jesus. That was why he said, "The kingdom of God

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able to put into practice in proportion to their understanding of spiritual causation. This method of healing, which was discovered by Mrs. Eddy in 1866 and is fully explained by her in the Christian Science text-book, "Science and Health with Key to the Scriptures," is entirely scientific, being based on definite knowledge of spiritual law, and it can be learned by any one who is prepared to follow the commands of the Master.

What we would especially like to refer to now, are these two sentences from your reflections: "Christian Scientists have a simple method of curing colds and other maladies. They merely affirm that they are not suffering from the special disease which deluded people believe them to possess." With the first of these sentences we entirely agree. There is no method of healing at all comparable with Christian Science in the matter of simplicity. It can be used by children when they learn it. They can apply the Principle that heals, just as they may work out a problem in arithmetic when they know the rules underlying the problem, but not until then. With regard to the second sentence, a Christian Scientist would never think of expressing it that way. Let me quote what Mrs. Eddy says quite pertinently on page 460 of Science and Health, "Sickness is neither imaginary nor unreal,—that is, to the frightened, false sense of the patient. Sickness is more than fancy; it is solid conviction." She adds, "It is therefore to be dealt with through right apprehension of the truth of being."

The mere denial of suffering will never heal suffering. The patient's thought has to be directed away from the false material sense of things, which is at the root of all the world's misery, to the spiritual understanding of reality as it pertains to God and himself. He has to learn about the perfection of spiritual being, about the omnipresent harmony which this being manifests, and that the inharmony which he may believe is afflicting him, under the name of whatsoever disease known to man, is not of God, has no mandate from the Divine Being, and is supported by no law of God's appointing.

Thus all healings in Christian Science come about through the knowledge of absolute truth, to which Jesus referred in these words of tremendous import: "Ye shall know the truth, and the truth shall make you free."

✧

[Nellie Granville in *Pittsburgh* (Pa.) *Dispatch*]

Mankind has not yet arrived at that state of perfection demanded by Christ Jesus, "Be ye therefore perfect, even as your Father which is in heaven is perfect," but we are daily striving for that Mind "which was also in Christ Jesus," knowing that through that Mind alone it is possible to attain perfection. Our critic says, if we accept one half of a Biblical statement, we must also accept the other half. We agree with him in this respect. Therefore, when Christ commands his followers to preach the gospel and heal the sick, why should we ignore the latter half of that command; and why should we be cruelly abused by the critic for trying to obey it?

✧

[Willis D. McKinstry in *The Hutchinson* (Kan.) *Gazette*]

In a recent issue we notice that Dr. —— continues his stock abuse of Christian Science. It is clear that sermons filled with vindictiveness and ridicule are sadly lacking in the one thing needful,—the spirit of brotherly love. Christianity is a vital subject, and its truths are not imparted through a spirit of revengefulness against those who do not follow the old beaten paths of sectarianism. Today as never before, humanity is seeking divine wisdom, desiring a true knowledge of God and His Christ. This hungering for righteousness can be satisfied only through the full understanding of scientific truth, the whole garment of the risen Christ, which heals sorrow and disease as well as sin.

As God is Truth, He is knowable, and those attending church services, who are honestly and earnestly seeking to know Him, are entitled to that scientific and demonstrable explanation of the operation of His law which will meet their human need. Christian Science imparts to mankind a knowledge of our spiritual relation to God, and lifts us above a blind trust into the faith of understanding, which assures us that prayer and its answer coexist. Jesus said: "Therefore I say unto you, What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them."

Christian Science is capable of proof. Any one who lays aside his human prejudices and honestly studies the text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, can prove for himself that this religion is both Christian and scientific; also that to be a genuine Christian one must necessarily be a Scientist. Webster defines the term Christian as an adherent of Christianity, one whose inward and outward life is conformed to the doctrines of Christ. He also defines science as knowledge classified and made available in work, in life, and in the search for truth.

✧

[Thos. MacPeat in *Philadelphia* (Pa.) *Telegram*]

Some years ago I picked up in a library a *Christian Science Sentinel* that contained these words: "Truth and love: there is no other healer." Could we not all begin the practice of these qualities at once? Suppose we all practise truth and love on our wives, and the wives practise truth and love on their husbands, and both practise these qualities on the children. If we all keep up the practice till it becomes a fixed habit, and we practise it unconsciously on every one, would this not result in a bloodless revolution that would stagger the world with its swiftness and beneficence?

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[Written for the *Sentinel*]

City of the King

DAVID E. ANTHONY

O ROYAL city of the glorious King,
Thy radiant splendor, born of Love divine,
Nor sun nor moon to thee can changing bring,
Since God's own everlasting day is thine:
As boundless are thy beauteous jasper walls,
Thrice iridescent as the shimmering sea
When on each crest the noontide sunbeam falls,
And limitless as His eternity.

Thy massive gates do ever stand ajar,
That he who o'er life's troubled sea may roam,
Shall see, take heart, and though he journey far,
Within thy welcoming walls may find a home,—
There find a King whose love doth compass all,
And where the terror of the night's alarms
Can never come, for night can never fall,
And rest within His everlasting arms.

O Love divine, teach me to know Thy ways,
To feel that perfect love which casts out fear,
To voice a hymn of everlasting praise,
And prove that Love and Truth are ever here!
Then from my mortal eyes the veil shall fall,
Then shall I see and, seeing, understand
That Thou, immortal Love, art All-in-all,
The Father, Mother, King in that blest land.

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Editorial

"Our Father"

WHAT seems to be the chief stumbling-block in the minds of many people, when it comes to the acceptance of Christian Science, is an unwillingness to trust God, to cut loose from all material dependences and lean wholly on the divine promises. Just as the little child who has been nurtured in love instinctively turns to father or mother for the supply of every need, for the quieting of every fear, for the soothing of every sorrow, why should not we, as professed followers of him who taught us to say "Our Father," turn to our Father-Mother God with the same confidence that He will hear and answer? Are we not His children, and have we not our elder brother's assurance, "Your heavenly Father knoweth that ye have need of all these things,"—need of health, happiness, and provision for daily bread?

Surely, if we may accept the apostle's declaration that "he is faithful that promised," there is no reason why we may not continually rest in the security of divine protection and guidance, always providing that we fulfil the conditions under which they are granted. Why should we be anxious or troubled about the future, if we can claim for our own the promise which reads, "Trust in the Lord, and do good; so shalt thou dwell in the land, and verily thou shalt be fed"? or that of the Master: "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you"?

What we most need, then, is an unswerving trust in God as veritably our Father, more loving and tender than any earthly parent could be, and one who bestows on us only good and perfect gifts. This is the trust which Christian Science teaches, and it is the fruit of obedience to that all-comprehensive commandment, "Thou shalt have no other gods before me." We are not to acknowledge or believe in any other power than God, omnipotent, omniscient, and omnipresent good, because it is when the door is opened to fear and doubt, when we have neglected to be clothed upon with "the panoply of Love" (Science and Health, p. 571), that we find ourselves in difficulties and remember too late our Leader's wise counsel to bar out these would-be destroyers of our peace.

One reason why the child thought is so quickly responsive to Christian Science treatment is because of its innate trustfulness, its ready acceptance of what Mrs. Eddy, speaking of the tractability of children, characterizes as "the simple verities that will make them happy and good" (Science and Health, p. 236). It is not always easy for the adult whose thought is imbued with the beliefs and prejudices which have been handed down from one generation to another, to break away, to become as a little child, but once he has done this and proved for himself, in even the slightest degree, that God is "our Father" and that it is his privilege to claim as did David, "The Lord is my shepherd; I shall not want,"—it is then he wonders he could ever have doubted or feared.

The Scriptures abound with proofs of God's loving care for His own, and that He has no need of carnal weapons or material dependences for the overcoming of everything that is unlike good. To those that yield obedience to divine law, whose trust is in Him who is without "variableness, neither shadow of turning," God is indeed a "refuge and strength, a very present help in trouble." Blessed indeed are those children of the present generation who from their earliest years have been taught to "have no other gods," for they will be spared much that their elders have had to learn in the hard school of experience,—to trust God with their every need. Surely there is abiding comfort for every Christian Scientist in the strong assurance which Mrs. Eddy gives us when she says (Miscellaneous Writings, p. 307): "It is enough that divine Love is an ever-present help; and if you wait, never doubting, you will have all you need every moment." Why should we hesitate, then, to trust omnipresent Love,—"our Father"?

ARCHIBALD MCLELLAN.

"Who maketh thee to differ?"

IN the fourth chapter of I Corinthians, Paul warns his readers against being "puffed up," and then he asks the searching question which we may each ask ourselves with profit, "Who maketh thee to differ from another? and what hast thou that thou didst not receive?" This was addressed mainly to recent converts to Christianity, some of whom were Jews, others Greeks, and it is very likely that the former may have prided themselves upon their greater morality, as inculcated in the teachings of Moses. Be this as it may, Paul impersonalizes his query by making it tremendously individual, appealing as it were "to every man's conscience in the sight of God," as he says elsewhere.

At a first glance it might seem as if individual responsibility was repudiated in the question asked, but this is far from being the case, as we see in the light of Christian Science. A fundamental proposition of Mrs. Eddy's teaching is that God, infinite good, is the only creator, and that the real man possesses nothing which he does not receive from God. The Bible tells us that God made nothing which does not express the divine nature; hence man could never receive anything from God which is not good. Then let us slightly change Paul's question, and make it read, What maketh thee to differ from another? That there is a difference between men, to mortal sense, and a great difference, is undeniable. Some are sick and others sinful, or rather all mortals are sick and sinful at times, thus falling short of the divine standard, which always demands perfection.

The one, however, who is above the plane of gross wrongdoing, perhaps never pauses to ask himself what it is that makes him different from the brother that is held to be a criminal. If he thinks it is goodness inherent in himself, he is greatly mistaken. He has nothing which he has not received, either as the divine nature reflected through spiritual understanding and coming to him in the process called the "new birth," or as an improved belief of morality which is the result of early training and favorable environment. This means that one differs from another in so far as he has in some way received an understanding of divine law and lets it govern his thoughts, words, and actions. He may not be known as a religious man, but just the same he was fortunate enough to have inculcated in the formation of his character a love of what is right, and this can no more be shaken than can the eternal hills.

Here be it said that a genuinely good man would never pride himself upon his superiority to others; his very sense of justice would make this impossible! He would admit that he had in the truest sense "received" all that he possesses of sound morality, and instead of being vain he would be thankful, a discrimination which should apply equally in the case of health. Some people pride themselves upon a kind of health which they regard as a personal possession, but a higher sense is gained as we ponder these words of our revered Leader: "The pure and exalting influence of the divine Mind on the body is requisite" (Science and Health, p. 383). As this is realized we know that health is a gift of divine Love which all may "receive" when they surrender the belief that health

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is dependent upon matter. The one who understands the divine source of health and holiness undoubtedly differs from the one who does not, but his joy is to help the brother who has not grasped the true ideal, to do so, and thus be a man, reflecting health and holiness.

Paul said he was willing to be considered a fool so he could do this,—so he could help to make the weak strong and the despised honorable, and all this "for Christ's sake." The same privilege is ours, when we see what makes us, at our best, differ from the mortal counterfeit, and gladly acknowledge that all the good we have, comes from the Love that loves and blesses all.

ANNIE M. KNOTT.

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"The salt of the earth"

NOTHING is more noticeable, in studying the words of Christ Jesus, than the fulness and finality with which he expressed himself in a few words, and this is well illustrated in that remarkable saying to his disciples, "Ye are the salt of the earth." The knowledge of the preservative nature of salt is as universal as its use, and to make it a synonym for the virtues of Christian character is at once to open the door of thought to many interesting analogies.

To the Christian Scientist the intimation that the earth is to be saved by something unlike itself is perfectly intelligible. He has learned that all earthiness is made up of the latent or assertive false beliefs of human sense, and that it is expressing the substanceless instability of its nature in the disease and decay which are forever featuring its history. He understands, therefore, that salvation means the appearing in consciousness of that light of Truth which dispels the darkness of its past untruth, and that in this declaration Jesus was addressing purified human sense, or man.

All mankind are confronted today with tremendous problems. In every land men are earnestly seeking relief from the fact or fear of disease, want, and war. Singly or together, these have constituted the reef on which human hope and happiness have usually been wrecked, and though the heroism of the effort which is being put forth to save the situation is very splendid, it is discouragingly futile. Unless, therefore, one has come to realize in some degree that there is no sufficient reason for believing in the substantiality and power of evil, and that it can be defeated in the way which Christ Jesus came to exemplify, it is simply impossible for him to look upon life's tragedy, in its world-wide proportions, and escape a sense of despair. The moment one enters the day-dawn of Christian Science, however, and perceives that the earth-clouds are vanishing before the steadily advancing light of spiritual apprehension, then he can take heart. He perceives that man, the Christ-consciousness, can become the savior of men, of doubting and dismayed human sense. To truth, error has no place or power, and it is this fact that crowns and commissions the truth-loving.

"Ye are the salt"! There is no denying the predication here, though we may shrink from identifying ourselves with the "ye," hesitate to assert the prerogatives and power of the true selfhood. If so, we do well to remember that the Wayshower affirmed he could not deny himself, that he was at-one with Truth. And how this speaks for the difference between his sense of selfhood and that which would hinder our entry into our place and privilege as "joint-heirs with Christ"! The assertion that spiritual consciousness is "the salt" that will save the race, identifies it as the Christ, and this is one of the most significant of all the Master's teachings. The narrative of individual consciousness thus becomes the epitome of history. "The earth" is the belief of good and evil which is to be redeemed, and the Christ is the divine idea which dispels error, establishes the selfhood of right consciousness. This is salvation. How intelligible and inspiring!

Greater public spirit, greater statesmanship, greater unselfishness, more enlightenment for the masses, a better administration of justice,—all these are to be approved and encouraged. They express in some degree the corrective activities of Truth made manifest through the channels of human sense; but it is the demonstrable knowledge of God, the "Christ in you," as St. Paul has said, which is to solve our problem, and so the world problem. The proof of the verity of Christian Science in the defeat of disease bases the philosophy of human redemption, the recognized universality and persistence of truth thus becoming the assurance of ultimate freedom and eternal life. This is our gospel, and it will become our demonstration in the measure that we escape from the self-negation of false sense, and in daring humility realize and exercise that spiritual authority which was supreme in Christ Jesus, and which he honored in us when he said, "Ye are the salt of the earth."

JOHN B. WILLIS.

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Among the Churches

Current Notes

LONG BEACH, CAL.—The magnificent temple of worship erected by First Church of Christ, Scientist, of Long Beach, now stands complete. The members of the church are happy in the fruition of their hopes and plans in the ownership of one of the finest edifices in southern California. The classic structure speaks eloquently in itself of the progress made since the first Christian Science Association was formed at Long Beach in a little hall at Third street and Cedar avenue. The edifice, located on the east side of Elm avenue, between Fourth and Fifth streets, stands upon a site valued at more than ten thousand dollars, and the structure itself, including the pipe-organ and furnishings, represents an additional expenditure of eighty-five thousand dollars. The seating capacity of the Sunday school department is one thousand, while the auditorium seats twelve hundred.

The Daily Telegram.

CHICAGO, ILL.—At a meeting held for the purpose last night [March 10], a new Christian Science church was organized, which will be known as Thirteenth Church of Christ, Scientist, of Chicago. By-laws were adopted and officers elected. Services will be held in the near future at some point on "The Ridge," between Beverly hills and Blue island. The new organization, which consists of members who withdrew from Fourth Church of Christ, Scientist, was made necessary because of the overcrowded condition at the services of that church for some time past.—*Chicago Tribune.*

EUGENE, ORE.—An option on a site has been taken and plans are being considered for a church home for First Church of Christ, Scientist, and it is hoped that the building will be erected this summer. The former place of meeting for the Scientists was destroyed by fire five years ago, and since that time services have been held in rented halls. The church now has an active membership of nearly fifty.

Portland Oregonian.

SAN DIEGO, CAL.—A unique feature of the industrial fair was a booth occupied by the local representatives of *The Christian Science Monitor.—San Diego Union.*

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The Lectures

Manchester, England

A very large audience assembled at the Manchester Town Hall to hear an address on Christian Science by Prof. Herman S. Hering. Dr. Gilbert Fowler presided, and in his introduction said:—

The nineteenth century will probably always be known as an era of great developments in physical science. These developments have been accompanied by much questioning of old religious beliefs, but both scientific and religious thinkers are more and more becoming conscious of an underlying unity in all things. It is becoming clear that the true reconciliation of science and religion is not to be looked for in a denial of well-established facts on either side, but in the acquirement of a new point of view from which the facts may be regarded. This point of view is found in Christian Science.

I have been a keen student of physical science all my life, but Christian Science has given me what physical science could never give. It has given me an understanding of the real meaning of life itself, of what is meant by infinite, immutable Principle, Principle which is at once manifested through law and love. I have found in Christian Science a religion which is scientifically demonstrable, and which can be applied to all life's problems, from the smallest to the greatest. I have myself seen the healing of serious cases of sickness and disease through Christian Science.

Physical science has its place in the world as we know it, but it is relative and human; Christian Science is absolute and divine. It is commonly assumed that it is vain to look for absolute truth, and yet Jesus said, "Ye shall know the truth, and the truth shall make you free." There are in the world today hundreds of thousands of people of all sorts and conditions who have proved in their own lives that in proportion to their knowledge of the truth as taught by Jesus of Nazareth, and as restated and reinterpreted to this age in Christian Science, they have found freedom from discord of every sort. A great joy has come into their lives, and they have been uplifted physically, morally, and spiritually. The Christian Science church is composed of such people, and its purpose is to bring the truth in its purity, as taught by the Master and his disciples, with "signs following," once more before the minds of men. We have only to read our daily paper to see how sorely the world is in need of this healing message.—*Manchester City News.*

Fort Scott, Kan.

The Hon. Clarence A. Buskirk lectured to a large audience at the Pictureland Theater. Superintendent Ramsey of the city schools, in introducing the speaker, said in part:—

Not being a Christian Scientist, I hesitated to attempt these few introductory remarks. As I understand the basis of the teachings of Christian Science, it is that man is a spiritual and not a physical being; that God, the creator, being eternal, good, and spiritual, the product of the creation must also be eternal, good, and spiritual. It follows from this that there is no sin, evil, or death; that these are only apparent, and are caused by a misunderstanding of the divine nature of all creation. But, after all, we are more interested in the results of this teaching, for we know that those who live up to its precepts are happy and contented.

The doctrine of peace, harmony, and contentment, which is practised by the Christian Science people, is the all-important consideration; and whatever may be our belief, all Christians must rejoice in the emphasis placed on the idea of universal love and peace toward all mankind, for the only way we can effectively serve God is to serve our fellow man. Good, rather than evil, should be emphasized. In this day of restlessness and discontent, we rejoice in the continued growth and prosperity of those who practise this doctrine of love, in which sin and suffering have no place.—*The Fort Scott Tribune.*

Hornell, N. Y.

There was a large attendance at the Woodbury Universalist church to hear the lecture on Christian Science by Bicknell Young for Second Church of Christ, Scientist. The speaker was introduced by the Hon. Milo M. Acker, who said in part:—

Two thousand years ago the religious world was surrounded with darkness and gloom. The coming of Christ brought a ray of hope,—a beam of sunshine and days of pleasure to the early Christians. Step by step the message of Christ Jesus found its way around the world and made its influence felt in nearly every part of the globe. The dark spots are few, and they are growing brighter.

In the splendid march of Christian civilization no step has brought to its believers a sublimer faith, a brighter hope, or more happy hours, than the Principle of Christian Science. Mrs. Eddy, in her New England home, thought out and sent into the world her message of faith. Surrounded by New Hampshire hills of granite, she laid the foundation of the Christian Science faith. It is now practised in nearly all civilized lands.—*Evening Tribune-Times.*

Baltimore, Md.

Judge Clifford P. Smith, who lectured for First and Second churches on Christian Science, was introduced by Charles G. Baldwin, who said in part:—

It is now generally conceded that modern science has wrought wonders in nearly every relation of our daily lives. False methods have not yielded without a struggle, but scientific methods have won the day. The century that has gone is justly distinguished by the successful application of scientific thought to the problems of daily living. So when we come to look at the condition of Christianity in the middle of the last century, and ask what the application of scientific methods has accomplished in this important field, we find that the adherents of Christianity were at that time apparently opposed to modern science. Finally came the discovery and demonstration of Christian Science, bridging the seeming chasm between Christianity and science. Then thousands found that the opposition was over, and that Christian Science is the treaty of peace between these conflicting forces, bringing peace not only to the mental conflict, but to the body as well, and "the oil of joy for mourning, the garment of praise for the spirit of heaviness."—*Correspondence.*

Lawrence, Kan.

The Rev. William P. McKenzie, who lectured on Christian Science in the Bowersock Theater, was introduced by Ralph W. Cone, who said in part:—

The physicist or the chemist, studying the laws and properties of matter, finds it necessary, in his search for the final facts and forces, to go beyond the material and physical into the metaphysical. The philosopher, studying man and the

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world, finds that he too, in his efforts to understand mankind and his environment, must go far beyond the limits of these material things which we see and feel. Christian Science also finds the ultimate explanation of man and his life in the superphysical or spiritual realm. The Christian Scientist goes farther than the physicist and the philosopher, however. He seeks to put into practice the conclusions he has reached, to live according to the theory that "man is not material; he is spiritual" (Science and Health, p. 468). In his efforts to do so, the Christian Scientist has met with a surprising degree of success, a success that has challenged attention.—*Correspondence.*

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Iowa City, Iowa.

Francis J. Fluno, M.D., gave an address on Christian Science in the local church. Miss Kate Close, first reader, introduced the lecturer, and said in part:—

Christian Scientists are not trying to force their religious beliefs upon those who are unwilling and unready to hear them. Their desire is merely to have Christian Science correctly understood, that all may avail themselves of its blessings. In the Preface of "Science and Health with Key to the Scriptures," Mrs. Eddy says, "In the spirit of Christ's charity,—as one who 'hopeth all things, endureth all things,' and is joyful to bear consolation to the sorrowing and healing to the sick,—she commits these pages to honest seekers for Truth" (p. xii). It is in the same "spirit of Christ's charity" that this lecture is given this evening to "honest seekers for Truth."—*Iowa City Republican.*

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Jackson, Miss.

Clarence W. Chadwick, lecturing on Christian Science at the Century Theater, was introduced by P. S. Merrill, who said in part:—

Those of you who have looked into Christian Science with serious thought, know that many blessings come to those who have a practical understanding of it through the teachings of Mrs. Eddy. To many, however, Christian Science is something mysterious and incomprehensible. For such, this will prove an opportunity to hear a logical discussion of the simplicity of this religion, of its foundation upon the teachings of Jesus. It will enable them to learn of the health and happiness which the truth brings to a multitude of people, and will show our duty toward our neighbor, thus bringing all into closer communion with the love of God.

Correspondence.

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Lectures to be Delivered

Alhambra, Cal.—Virgil O. Strickler, High School Auditorium, 8 p.m., April 19.

Anderson, Ind.—Bliss Knapp, Grand Opera House, 3 p.m., April 19.

Ashland, Ohio.—Judge Clifford P. Smith, Opera House, 8:15 p.m., April 16. (Change of date.)

Auburn, Maine.—Clarence W. Chadwick, Church Edifice, 93 College street, Lewiston, 8 p.m., April 16.

Augusta, Ga.—Judge Clifford P. Smith, Tubman High School Auditorium, 3:30 p.m., April 19.

Austin, Minn.—Willis F. Gross, Church Edifice, 133 West Maple street, 8:15 p.m., April 24.

Baltimore, Md. (First and Second Churches).—Clarence W. Chadwick, The Lyric, 3:30 p.m., April 12.

Bellingham, Wash.—Prof. Hermann S. Hering, Metropolitan Theater, 8 p.m., April 24.

Birmingham, Ala.—Judge Clifford P. Smith, Jefferson Theater, 8 p.m., April 24.

Blaine, Wash.—Prof. Hermann S. Hering, Loomis Hall, 8 p.m., April 23.

Bucyrus, Ohio.—Bliss Knapp, Opera House, 8 p.m., April 20.

Buffalo, N. Y.—Rev. William P. McKenzie, Church Edifice, corner North street and Elmwood avenue, 8:15 p.m., April 23 and 24.

Chicago, Ill. (Twelfth Church).—Col. William E. Fell, Sholom Temple, Pine Grove and Grace streets, 8 p.m., April 20 and 21.

Columbus, Ga.—Judge Clifford P. Smith, Chase Conservatory, 8 p.m., April 21.

Detroit, Mich. (First Church).—Clarence W. Chadwick, Detroit Opera House, 3 p.m., and Church Edifice, 46 W. Alexandrine avenue, 8 p.m., April 19.

Florence, Ala.—Francis J. Fluno, M.D., Lauderdale County Court-house, 3 p.m., April 19.

Fostoria, Ohio.—Bliss Knapp, Security Hall, 8 p.m., April 21.

Fresno, Cal.—Virgil O. Strickler, Theater Fresno (formerly Barton Opera House), 8:15 p.m., April 23.

Galena, Kan.—Francis J. Fluno, M.D., Electric Theater, 305 Main street, April 23.

Grand Haven, Mich.—Bliss Knapp, Unitarian Church, 8 p.m., April 17.

Hamilton, Ont.—Rev. William P. McKenzie, Church Edifice, 8 p.m., April 21.

Jacksonville, Ala.—Judge Clifford P. Smith, Opera House, 8 p.m., April 23.

Kankakee, Ill.—Clarence W. Chadwick, Public Library Building, 8 p.m., April 23.

Omaha, Neb.—Willis F. Gross, Brandeis Theater, 8 p.m., April 23.

Porterville, Cal.—Virgil O. Strickler, Moore Opera House, 8 p.m., April 20.

Pullman, Wash.—Prof. Hermann S. Hering, Masonic Hall, 8 p.m., April 21.

Rich Hill, Mo.—Prof. Hermann S. Hering, Church Edifice, 3d and Walnut streets, 8:30 p.m., April 14.

Richmond Hill, N. Y. (Borough of Queens).—Bicknell Young, Columbia Hall, Willow street and Jamaica avenue, 8:15 p.m., April 21.

Ridgefield Park, N. J.—Bicknell Young, School No. 4, Lincoln avenue and Austin street, 8:15 p.m., April 20.

San Rafael, Cal.—Virgil O. Strickler, Redmen's Hall, 803 Fourth street, 8 p.m., April 24.

Trinidad, Col.—Virgil O. Strickler, West Theater, 8 p.m., April 14.

University of Michigan, Ann Arbor, Mich.—Bliss Knapp, Sarah Caswell Angell Hall, 8 p.m., April 23.

Visalia, Cal.—Virgil O. Strickler, Opera House, 8:15 p.m., April 21.

Westmount, Province of Quebec.—William R. Rathvon, Victoria Hall, 8:15 p.m., April 20.

Wilmette, Ill.—Clarence W. Chadwick, Wilmette Woman's Club Building, 8 p.m., April 24.

Woburn, Mass.—William R. Rathvon, Lyceum Hall, 3:30 p.m., April 19.

Worcester, Mass.—Bicknell Young, Mechanics Hall, Main street, 3:30 p.m., April 19.

York, Pa.—William R. Rathvon, Orpheum Theater, 8:15 p.m., April 24.

Youngstown, Ohio.—Clarence W. Chadwick, Masonic Temple, 8 p.m., April 21.

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Testimonies of Healing

My profession is that of attorney-at-law, and I have been practising law since 1872. When I was forty-one years of age I was told that I was used up with hard work, and had what is called a nervous breakdown. This kept me idle nearly half the time. Then a Christian Scientist treated me, and I learned enough of Science to pursue my profession until about two years ago. At that time my legs and feet were in such a condition, owing to muscular rheumatism, that I could scarcely walk. I had been gradually growing worse for more than a year, and the old nervousness had returned. I had treatment, however, from a practitioner in this city, and I am now in the best of health and able to perform more work than I have ever before been able to do.

In the spring of 1910 a tooth troubled me, and I was told that I was getting old enough to lose my teeth. An abscess had formed and my face was swollen. I had no pain, but I went to a dentist, who told me there was nothing in dentistry that could save the tooth, and it must be extracted. I then asked him if God could not cure it, and he replied, "He can if you can get Him to help you." He said he had never been able to get God to do this. I told him I would try Christian Science, and I applied to a practitioner for help. She told me she had never worked on a case of this kind, but that God was as well able to heal my tooth as any other part of the body, so she began to treat me, and we both did all we could to know the power of Truth. I began to improve at once, and when I went back to the dentist, he said that it was not necessary to extract the tooth, for it was cured.

Words cannot express my gratitude for the knowledge I have gained from reading Science and Health, as well as for the spiritual uplift it has given me.

L. C. Barrett, Amarillo, Texas.

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[Translated from the German]

Deep gratitude impels me to write this testimony. Before I became acquainted with Christian Science I was a wreck in every respect. Bankruptcy was but a question of weeks, and the difficulties I had gone through, in addition to poverty, fear, and despair, had greatly affected me physically and mentally. Help, however, was nearest when my extremity seemed to be greatest. I heard of Christian Science and became acquainted with a practitioner at the bedside of an invalid.

I was under the impression at first that the help derived through Christian Science applied to sick people only, but my great sense of need caused me to tell the practitioner of my distressing circumstances. Those who have had similar experiences will understand how glad I felt at being able to go home with the assurance that such conditions were indeed responsive to the truth. The practitioner lovingly gave me the necessary information and took up treatment for me, and within a few days all notices which I had received were withdrawn, even though the term of some of them had already expired; then with a sense of new courage I undertook to grapple with my problem.

To be sure, I went through many dark hours, but divine Love never failed either in the smallest or in the largest of my problems, and it never has failed when I have turned to it with singleness of heart. There was much that had to be adjusted, as my affairs were in a chaotic state, and when I look back, it seems to me as if a wonder had been wrought. In the measure of my discernment of the fact that God, divine Love, is the creator, maintainer, and sustainer of man, my affairs were straightened out. Fear and doubt had to be overcome, as I lapsed time and again into the mistake of fixing my gaze more upon material conditions than upon God; but I was steadily shown the right way. Infinite Love made it possible for me to fulfil my obligations and to give full satisfaction to my creditors. I now live in orderly circumstances, and I know that divine Love amply supplies all my needs.

I must also tell of my healing of severe headache and goiter, both of which were supposed to be inherited. The former ailment was declared incurable by the physicians, and I was expected to submit to an operation for relief from the latter. Today I am healed of both ills, and this is due solely to Christian Science. I have also been freed from a very painful skin disease of ten years' standing, which extended over the whole body and for which I had consulted various physicians. The bodily condition improved in proportion to the purification of thought, and it took great patience on the practitioner's part to lead me to the point where the degree of spiritual understanding was sufficient to overcome all these difficulties. I am very grateful to Mrs. Eddy for showing us this way, and it shall be my endeavor to give a practical proof of my gratitude.

Fräulein Emma Veil, Schorndorf, Württemberg, Germany.

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I have long felt that I must express my gratitude for Christian Science. Seven years ago I was growing deaf, as the result of a diseased condition of the ears. For two years I had one of the best specialists in the city. Then he said he had done all he could do for me, and advised me to try Christian Science; but I was not ready for it. I gradually grew worse, and I could not eat, hear, or sleep, so at last I asked my brother-in-law, who is a Christian Scientist, to treat me. This he did, and that night I slept. In a very short time I was healed, and when I went back to the specialist about six months later and had him examine my ears, he said my healing was a miracle. At the same time I was healed of female trouble, and when my child was born two years later my life was saved.

When the baby was five months old she was poisoned by her food, and because of the father's disbelief in Christian Science a physician was called. He came regularly for nine days and then said he could do nothing more for her, that she might pass away any minute. When my husband came home from his work I told him something would have to be done,—either call another physician or allow Christian Science treatment for the baby. When he consented to have this treatment, how glad I was! I telephoned to a practitioner at six o'clock for help. All night and all the next morning the little one lay in my arms in a very weakened condition, but in the afternoon, about three o'clock, when the practitioner called to give her another treatment, she turned around and began to play. She was healed from that hour. She was also healed of a contagious disease three years later.

For these and many other blessings which have come to me and mine through Christian Science, I am most thankful to God, and also deeply grateful to our dear Leader, Mrs. Eddy.—Lillian Geary, Chicago, Ill.

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In May, 1912, when a business trip took me to Dallas, Texas, the change of climate was marked, and the unusual heat affected the digestive system. Before reaching home a week later, a very severe attack of dysentery had made its

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appearance. From the time I reached my house on Friday until the following Sunday morning, the pain increased to what seemed an unbearable degree, so that my efforts to help myself were futile. Sunday afternoon, about four o'clock, a Christian Science practitioner was called, and a half-hour of silent treatment was followed by an audible declaration of the truth. I was told that I could "rise in the strength of Spirit to resist all that is unlike good" (Science and Health, p. 393). By five o'clock I was dressed for dinner and that evening ate a substantial meal. On Monday I returned to work at the usual hour.

Gratitude for relief from excruciating physical agony impels this rather tardy acknowledgment of the help that divine Love has given me.—Lucius E. Wilson, Detroit, Mich.

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I wish to express my thankfulness to God and my gratitude to Mrs. Eddy for the new hope that has sprung up in my heart since coming into Christian Science. After traveling from the South to the far West in the search for health, and being under a doctor's care, I was told that I would never be well again. I was ready to give up, when a friend came to me and advised me to try Christian Science. As she was leaving she said that she was going to ask her mother to treat me, and I replied that I did not care what she did; but to my surprise, in three days I was much better. In three weeks I was out of doors and walked over two miles, completely healed of a tubercular condition of the bowels and lungs. Thus we learn through the blessings we receive that God is our strength at all times, and nothing can hinder our progress.

I am most happy to say that my healing has been permanent, for nearly twelve years have passed since then, and my earnest desire is to be more humble and grateful for the blessings that have come to me during this time. I am very thankful to say that Truth is daily guiding me, and helping me to be more awake to the helpful lessons in our daily reading. I hope this testimony will help some one to realize that the best is still before us, that the past has nothing to do with the work of today, so we must work out our problems with a cheerful heart, realizing that Love lights our way.

Inez Snow Mapel, Toledo, Ohio.

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I send my testimony with an earnest prayer that it may bring a bright hope to "such as sit in darkness and in the shadow of death, being bound in affliction." I was such a one, having suffered many years with severe stomach trouble, for which I had tried the different schools of medicine, besides sanitariums and springs. While at times I was benefited by these methods, and the doctors were as kind to me as friends, yet I was never healed; always there was a relapse and I would be down in the depths again. I had to diet rigidly, and at one time took nothing but milk for five months. Christian Science was recommended to me, but I thought I was too sick to risk trying this treatment, and I turned to it only when I knew of nothing else to do. I was completely healed of the disease in three weeks. I believe I was really healed in the first treatment, but I had so much fear of food that it took the rest of the time to remove this fear. I gradually added certain things to my meals, till I found that they could not hurt me, and since then I have eaten what I wished.

I was a church-member and Sunday school teacher, and had pondered a good many things in my heart, finding no satisfactory answer until I studied Christian Science. I had always prayed to be directed to the best material means for health; but when through repeated struggles I grew broad enough to cry to God for light from whatever source, so long as it was His will for me, then I was led to Christian Science and was healed. My heart sings praise to God for my deliverance, and thanks to Mrs. Eddy, who was brave enough to teach us the truth.

Mrs. H. W. Montgomery, Skidmore, Mo.

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My gratitude for Christian Science is unbounded. I became interested in this new-old truth after ten years of physical and mental suffering. Three or four years of stomach, liver, and bowel trouble had made me a nervous wreck, and I suffered also from intense fear, sleeplessness, and weakness of the heart and eyes. As I was always in dread of physicians, I endured all I felt was possible before asking for medical aid. The doctor who helped me the most was a specialist that gave me no medicines and prescribed no strict and limited diet, but said he believed in giving nature a chance to do the work. His advice gave me confidence in myself, and I improved so that I was soon well enough to take up the work which I had not been able to do for more than a year and a half.

I was not, however, relieved mentally. The darkest side of everything was continually before me. I could see little else but evil and suffering, and I began to wonder if there was a God. Then I lost interest in my old church and attended other churches, also read various kinds of religious literature, hoping that somewhere I might find comfort. While I had gained sufficiently in physical strength to resume my work, I was far from well, and it was with interest that I heard of Christian Science as a healing religion, for now I was without either health or religion. But I was not ready to accept this teaching, and I spent an additional time in doubt and misery.

After a while, however, having heard that Christian Science appealed strongly to people of discerning thought, I went with a friend to a Sunday morning service, with the result that I attended the church services quite regularly for several months. That was in 1909. In December of the same year I left Chicago to come to the state of Washington. Upon my arrival here, I found that those with whom I came in contact would not tolerate Christian Science. In order to avoid any unpleasantness, therefore, I concluded to drop it for the time being, thinking that perhaps it was not the right thing for me to have, since I seemed to encounter so much opposition.

During the following year, physical ills took greater hold on me, and I became greatly discouraged. I could not understand why I should have to suffer so, and decided that there could be no God or I would at least find mental relief. I again sought medical aid, but found that nothing could be done for me. Then, without hesitation, I turned to Christian Science for help and took up the study in earnest. Improvement began immediately, but my healing was slow, more than a year having elapsed before I was quite well; but I am happy to say that during that time the phases of error designated as sensitiveness, fear, criticism, self-will, etc., were to a great extent overcome, and since then some of them have vanished.

I wish to add that I am now well. To me a wonderful change has taken place. In a number of instances since the time of the healing above mentioned, a cold has manifested itself, but each time it has been readily overcome, sometimes so quickly that no one but myself was aware of it. Besides this I had some trouble with the eyes about a year ago, but this was overcome without resort to the use of glasses, though my work required close application. In solving mental prob-

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lems the work is done with greater dependence on God and the efforts grow less arduous.

It is impossible to enumerate the blessings I have experienced since taking up the study of Christian Science, but the greatest of all is the knowledge gained that God is Love. What this has meant and now means to me, no words can tell. As a child I had been taught that God sends disease and suffering, and it is needless to say that I could not love such a God, but spent much time in intense fear of dreadful things He might do, thus unconsciously, and it would seem unavoidably, breaking the first commandment. What a joy to know that God loves us, and that we can truly love Him! I am more grateful than I can express for all of Truth's messengers.—Alma Madsen, Seattle, Wash.

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I wish to express my gratitude for Christian Science. Words are inadequate to measure such a great blessing, but those who have felt the uplift and regeneration which this truth brings to all who turn to it, can understand the gratitude it also brings. I would like to tell of one out of many blessings which have come to me.

About two years ago, when I found that I was again to become a mother, there immediately ensued a period of great depression and discouragement. This condition was due to the fact that on two previous occasions, before I had come into Science, I had gone through such harrowing experiences that the memory of them cast the deepest gloom over me. Sometimes it seemed as though I could not endure what I thought was the inevitable experience attendant upon the birth of children. I could see another three years of sleepless nights, such as I had already passed through, stretching out before me, for my two little ones had slept very little at night, and what with weary days of care and work, and a constant train of sicknesses, there had been practically no freedom or recreation.

With the help of a faithful Christian Science practitioner, however, this mental condition was overcome several months before the time when the birth was expected, and I continued to improve until I felt that I could hardly wait to hold the little one in my arms, my sense of welcome and joy was so complete. When my husband saw my happiness, he also looked forward with pleasure to the newcomer. The birth was very harmonious, and there have been no sleepless nights, no weary days full of care and toil, and no train of sicknesses. Through improved financial circumstances, I have been able to keep help; the baby has been a joy to all of us, each day a pleasure; and I feel that my cup surely runneth over.

I have been studying Christian Science for some time, but my problems have been slow in yielding, though this has brought about an attitude of steadfastness and earnestness for which I am most grateful. For what I have received, for what I know is yet in store for me and all those who love God, I am most thankful to divine Love; and I am also deeply grateful to our dear Leader, Mrs. Eddy, for showing us the way.—Carrie P. Keller, Los Angeles, Cal.

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[Translated from the German]

About the middle of November, 1909, I suddenly became afflicted with acute rheumatism of the joints, and upon my physician's advice I at once went to a hospital. My condition, however, grew steadily worse, inflammation of the chest and dropsical heart trouble being added, and I was given up by the physicians because of the irregular heart action.

My wife then heard of Christian Science and immediately communicated with a practitioner, who took up treatment for me. There was a noticeable change in my condition, and the high fever abated considerably during the night, to the astonishment of the nurse. This marked improvement encouraged my wife, and she decided that I should be removed from the hospital. On the following day she came, accompanied by a gentleman, a friend of ours, to take me away, although the physicians were emphatic in their remonstrance, as my condition was said to be hopeless and the removal might mean death. After my wife had signed a bond releasing the management from all responsibility, I was taken home, and I immediately began to gain in strength. I became brighter every hour, and was sufficiently restored within a few days to be able to leave my bed. In a short time I was completely healed and able to attend to my business. I write this testimony with deep-felt gratitude to Christian Science and its Discoverer.

Willy Bergmann, Berlin-Charlottenburg, Germany.

[Translated from the German]

About three months ago my eldest daughter was taken ill with pain in the abdomen. At first we did not consider the condition of much consequence, but when the little girl, who naturally was lively, lay quite still and began to have high fever, I consulted a physician. After a few days he urged an immediate operation, as he pronounced the trouble a severe case of appendicitis. The child was in such a serious condition, however, that I consulted another physician, whom I knew to be very competent. He examined the child, and judging from what he told us, the prospects with regard to her life seemed dark indeed. He said that with constant medical attendance she might possibly be saved, but would have to undergo an immediate operation, otherwise she would probably not live three days.

The blessings I had experienced through Christian Science then came to mind, and after discharging the physician, I asked a Christian Science practitioner with whom I was acquainted to take up treatment. We informed the practitioner of the physician's verdict, and with treatment in Christian Science there was a decided improvement after a few days. Today our child is entirely well, happy and active all the time. She shares our deep thankfulness to God for this healing, and for the many other manifestations of the power of Truth which we have had the privilege of experiencing through Christian Science.

Luise Bergmann, Berlin-Charlottenburg, Germany.

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After reading the many testimonies in both the *Sentinel* and the *Journal*, I deem it my duty, as a student of the truth as taught in Christian Science, to give my experience in the healing of disease.

It is about four years since I came into Science. I had completed an engagement with a military band (music being my profession), and had gone to live with my brother and his wife, who had accepted Christian Science some time before and had had several demonstrations. They told me of the healing, and when Sunday morning came, I was invited to go to church. Although I had gone to many churches, religion had never appealed to me very much, because I had not found a scientific, demonstrable teaching, and hence looked upon churchgoing as merely a form or habit. The kind invitation, therefore, was not accepted at first, though it was finally, as my brother would otherwise have had to go alone that morning. Then, too, I wished to hear the beautiful music. Not only did I hear good music, but, best of all, I found the truth for which I had been searching many years. Until

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this time I had been wearing glasses for quite a number of years, being treated nearly all of the time by *materia medica*, from which I received only temporary help. Now, however, I was told to lay aside the glasses; that God's man did not need them to see with, for sight is perfect in God. This I did, and I have never had any need of them since.

I have had many other demonstrations, one of which I shall mention. For many years I had been troubled with a skin disease, from which I received only temporary relief; in fact, I was told it was incurable, but it has completely disappeared through the power of Truth. I cannot tell in words how thankful I am to God for all the blessings that are ours, but I shall try to live the truth and help others to find Him.

CLARENCE WAGEN, Madison, Wis.

I wish to testify to the truth of the above statement which my husband has made, and will add that I also have been helped by Christian Science.

MARTHA WAGEN, Madison, Wis.

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It is several years since I began the study of Christian Science, and they have been the best and the happiest years of my life. I came into this truth through the wonderful healing of my mother. She had been an invalid nearly all her life with stomach and liver trouble, and she also had an abnormal growth. She spent the summer of 1908 in Portland, Ore., with her sister, and all the time she was very sick and kept getting worse. One of the most prominent physicians there said that she could not live six months. She was finally persuaded to try Christian Science as a last resort, and the result was that in just two weeks from the time she took her first treatment she started for home a well woman. When she arrived here, and I saw what a change had been effected, I was angry at first, for I was very antagonistic to Christian Science; but I soon began to see that if it could bring about such a change as it had in her, there must be something in it. I therefore decided to try it for myself.

I was considered by all of my friends to be delicate, for I dragged around half sick all the time. I had undergone three operations, and was doctoring with one physician after another, but as a result of Christian Science treatment I am now strong and well in every way. After reading Science and Health for about three months, I laid aside glasses which I had worn, when reading, for over fifteen years. I can now read for any length of time without them. I was also healed about the same time of acute throat trouble, which I have never had since, although I had previously been subject to it.

That for which I am especially grateful, however, is the healing of discontent and unhappiness. I now have the peace "which passeth all understanding," and words cannot express my gratitude for that alone. I could not live now without Christian Science, and I am indeed thankful to God, the giver of all good gifts, that it has come to me.

MRS. WILLIAM C. HOERTZ, Grand Rapids, Mich.

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To develop yourselves, and act and live according to your law, is your first or rather your sole duty. God gave you life; God therefore gave you the law. God is the sole Lawgiver to the human race. His law is the sole law you are bound to obey. Human laws are only good and valid in so far as they conform to, explain, and apply the law of God. They are evil whensoever they contrast with or oppose it, and it is then not only your right but your duty to disobey and abolish them.—MAZZINI.

From Our Exchanges

[Rev. P. Gavan Duffy in *The Homiletic Review*]

It needs no pointing out that we sorely and sadly lack the experience of faith in our modern corporate and individual religious life, and lacking the experience, we are of necessity without its understanding and apprehend only in some small measure its almost unlimited potentialities. The evidence for this statement abounds in the religious world. We have only to recall the pitiable dependency of corporate Christianity upon money as the basis of operations, our helpless attitude in the face of disease which baffles medical skill, and the suffering and injustice, the misery and wretchedness, that grow out of our social and economic conditions, to find that it is our deathly inactivity which has led countless men to dissociate themselves from the Christian organism as in their regard the first essential step both for ultimate reform and the constructing of programs for remedial measures. The truth is, we are so powerless because we cannot tell of, or apply to the world, the powers of faith which are outside our own experience.

No wonder we are mystified when the words fall upon our ears, "He that believeth on me, the works that I do shall he do also; and greater works than these shall he do." It is when we recall the facts of our spiritual condition as they really are, that we cease to marvel when, hearing the words, "Whatsoever ye shall ask the Father in my name, he will give it you," we realize that the theologians and preachers in demand are those we send into our pulpits with the very latest "thought-out" reasons which are to explain the failure of prayer to the hearts of the listeners—as unconscious as the instructors of the existence of their doubt. It is no longer surprising that when we speak of the "means" for the prosecution of a spiritual campaign, we understand, not the spiritual means, but the wherewithal of mammon. Entrenched as we are with modern tradition as to the "how" of work, unthinkingly convinced that without a well-filled treasury achievement is impossible, we have cut away as a calamity the most salient feature in what makes venture possible, viz., absence of material riches. Yet the day will come, nay, the dawn is at hand, when faith will come into her own again, and our Lord's words, finding meaning in experience, will cease to be dishonored.

[Rev. W. Duxbury Woods, M.A., in *The Christian Commonwealth*]

Now I want you to see that this same Christ continues to be the life-giver to humanity as he continues to live the life once lived in Jesus over again in us. It is as the Christ who then came so wondrously in Jesus, still comes in you and me, that his atonement is being completed. It is ours to realize the same divine Spirit within, and make the life of Jesus history again within our own lives. The great Christ-message of Jesus is that we too are here to live forth God, to manifest the divine Spirit to the world. If this be true religion, life lived in terms of the divine, then there is little need for the dogmas and accretions that have gathered round this sublime truth. It is not difficult to see how some of these arose from mistakes made in good faith, such as the belief that Christ would return in bodily form in a very short time; neither is it difficult to trace the source of dogmas utterly alien to the spirit of Jesus, and which would have been offensive to him. It is not anything akin to his teaching that gave the world the dogmas of everlasting torment, or permitted the arrogant claim to the possession of exclusive right of entrance into the kingdom, or substituted in place of the authority of God speaking direct

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to the soul of man the supposed infallibility of church or book. It is the things that Jesus neither believed nor taught that have delayed the coming of the kingdom, and to this very hour cause the divisions within the church.

When are we going to have faith enough to declare that the only Christianity that is worth preaching and worth living, is that with which Jesus began his work nineteen hundred years ago, the divinity of humanity, the kingdom within, the living forth of the Christ-spirit? It is so simple that it requires no more doctrine than Jesus gave utterance to, which was so plain and so simple that a little child may understand.

[*The Christian Work and Evangelist*]

Let us keep clear the distinction—faith in Jesus Christ is not synonymous with belief in certain things about him. One can believe all the orthodox doctrines about Jesus Christ and be in no respect influenced by him. What one believes intellectually does not necessarily signify or save. But when you come face to face with his personality, and feel the constraining influence of his life upon you; when you stand in reverence before his courage, his purity, his unselfishness, his disinterested love, his godlike manliness; when what he was and what he did calls out in you so intense a faith that you can say, "I may not understand all the theology, I cannot frame all the definitions, I am not able to explain the atonement or the incarnation or the trinity, but I know that here is a character worthy of my following, worthy of my faith, worthy of my best, and I yield myself to his leadership"—then the real life of faith begins for you. Our faith in him is not credulity, it is not hypothesis, it is no mere intellectual belief; it is this inner vital force by which we launch our life in the direction he points out. We must all believe something about him, if we think at all, and if we seek to solve the problem which his life presents in history; but what we need to see is that back of all our theology about Jesus Christ lies the one essential need, viz., the faith that makes us faithful to him.

[*The Advance*]

It is possible for people to be spiritually rich who are commercially poor. There can be no monopoly of any of the Christian graces. If my neighbor is rich in the possession of a particular dollar, I must be poor to this extent, that so long as he has it I can never possess that dollar. But my neighbor cannot possibly have any monopoly of faith. There can be no "corner" on hope. No man can have so much of love as to diminish the possibility of his neighbor's loving God and loving his fellow men to the full limit of his spiritual capacity.

[Rev. Charles H. Morgan, Ph.D., in *The Christian Intelligencer*]

For two or three decades large numbers of men and women of spiritual temper have been looking for a new age of faith, for a swing of the pendulum away from criticism, unbelief, and agnosticism to a constructive and active certainty of God, a fresh passion for Christ, and a new confidence in the salvability of men. We can now rejoice in multiplied evidences that the pendulum is so swinging.

[*Christian Register*]

The sign of God in human life is in the two immutable facts of experience,—the living God in daily creation and in the ideals of the soul, and the living soul which feels that life and sees those ideals. They are what make commandments sacred and righteousness firm and faith unshaken. In them is the word of the Almighty, written not on "tables of stone, but in fleshy tables of the heart."

Special Announcements

From the Publisher of Mrs. Eddy's Works

THE CHRISTIAN SCIENCE TEXT-BOOK, "SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES."—For styles of bindings and prices see back cover of this periodical.

"THE FIRST CHURCH OF CHRIST, SCIENTIST, AND MISCELLANY."—A volume of the later writings of Mrs. Eddy, compiled from the files of *The Christian Science Journal* and *Sentinel*, together with historical matter pertaining thereto, as selected by her, is now on sale, and orders will be received by the publisher. Prices as follows: Cloth, single copy $2.25; six or more copies to one address, each $2.00. Morocco or pocket edition, single copy $4.00; six or more copies to one address, each $3.75. Orders for six or more copies to one address may include the two styles of bindings at the quantity prices.

In response to many requests, the "CHURCH MANUAL," heretofore published only in the cloth binding, is now issued in a "pocket edition," size 4 x 5¾ inches, morocco, limp, round corners, gilt edges, Oxford India Bible paper. Prices of this special edition: Single copy $2.00; six or more to one address, each $1.75.

Orders for the books named above and the other works by Mrs. Eddy should be addressed to ALLISON V. STEWART, Falmouth and St. Paul Streets, Boston, Mass.

From the Editor

All manuscripts submitted for publication in the *Sentinel*, *Journal*, and *Herold*, whether articles, poems, or testimonies, and all correspondence relating thereto, should be addressed to the EDITOR, and not to individuals.

From the Society

When a change of address is desired, subscribers, instead of asking their local postmaster to notify us, should write the Publishing Society direct and at least two weeks in advance, giving name and address exactly as it appears on the wrapper of the periodical, and the new address to which it is to be sent. It is necessary that each periodical for which the change is desired should be specified.

The lecture entitled "Christian Science: The Gospel of the Kingdom," by Judge Clifford P. Smith, has been translated into French ("La Science Chrétienne: C'est l'Evangile du Royaume"), and is now published and ready for distribution.

A translation into Spanish has been made of the pamphlet "The Providence of Good" ("La Providencia del Bien") and it is now printed and ready for distribution. Thirty-six pages and cover.

From the Clerk of The Mother Church

CHURCH TENETS.—The tenets of The First Church of Christ, Scientist,—The Mother Church,—printed on folded sheet for use of the branch Churches of Christ, Scientist, with space for the names of the churches and their by-laws, can be had at seventy-five cents a hundred. Orders will not be taken for less than one hundred, and postage stamps should not be sent in payment.

Correspondence relative to the tenets or to membership with The Mother Church, should be sent to J. V. DITTEMORE, Clerk, 105 Falmouth Street, Boston, Mass.

From the Church Treasurer

The annual per capita tax of members of The Mother Church is due June 1, but may be paid at any time during the year. The per capita tax of members uniting in November is reckoned from the preceding June, this being the beginning of the church year. Unless otherwise directed by the sender, the full amount of each remittance will be credited for the current year.

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Please advise promptly of any change in name or address.

Send all per capita taxes and contributions to ADAM H. DICKEY, Treasurer, 103 Falmouth Street, Boston, Mass.

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The Christian Science Journal

Published Monthly

Founded April, 1883, by Mary Baker Eddy, Discoverer and Founder of Christian Science, and author of the Christian Science Text-book, "Science and Health with Key to the Scriptures."

This monthly magazine is the official organ of The First Church of Christ, Scientist, in Boston, Mass. In addition to articles, lectures, and testimonies not published elsewhere, it contains a complete list of Christian Science practitioners, and a directory of Christian Science Churches, Societies, and Reading Rooms.

SUBSCRIPTION PRICE, PAYABLE IN ADVANCE, POSTPAID: For the United States, Mexico, and Cuba, single copy, one year, $2; six months, $1.20. For Canada add 25 cents for postage. SALE PRICE: Single copy, 20 cents. In all other countries add 65 cents postage for each annual subscription. SALE PRICE: Single copy, 25 cents.

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The Christian Science Monitor

Published Every Day, Except Sunday

A daily newspaper for the home. Adequate news service. The various departments of a modern newspaper. Unique home forum page. Entire page of editorials dealing with the vital topics of the day. Contributions for the columns of the MONITOR should be addressed, Managing Editor, THE CHRISTIAN SCIENCE MONITOR.

SUBSCRIPTION PRICE, PAYABLE IN ADVANCE, POSTPAID: For the United States (except in the Boston Postal District), Canada, Mexico, and Cuba, $5 a year, $3 for six months. In all other countries additional postage at the rate of $3 yearly is required. When delivered by carrier through a local news-dealer, 12 cents a week, payable to the news-dealer. In the Boston Postal District, by mail, $7.25 a year. Quantity rates will be furnished on application.

The Christian Science Quarterly

Published January, April, July, and October

Contains the Lesson-Sermons which are read at the Sunday services throughout the year in all the Christian Science churches. These Lessons, which present citations from the Bible and "Science and Health with Key to the Scriptures," are valuable for daily study.

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Der Herold der Christian Science

Published Monthly

A magazine printed in German. It contains original and translated articles bearing upon Christian Science, testimonies of healing, also the Lesson-Sermons which are read at the Sunday services in all the Christian Science churches. Improved and enlarged in 1910.

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CHRISTIAN SCIENCE VS. MENTAL SUGGESTION. By FREDERICK DIXON. Reprinted from the *Weekly Budget*, London, England.

CHRISTIAN SCIENCE VS. FINITE SENSE. By FRANCIS J. FLUNO, M.D.

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For table: English, German, Swiss, and French money equivalents, see inside front cover page.

Miscellaneous

BIBLES. Clarendon Brevier (01483 x), heavy faced, very distinct type, Turkey morocco, size, 6½ x 4⅜ inches, corresponding in size and binding to pocket edition of Science and Health. Price, $3.75.

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CHRISTIAN SCIENCE SENTINEL

"What I say unto you I say unto all-WATCH" Jesus

Vol. XVI No. 33

Boston, April 18, 1914

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A·LADY·WITH·A·LAMP·SHALL·STAND·IN·THE·GREAT·HISTORY·OF·THE·LAND·

·A·NOBLE·TYPE·OF·GOOD·HEROIC·WOMANHOOD·
Longfellow

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Items of Interest

"The time is likely to come when the deposited phosphates in our western lands will be regarded as of almost priceless worth. Few appreciate how very extensive these deposits are. They run for hundreds of miles through Wyoming, Utah, Montana, and Idaho, and in other states similar deposits of lesser extent are known to exist. We have millions of acres of phosphate lands which are estimated to contain several billion tons of phosphate rock; undoubtedly the world's largest known reserve." These are the words of the secretary of the interior. A bill has been introduced in Congress which is intended to make available for immediate development the phosphate deposits of the West. It is a bill to authorize exploration for and disposition of oil, gas, potassium, phosphate, and coal owned by the United States and not otherwise reserved. Not only does the bill provide for the leasing and development of these public lands, but it also guards in the most stringent fashion against monopolization.

After July 1 next, no alcoholic liquors will be served on any warship of the United States, nor can they be obtained in any naval station ashore. Secretary Daniels of the navy department has made public the order to banish alcoholic drink from the United States navy. This order was issued upon the recommendation of Surgeon-General Braisted. Its concluding words are: "Commanding officers will be held directly responsible for the enforcement of this order." In a statement Secretary Daniels said: "I am in hearty agreement with the views expressed by the surgeon-general in his paper accompanying the recommendation. There should not be on shipboard, with reference to intoxicants, one rule for officers and another and a different rule for the enlisted personnel."

The United States court has filed an opinion at Trenton, N. J., dismissing the suit of the United States government against the Delaware, Lackawanna & Western Railroad Company and the Delaware, Lackawanna & Western Coal Company for alleged violations of the commodities clause of the Hepburn law and the Sherman antitrust law. The court holds that there is no United States law or decision prohibiting the same set of individuals from holding stock in two distinct corporations, even though they may be engaged in kindred business. The case in all probability will go direct to the Supreme Court of the United States.

A syndicate of influential men in Scotland has been formed to encourage the revival of the cultivation of flax, and several experiments have been made in the south of Scotland. The climate and soil are suited to flax and it was grown in that country half a century ago, but gradually went out of cultivation owing to the labor and expense of the retting process, whereby the flax was steeped in water to separate the fiber. Those who are seeking to revive the flax industry have acquired the rights of a new kind of machine which does away with this process.

The twelve cities chosen for the regional reserve banks are New York, Boston, Cleveland, Atlanta, St. Louis, Kansas City, Philadelphia, Richmond (Va.), Chicago, Minneapolis, Dallas (Texas), and San Francisco. Although various steps must be taken before the new federal reserve banking system begins operations, treasury officials expect that the banks will open for business within three months, and that the revolutionary change in the nation's financial machinery will be an accomplished fact within that time.

Premier Salandra of Italy, as head of the ministry, has asked a special military credit of two hundred million lire for additional expenses incurred by the war in Libya. The administration of Libya would, he pointed out, exhaust the surpluses of the next year or so, and it would therefore be necessary to add to the taxation. With a view to this he directed the attention of the members to the progressive income tax as a method by which funds might be raised if necessary.

The scheme for amalgamating the post-office and telegraph department in India has been sanctioned by the secretary of state. This scheme has been prepared on the lines of the experimental amalgamation under trial in the Bombay and central circles since 1912. The director-general of post and telegraphs will be assisted at headquarters by a chief engineer and a deputy director-general for telegraph traffic. All traffic work throughout the country will be transferred to the control of the postmasters-general.

Arrangements have just been made for the sale of forty million feet of timber on the Tongass national forest in Alaska. This forest is cut up by bays and inlets, some of which give an opportunity for taking the timber from the mill to the decks of ocean-going steamers. The Tongass forest is now self-supporting, its lumber product being used largely in local industries, much going into boxes for canned salmon.

The United States government has won in the Supreme Court its suit to cancel patents of two thousand eight hundred and forty acres of coal land in Uinta county, Wyoming, worth five hundred thousand dollars, held by the Diamond Coal & Coke Company. Irregularity in securing land by "dummy entrymen" was the government's charge. The court held the applications were plainly irregular.

The distinction of being the largest ship in the world is now held by the Vaterland of the Hamburg-American line. While closely resembling her sister ship, the Imperator, the new "queen of the seas" exceeds her in all dimensions. The Vaterland measures nine hundred and fifty feet in length, one hundred feet in width, and has a tonnage of fifty-eight thousand.

The Kaiser recently opened at Berlin the new buildings of the Royal Academy of Sciences and the Royal Library, of which he laid the foundation stone ten years ago. Three institutions, the University Library, the Royal Library, and the Royal Academy of Sciences, are now under one roof. The Royal Library is of vast dimensions, with room for thirteen hundred workers.

On April 1, Col. George W. Goethals became governor of the Canal Zone, but in conformity to his wishes no ceremony marked the occasion. Early in the morning Colonel Goethals issued his last circular as chairman of the Isthmian canal commission and his first circular as governor, the latter promulgating the establishment of a permanent form of government in the zone.

The members representing the Center party on the commission appointed to discuss the proposed bill regarding German oil monopoly are anxious for the matter to be settled by a legal treaty, whereby the import of and the trade in illuminating oil, benzine, and other products shall be regulated with a view to preventing the formation of a private monopoly.

There are in the United States 6,278 local building and loan associations, with a total membership of 2,517,000. Pennsylvania has the largest number of associations, aggregating 1,629, and about one thousand of these are in Philadelphia. Membership is four hundred and seventy-five thousand, and assets two hundred and fourteen million dollars.

Twenty-nine foreign governments have signified their intention of participating in the Panama-Pacific exposition at San Francisco next year. Although Great Britain and Germany are not officially represented, there is every assurance that there will be thousands of British and German exhibits contributed by individuals.

Ghent, Belgium, furnishes practically all of the potted specimens of the symmetrical Araucaria, or Norfolk island pine, used as an ornamental foliage house plant in Europe and America. The United States imports at least two hundred and fifty thousand of these plants in five or six inch pots each year.

Controlling interest of the New York, New Haven & Hartford railroad in the Merchants & Miners Transportation Company has been sold to the minority interests headed by the Mercantile Trust & Deposit Company of Baltimore, after conferences covering some two months.

The last spike on the Grand Trunk Pacific railway main transcontinental line was driven at noon Tuesday, April 7, near the Nechaco river at Ft. Fraser, British Columbia, two hundred and twenty miles east of Prince Rupert. The line will be ready for operation in August.

Twenty-five million dollars is the amount that the United States agrees to pay to Colombia for the partition of Panama and the acquisition of the Canal Zone, in the treaty signed in Bogota by American Minister Thompson and the Colombian authorities.

Premier Asquith again became a member of the House of Commons on the 8th instant, when he was returned unopposed by his old constituency of East Fife, Scotland.

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Christian Science Sentinel

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

Vol. XVI April 18, 1914 No. 33

Honesty in Business

SAMUEL GREENWOOD

ONE of the ancient writers is quoted as saying, "Where you are is of no moment, but what you are doing there." Whether one's duties take him into a counting-house or a store, a professional office or on a judge's bench, into a schoolroom or a factory, does not matter so much as what he is doing there. If he is obeying the divine law of love, dealing with his fellows on the basis of the golden rule, seeking first to be governed by good, then his place of daily activity becomes a sanctuary, a literal vestibule to the kingdom of heaven. If, however, he is not doing these things there; if he is not working to bless his neighbors as well as himself; if he is not loyal to his declared concept of God and to the love that should be in his own heart, it is because he is submitting to evil, and leaving God largely out of his affairs.

A Christian Scientist obeys the moral law, not merely from a sense of business honor or duty, but from love for his fellow men. His enlightened thought, which recognizes and declares that man is the son of God now, and that he is in truth that man, recognizes also that honesty lies in being faithful to that high ideal. To be honest because honor bids us be so is commendable, and is indispensable even to the human standard of manhood; but to be honest because we love our fellow men is the ideal motive, and is the essence of square dealing. We cannot conceal our true selfhood from others if we have ourselves awakened to it. When the heart is actuated by love for God and man, it will be as apparent in a commercial transaction as in a church meeting. If the Christ-spirit is not manifest in our business affairs, it is because we do not possess it. A genuine Christian must, by every rule of consistency, be a genuine Christian everywhere alike.

It is self-evident that an individual has no more of real Christianity than is operative in his association with his fellows. Christianity is a state of consciousness, a rule of thought, and not an external belonging; it cannot, therefore, be laid aside at will. A purely theoretical religion may be ignored or forgotten at one's convenience, but a real live Christianity is as inseparable from its possessor as is the act of breathing to a mortal. It is ever radiating its own nature, or it is not there at all. No one can silence or prohibit the operation of the law of Love, the ever-present activity of God's being, but one may in his blindness turn his back upon it. So one may in blind belief exclude the divine appeal from his consciousness, but if he heeds it, it will operate of its very spontaneity. A man could as easily separate himself from his own mentality as from his awakened consciousness of goodness.

The errors of the business world, its deception, dishonesty, and hard dealing, must be healed by the Christ-spirit in the hearts of business men. Here a splendid opportunity is open to Christian Scientists who are engaged in business pursuits. A sacred, insistent privilege is theirs to demonstrate the reality and substance of brotherly love, to prove the guiding presence and supply of divine Principle, and to make the desert of fear and distrust blossom as the rose. The belief that one cannot be honest and truthful, loving his competitor or his customer as well as himself, and succeed in business, is false to man in God's image and likeness, and it is the peculiar privilege of Christian Scientists to prove this. Declaring for the omnipresence and omnipotence of good, and resting their hope of health and heaven thereon, what else can they honestly do than to let this truth govern them in their business as well as in their home?

"Honesty," writes Mrs. Eddy in Science and Health, "is spiritual power. Dishonesty is human weakness, which forfeits divine help" (p. 453); also, in "The First Church of Christ, Scientist, and Miscellany," she writes of dishonesty that "it is a sure precursor that its possessor is mortal" (p. 203). It should not be hard to decide which is the better foundation for a commercial or professional career, or the safer guide to prosperity. The too general impression that a concern is prosperous merely because it is accumulating money plentifully, has not been found an infallible test of success. It is, indeed, this very thought of money-getting which prompts mortals to dishonest means and methods. Appropriating what is not one's just due may sometimes be considered legitimate according to human law, but it is never so in divine law. One may, in what he believes to be his own interest, disregard the rights or the interests of others, and he may be said to do it legally; but it does not follow that he can do it honestly. Who would think of calling that "spiritual power" which would fill one's coffers at the expense of others' welfare? Honesty means vastly more than taking or giving what the law allows. It means to do right to all concerned, if it means anything at all. Using dishonorable means in conducting one's business is equivalent to acknowledging that under some circumstances evil is superior to good. God is the only source of man's supply, and to distrust His care is as unchristian in one case as in another.

There is no such thing as temporary success, for whatever is bad can never really succeed at all. A bad business, or a badly conducted business, may seem to prosper financially for a time; but we are reminded that "though the mills of God grind slowly, yet they grind exceeding small." Business methods must be purged of their evil before they can become safe guides for Christians to follow. A false sense of what constitutes right business or right methods is as harmful as a false sense of what constitutes health and life. Opposite qualities do not mingle in God's man. Love of money and supreme love of good are not found in the same consciousness; neither should greed, dishonesty, or selfishness find a breathing-place in the thoughts of one who declares himself to be a Christian Scientist. Christian Science is concerned with making men successful in righteousness, in making them honest, loving, and helpful, rather than in making them financially prosperous. Success in goodness is the divine standard in every line of activity, and when this is intelligently acknowledged and adhered to as the first essential, the financial element in every case will be taken care of.

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Christian Scientists stand before the world as exponents of the Science which declares good to be all that is real, all that is power, all that is substance, all that makes up real living. They stand also for the correlative truth that evil, in all its forms and claims, is unreal, without power or presence or intelligence. We cannot, however, know this truth of the allness of God for ourselves alone. By virtue of their demonstrable knowledge of God as divine Principle, Christian Scientists become the stewards of His goodness; and by the same rule they are their brothers' keeper. In face of these palpable facts can we do less than strive to measure up to the demand of Christian Science for right thinking and right acting in all our relations with others? Merely because a transaction involves dollars and cents is no reason why it should not be carried out on the basis of righteousness and brotherly love. We are not working just for today or tomorrow, hence our need of remembering that in the end right always triumphs.

The chief thing is to be honest in our selves, in our own thoughts, then we cannot help being honest in business. Wherever they are, Christian Scientists will be known and distinguished for the love they manifest toward God and man, and no selfish considerations should persuade them to evade that obligation. Even common sense teaches mortals that "honesty is the best policy;" how much more, then, should we learn of Christ to "love one another"!

Health Legislation

JUDGE CLIFFORD P. SMITH

WHEREVER the people have gained the right of self-government, they have been obliged continually to defend this right against encroachments. The time was when this vigilance was required only or mainly toward enemies from abroad. Today the people who would be free, are awakening to the fact that the greater dangers are within their own borders. They are beginning to perceive that the just liberties of the people are threatened chiefly by too much government and by the perversion of government. Hence, today as never before, the tendency and effect of laws are being scrutinized with a view to reducing the detriments and increasing the benefits of human government.

Health is a subject in regard to which legislators may do certain things wisely and thus promote health and the general welfare, or they may attempt too much and thereby do more harm than good, not only to the injury of health, but with harmful effect on other subjects of equal importance. It should be noticed, moreover, that the general desire for the government to do only what is wise and right concerning health is peculiarly liable to be frustrated, for there is a numerous class which has built up a complex and far-reaching organization for the very purpose of procuring and controlling governmental action on this subject. Therefore the rights of the people in relation to health, more than with respect to most subjects, need to be vigilantly guarded against subtle encroachments.

Among the reasons which lately moved the American people to put their government in the hands of President Wilson and his party, none was so prominent as the conviction that certain revenue laws were having a pernicious effect on social and industrial prosperity. One of the first official acts of the President was the calling of a special session of Congress to consider the conditions to be remedied and the constructive policy that should guide remedial action. The message which he delivered at the opening of that special session was largely devoted to this subject. The pith of it was in these sentences:—

Consciously or unconsciously, we have built up a set of privileges and exemptions from competition behind which it was easy by any, even the crudest, forms of combination to organize monopoly, until at last nothing is normal, nothing is obliged to stand the test of efficiency and economy in our world of big business, but everything thrives by concerted arrangement. Only new principles of action will save us from a final crystallisation of monopoly and a complete loss of the influences that quicken enterprise and keep independent energy alive. It is plain what those principles must be. We must abolish everything that bears even the semblance of privilege, or of any kind of artificial advantage, and put our business men and producers under the stimulation of a constant necessity to be efficient, economical, and enterprising, masters of competitive supremacy, better workers and merchants than any in the world.

It is to be observed that the social and economic principle thus defined by President Wilson, is of wider scope than the special application of it which he then had occasion to make. If true and applicable to the promotion of efficiency in manufacturing and commerce, it is no less true and equally applicable to other vocations wherein efficiency counts for success. If calculated to stimulate the energy and enterprise of those who serve the community by means of production and distribution, it is likewise designed to quicken the efforts of those who work in behalf of health. If exclusive privilege or artificial advantage is unwholesome in the world of business, it is also against public policy in the domain that includes the art or science of dealing with disease. The knowledge of how to prevent or cure disease is typically a field wherein the community, collectively and individually, have the right to demand the benefits which will result from normal, free, and active development.

The soundness, as a general proposition, of the doctrine expressed by the President is not denied by any political party, and the contentions against its application to particular industries or vocations have no relation to the position occupied by the medical profession. Under the light of unprejudiced analysis, nine tenths of the reasons given for conferring exclusive privileges or artificial advantages upon "regular" physicians, merely voice a preference for their system and insist upon the right to choose it. The right to prefer and to choose another system is equally entitled to preservation, not only as an individual right but because it cannot be denied or abridged without creating a condition adverse to the general welfare.

Now that the world is beginning to compare the sum total of disease with the amount of it that ought to be prevented or cured, citizens and statesmen should get their eyes open to the fact, and the meaning of the fact, that artificial advantages already have been conferred upon one school of therapeutics in many states and countries, and that this school is making a determined effort to obtain additional privileges. In several of these United States the members of the preferred school already have the sole right to charge for their services, and nearly everywhere the people have "consciously or unconsciously" clothed them with some form of legal privilege or sanction. Therefore the people of all parties and their representatives in all law-making bodies would do well to scrutinize the laws and bills that have been enacted, or are proposed, in the name of health.

"A natural monopoly is based on the admitted inequality of mankind; it is the inevitable expression of superiority in the open field of competition. . . . This is the only kind of monopoly that is legal, and whose position is likely to be permanent. . . .

"An artificial monopoly is a control of supply due to exceptional privileges, such as special legislation, patent or copyright laws; or to undue influence, duress, unfair discriminations, unjust treatment, and the like. That is, the kind of monopoly which has excited universal disapprobation is the one founded on unjust suppression of competition and

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forcible ways of driving out competitors. Recent trust decisions have been based on that claim.

"Whatever objections exist to monopoly have peculiar urgency against these forms of artificial monopoly; although it must be remembered that certain kinds even of artificial monopoly may be justified on the ground of some desirability to the state, such as a business artificially created by a patent, or a copyright. *But, as a whole, a monopoly due to special privilege, or to unfair or forcible suppression of competition, cannot for a moment hope for support from a fair-minded people like ours.*" (From an article in the *Atlantic Monthly* by Prof. J. Laurance Laughlin, professor of political economy at Chicago University.)

The Rock of Truth

GRACE SQUIRES

Possibly every Christian Scientist has at some time in his experience reached a period of calm when, instead of indulging the tendency to rest on his oars, he has been sufficiently wise to work with unremitting perseverance and trust. This course has begotten a sense of assurance which seemed entirely adequate; but when, as not infrequently happens, a sudden storm breaks out of the clear sky, the encounter proves to be peculiarly trying. Perhaps the anguish of such an hour is not half so much its own measure of evil, as is that shock to his trust which dissipated the sense of protection and justice and left him struggling with the doubt as to whether he had reaped the good he had tried to sow. In such an experience he may feel that he has not deserved it, and may try to solace his resentment with the mental resolve that he will make no more effort, since both ignorance and understanding, faithlessness and faith, seem to bring about the same result.

At least one Scientist has passed through this vortex. After months of peace and health, when his faith and love grew daily stronger, he was, at what seemed a most inopportune time, confronted with an experience that swept over him like a tidal wave. Though he clung to his faith while the tempest was on and successfully fought his way out, nevertheless when the skies cleared he suffered a mental recoil which carried his pain into weary months, until it seemed as if his faith was all gone. That he had won did not much matter. The point was, Why had he suffered at all? He had supposed that spiritual understanding averted just such blows; but this experience proved otherwise.

Since there was so little to gain, one might as well drift, he thought; and so he closed his books, laid them aside, and nursed a sense of injured indifference that did not bring him the sense of liberty which he had anticipated. At length, feeling the tension of this apathy unendurable, he cried out in his misery, "Lord, I believe; help thou mine unbelief." Mechanically picking up the Bible, he opened to the seventh chapter of Matthew. He had read it many times, though never with any special discernment, but in the spiritual light of that pleading prayer, its answer suddenly illumined his consciousness. "Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock: and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock. And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand: and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it."

The point was clear. Because he had built his house upon the rock, he had with a large measure of complacency expected only gentle zephyrs to be wafted over it. In this new reading he found he had asked for that which had no basis in the promise of the Master. On the contrary, Jesus had in this parable fully taught his followers to expect that the same violence of evil which had confronted the foolish man would confront the wise man also, for the descriptive words were identical. "The rain descended, and the floods came, and the winds blew, and beat" upon both houses with equal vehemence. It was not, then, a difference of conditions, necessarily, that Truth was to bring, but a decided difference in results, for one house stood and the other fell, "and great was the fall of it."

He had stood through the storm, he knew this; but instead of rejoicing in that preservation, he had rebelled that the winds should beat against his house at all. Healed of his distress of doubt, he crept back into God's protecting presence with thanksgiving, and now, when the floods come and the winds beat against him, he is secure in his trust, knowing that he who is daily laying a foundation in Truth cannot fall. It is the privilege of each one who has gained the spiritual sense of the Master's teachings, as illumined in Christian Science, to know that there is no law of evil, nothing that can pluck him out of his Father's hand or trespass against him; and to know, too, that the law of Truth is the rock upon which he stands.

"Shibboleth"

CHARLES T. ROOT

In the twelfth chapter of Judges is found an account of the test applied to the fleeing Ephraimites, who by denying their nationality sought to escape from the victorious soldiers of Gilead and regain their own land. Each fugitive was commanded to speak the word "Shibboleth," but the alien tongues had not been educated to frame these syllables aright, and none who attempted it could get sufficiently near the correct pronunciation to deceive the Israelites. It is not recorded that the unfortunate men recognized the difference in sound or knew wherein they had failed; but to the trained ear of their judges the slight fault of speech instantly exposed the attempted deception and convicted the culprits of being enemies of Gilead. Thereupon, under the unmerciful code which governed the wars of that period and decreed the execution of captives, they were put to death.

Is there not in this episode a lesson for all who seek enrolment under the banner of Christian Science? Are there no Shibboleths by which thoughts can be accurately tested, whether they be loyal to Truth or emissaries of the enemy? Doubtless many such can be drawn from the Bible and Science and Health, but one in particular presents itself and seems of striking appropriateness. "Thy will be done" is a phrase frequently on the lips of every professing Christian; but according to the thought from which it arises, it is capable of meanings wider apart than the extremes of the solar system. Is it glibly spoken, with wandering thoughts, a bit of hackneyed ritual, the mere utterance of habit? Then it is simply inert, having no more power to win divine favor than have "moonbeams to melt a river of ice" (Science and Health, p. 241). Is it murmured in bereavement, with bowed head, in token of broken-hearted submission to the stern decree of a God too powerful for resistance, too remote for appeal, and too arbitrary in judgment for either anticipation or comprehension? Then it is only the maimed and meaningless "Sibboleth" of the trembling Ephraimite. It has no virtue to heal or to console.

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It is an acknowledgment of the reality and power of evil, a denial of the God of Love, "with whom is no variableness, neither shadow of turning." Is the thought from which it springs, bound in the rusty shackles of a creed outworn? Then it also richly merits the fate of the foes of Gilead.

If, however, in time of fiery trial, this prayer is uttered with lifted face, in confidence, yes, even in triumph, in manifestation of that understanding of Truth, that reliance upon Love which Christian Science inculcates, and in proof of the ability, even while surrounded by the menacing clouds of mortal existence, "to know,—as in heaven, so on earth,—God is omnipotent, supreme" (Science and Health, p. 17), then the challenge is satisfactorily met. Here, at last, is heard the fully rounded "Shibboleth" which acquits the speaker of any complicity with those who seek after the gods that are no gods, and which is the password of the citizens of the kingdom of God, revealed in Christian Science.

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Divine Intelligence Ever Available

HELEN G. YERGER

THE following incident is one of many that have come to me during the six years of my study of Christian Science, and illustrates the difference in results between wrong methods and right. During these years I have been blessed with many physical healings and the overcoming of various forms of fear both for myself and for my children, so that my gratitude to God for Christian Science is unbounded. My first healing from lung trouble was a revelation to me, and remains a source of daily thankfulness. The following incident, however, rather than one of physical healing, is given as my first grateful testimony to the operation of divine Truth, because it is to a certain extent different from many others, while it furnishes specific points of proof of this operation in human consciousness.

I was recently under the necessity of taking a teachers' examination in subjects which I had neither studied nor had occasion to use for more than fifteen years. The time for review of the subjects was brief, and many family duties seemed to absorb what time might otherwise have been available for the purpose. Several physical ailments manifested themselves during this time of hurried preparation, until on the day before the examination a practitioner's help was necessary. On the morning of the appointed day these ills were not entirely overcome, though the help was apparent, and no sense of discouragement or fear of failure had entered my thought; rather was I conscious of perfect mental clarity and confidence.

The subject in which I was least prepared was algebra, and I had been informed that this would be taken up first. As I descended from the street-car in front of the building in which the examination was to be held, I was almost startled by the fact that, through no avenue of the senses, I was fully informed that a certain topic which in the course of my preparation I had deemed of insufficient importance to require study, would form one entire question in the examination. Arrived at the hall set apart for the examination, I found myself very much ahead of other teachers as to time, so much so that I considered going into an anteroom, in which I had left some text-books, to make a hurried study of the subject, which I knew to be a simple one to master. I was not obedient to this prompting, however, though the failure to respond to it disquieted me, and I idly waited the expiration of the time until the questions should be given out. When this was done, I was in no sense surprised to find that one of the ten questions was on the subject already spoken of; but so rebuked was I by the realization of the result of my failure to respond to the inward prompting, that I began to work with a sense of self-condemnation which seemed to shut up the avenues of mental activity and to make a certainty of failure.

After working blindly for a while at the easier problems with the sense of failure strong upon me, I came to one which involved a point of reasoning that I had never encountered in my previous experience, though I recognized the fact that it had to do with the application of a mathematical principle with which I was somewhat familiar. As I pondered this problem, apparently as far from the solution at the end of an hour as at the beginning of it, the "still small voice" of Truth spoke to me again, and brought the realization that I was working from a purely material sense of intelligence, and so was insuring my failure. Taught by my former disobedience and stumbling, I laid down my pen, entered into the "closet," as Christ Jesus bids us, and worked mentally to know that "infinite Mind . . . governs all, from the mental molecule to infinity" (Science and Health, p. 507). When the fear of failure and the sense of self-condemnation were entirely destroyed, I took up my pen again, and found that not only the problem which up to this time had seemed so impossible of solution was now unfolded without effort, but also that the others in which the results had before seemed uncertain were now solved with an ease and certainty that made their accuracy unquestionable.

I was interested to learn later that I was the only one out of the forty or fifty teachers that were taking the examination who solved the problem which had been worked for me by scientific demonstration. This experience gave me a renewed sense of gratitude to Mrs. Eddy, the Discoverer of Christian Science, for the wonderful teachings of our text-book, which not only heal the sick, but give the mental illumination needed in the working out of all our human experiences. Moreover, this contrast in the results, even in small matters, between obedience and disobedience, has taught me a lesson which I shall not soon forget.

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[Written for the *Sentinel*]

Fidelity

JAMES N. HATCH

A ROSEBUSH grew by a crumbling wall
  At the end of a lonely lane,
Where a solemn silence ruled o'er all
And the tangled grass and the weeds so tall
  Withered for lack of rain.
But the rosebush bloomed all the summer through,
With each chalice upheld for the morning dew.

Away from the world was the rosebush there
  And for years it had bloomed alone,
With no one to welcome the blossoms fair
And no one to breathe the fragrant air
  Or to watch how the branches had grown.
But the rosebush heard not discouragement's call
And the blossoms hung thick on the moss-grown wall.

'Twas enough for the rose that the sun shone bright
  And the dew fell soft and warm.
Its mission it was to reflect the light,
To gather sweet fragrance out of the night,
  And strength from the buffeting storm.
To a higher power 'twas left to decree
What the blossoms should find as their destiny.

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Selected Articles

[Albert E. Miller in *North Shore Breeze*, Manchester, Mass.]

Considerable interest seems to have been aroused by the reference to Christian Science which appeared in the *Breeze* some weeks ago. It referred to an article contributed by "A Churchman" to *The North American Review* under the heading, "Must Protestantism adopt Christian Science?" In commenting upon this article, your paper dealt quite frankly with the subject of Christian Science, but, as I believe, not entirely in a spirit of justice. For example, the use of the term "charlatanism," as applied to Christian Science, would seem to the well-informed reader to be without excuse. As a matter of fact, there is no more justification for applying this term to Christian Science than to the efforts of our Saviour and his disciples to heal those who appealed for help. Christians who seek to follow in his footsteps and fulfil his command that the sick be healed as well as the sinner reformed, naturally resist the effort to designate them in this way.

Your article states: "What is needed is an abandonment by Christian Science of its narrow and bigoted opposition to real and scientific attainments." A close examination into this subject discloses the fact that Christian Science places no obstacles in the way of "scientific attainments," but on the contrary, tends to promote such attainment. It is generally well known that the Christian Science movement embraces among its membership many men and women who are actively contributing, through various walks of life, to the achievement of what is highest and best for humanity. The possibilities which Christian Science constantly unfolds in the line of human achievement, are apt to be overlooked in taking an antagonistic attitude toward this teaching.

Christian Science is not engaged in making warfare upon other churches, neither does it oppose medical practice for those who desire it. In attracting, as it does, favorable attention from other believers, it shows the practical utility of its teaching. This is evidenced in the recent contribution to *The North American Review*, which it should be remembered was written not by a Christian Scientist, but by one who is described as a priest in the Episcopal church. Should not such effort be recognized as a significant sign of the times, and sober reflection rather than abrupt dismissal be given to the thought which it presents for consideration? Does not the Bible admonish mankind to "prove all things; hold fast that which is good"? Christian Science teaches exactly this, and asks to be judged by its fruits. Those who accept this religion have had, as a rule, considerable training in other churches, and this should enable them to discriminate between the true and the false; hence the significance of their determination, after honest investigation, to adhere to this teaching because of its practical Christian worth. The ranks of the Christian Science movement have been recruited from the great mass of humanity who have constituted, in part at least, the so-called incurables and those adjudged hopelessly afflicted. Are such to be condemned for believing in that which has afforded them the relief they were unable to find elsewhere?

The literature of the present hour voices a spirit of unrest, an asserted claim of the insufficiency of modern religious teaching to meet mankind's essential needs. "The peace of God, which passeth all understanding," which should be available to all who seek through familiar paths to secure it, is apparently withheld in large measure from many earnest seekers. This being so, why should individuals be condemned for pursuing a course of investigation leading beyond the older paths? This question one hears asked on every side. Then should not the attempt of our friend "A Churchman" to answer this question be taken seriously and be given profound consideration instead of being met with stubborn resistance? Let us not assume that a departure from that which is purely traditional and dogmatic means retrogression. Whatever is good will endure, and whatever we have of truth, if adhered to, will eventually lead humanity into all truth. Progress demands that the torch of investigation should not be extinguished, or the investigator upbraided for his diligence in seeking a newer and better way out of human dilemmas.

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[Frederick Dixon in *Newcastle Daily Chronicle*, Newcastle-on-Tyne, England]

A sermon recently printed in your paper declared that Mrs. Eddy dropped her dictum, that matter is unreal and temporal, into an astonished world, instead of seeking, as scientists did, first to investigate the statement. I am afraid the clergyman cannot have realized, when he made this statement, where it was going to lead him. The unreality of matter is necessarily coincident with its temporality, therefore it is not necessary to trouble about that distinction. What is interesting, however, is the fact that the theory of the unreality of matter is almost contemporaneous with the history of the world, so that there should be no room for astonishment by the twentieth century of the Christian era. This teaching of the unreality of matter was preached in the East for centuries before Christ. It found its way into Europe in a very different form in the teaching of Plato; and it seems to me strange that this critic does not know that the Platonic philosophy is based on the teaching of the unreality of matter. From Greece the teaching spread westward, and was taught in medieval days in the University of Paris by Abélard, and throughout the universities of Europe by the whole body of the Conceptualist philosophers. In its modern form it was put forward by a famous bishop of the Church of Ireland, named Berkeley, and in our own times it has been taught in its latest form by a number of great Christian philosophers.

Now, the philosophy of the unreality of matter is known in natural science as idealism, in opposition to the contrary statements of materialism. Mrs. Eddy, face to face with the statements of the New Testament that "the flesh profiteth nothing," and that "they that are in the flesh cannot please God," came naturally to the conclusion that God could scarcely have created man in a form which was not only unprofitable but could not be pleasing to Him. She realized also that God is Spirit, and that man made in the image and likeness of God must be spiritual, and not material. Therefore, she arrived at the idealistic conclusion that the real universe must be spiritual, and not material. She saw, in short, that the idealism of the New Testament was not the idealism of the schools, and she found the answer to her inquiries in the pages of the gospel.

In Mrs. Eddy's efforts to arrive at a full understanding of the gospel teaching, she advanced by a process of experiment. She turned from allopathy to homeopathy, and from thence she turned to Mind itself. Gradually demonstrating every inch of her way as she went along, she ultimately put forward her conclusion in the text-book of the Christian Science movement, "Science and Health with Key to the Scriptures." This book teaches the unreality of matter, which has been proclaimed through countless centuries; but it teaches it from an entirely different point of view from the schools, and of this fact the schools are perfectly aware.

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Spirit, she showed, was the only reality, and the only creation that of divine Mind. Matter, therefore, could be nothing but a negation of Spirit. Just as great natural scientists have accepted their premises of atoms and electrons as a basis to work on, so Mrs. Eddy accepted the unreality of matter for a like process, and through years of the most careful experiment she proved the unreality of matter through an understanding of spiritual law.

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[Marie Hartman in *Nunspeets Nieuws en Advertentieblad,* Nunspeet, Holland. (Translation.)]

Christian Science is not medicine, but theology, and it is founded on the Bible alone, more especially on the teachings of Jesus. It was not medical knowledge which gave Jesus power to destroy sin, sickness, and death, but his knowledge of God as the great and only cause of all that is, the God of whom James writes: "Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning." To all who follow his teachings, Jesus points out the way to obtain such an understanding of God that everybody shall say, as he did: "Father, I thank thee that thou hast heard me. And I knew that thou hearest me always."

Christian Science teaches that prayer is answered when men have learned to understand and obey God's law and will. Prayer, therefore, is listening to God, and is not trying to change a decree of God, the all-wise and omniscient. Some reflection will quickly show the presumption of such trying. Communion with God enabled Jesus to destroy sin, sickness, and death, and the signs, or the works he did, are in fulfilment of God's law, not the interference with, or change of, the laws which govern the universe. Jesus possessed this knowledge of God in all its fulness, and nowhere is it written that this knowledge is not obtainable by each child of God. On the contrary, Jesus says, "Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also." Christian Science teaches us so clearly how to become conscious of what it means to be God's child, and thus be able to understand the Father and to express Him, that it has saved thousands upon thousands from sin and sickness, and has taught them also to give this knowledge to others.

As the foregoing will show, the only purpose of Christian Science is to serve and love God under all circumstances; and Jesus himself said that faith must show itself in deeds. Any Christian must admit that in such a teaching there is no danger or quackery. The great growth of the Christian Science movement is the best proof of the truth of this religion and of the blessings it brings. By far the greater part of the Christian Scientists came to it because they were ill or had been pronounced incurable. It is not surprising that they are thankful for the teaching which brought them liberty.

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[Frank Bell in *The Derrick,* Oil City, Pa.]

The assertion in a sermon quoted in a recent issue that nine tenths of the Christian Scientists have become such in order to be healed, is substantially correct, although seventy-five per cent is perhaps more nearly the actual proportion. This being the case, it must follow that the statement, "There is no such thing as sickness," does not correctly present the teaching of Christian Science on the subject. Sick persons are not healed by telling them they need no help, nor would they be likely to turn for relief to a system whose practice consisted of ignoring illness. The large and growing membership in Christian Science is made up of those who have found in its teaching and practice a substantial response to their need for better health and morals, for relief from the blighting effects of fear and superstition, for a larger knowledge of the vital things of life.

Reference has been made to the philosophies of India, and it is asserted that they should be judged, not by the beautiful phrases in which they may be expressed, but by their fruits, their effects upon their adherents. Why then attempt to reverse this order of reasoning and judge Christian Science by what some careless persons have mistakenly assumed to be its teachings, instead of looking into the great good it has done and giving it due credit therefor? If the well-nigh invariable effect of Christian Science is to heal the sick and cleanse the sinner, to promote the Christian virtues and to make of its adherents better men and women in all respects, why should professed opponents of evil waste their time trying to misrepresent and discredit Christian Science?

Christian Scientists are taught to go quietly about their work of doing good. They do not thrust their opinions into unready ears; they do not proselyte, nor do they seek to build up their religion by pulling down others. They never hold evangelistic meetings to gain adherents. They believe the best influence in a community is a pure-minded man or woman, the most effective sermon a genuinely good life. They see much that is good in other religious beliefs and they are never found on the housetops shouting the shortcomings of their fellow men. They ask, and usually receive, like consideration. On page 354 of Science and Health, Mrs. Eddy says: "The opponents of divine Science must be charitable, if they would be Christian. If the letter of Christian Science appears inconsistent, they should gain the spiritual meaning of Christian Science, and then the ambiguity will vanish. The charge of inconsistency in Christianly scientific methods of dealing with sin and disease is met by something practical, —namely, the proof of the utility of these methods."

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[John H. Wheeler in *The Sedalia* (Mo.) *Democrat*]

Jesus once said, "By their fruits ye shall know them." The author of Christianity referred to the fruit of the Spirit as being expressed by an exemplary Christian life. This must explicitly include a full obedience to the ten commandments, literally, morally, and spiritually, together with a spiritual sympathy for our Saviour's Sermon on the Mount. These qualifications are necessary in order to appreciate and obey Jesus' command that every man love his neighbor as himself, which is the "fulfilling of the law."

Our critic claims that Mrs. Eddy taught there is no hell, which hardly accords with her teaching as she understood the subject. True, she did not picture a black, literal hell, an abode of terror, where the eternally damned shall never find relief. The Christian world has long since refused to accept these teachings without reserving the right to form its own conclusions, especially when the Bible declares that God is Love, and Jesus preached and practised what he taught, that we must forgive our enemies. Christian Science teaches that the word of God and His whole law must be obeyed literally and spiritually; that the word of God is absolutely sufficient for man's guidance and full redemption from the flesh and all kindred evil,—these being but a sinful sense peculiar to the carnal mind. Jesus came to show mortals how to lay off, or overcome, the human will and all the desires of mortality through the spiritual understanding of man's true relationship with God, the Father of all.

Once when the Jews demanded of Jesus "when the king-

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dom of God should come," he replied: "The kingdom of God cometh not with observation: neither shall they say, Lo here! or, lo there! for, behold, the kingdom of God is within you." That is, it is within the mental realm of each individual who obeys or lives the law of God, and who sincerely loves his neighbor, which includes the act of regarding his fellow man as the child of God, and doing this compassionately and spiritually, even to the degree that he considers necessary for his own good. He must steadfastly refuse to let evil defile either himself or his spiritual vision of his neighbors. This act is genuine only as he patiently forgives and forgets the seeming carnal nature of his fellow man, and as he prays and spiritually strives to overcome the errors of human kind. He must continue to hope for all mankind's redemption and the overcoming of sin, which he knows to be the opposite of God's nature, as well as powerless to influence goodness in mortal existence.

Jesus taught that the cardinal point in spiritual freedom lay in being pure-minded, for he said, "Blessed are the pure in heart: for they shall see God." And Christian Science reveals to the human mind the spiritual power of communion with God, to the exclusion of the ills common to all mortal existence when men do not mentally walk by faith with divine Love or God, and believe that God is a "rewarder of them that diligently seek him," as we read in the eleventh chapter of Hebrews.

Hell is a belief in the absence of divine Love and law in the human mind, and the reign of selfishness in this mind instead. This is why Paul demanded, "Let this mind be in you, which was also in Christ Jesus." Good and evil cannot both reign in or control the mortal thoughts of any one. So the ten commandments were received by Moses from God and given to His people, to be a guide to them throughout life, to enable them to avoid hell and gain heaven, the fruit of obedience.

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[John L. Rendall in *The Fairfield* (Iowa) *Journal*]

In a recent issue I find under the caption, "The Bible and Christian Science," the full text of a sermon delivered by a clergyman, in which he presents his opinion of what Christian Science teaches. He states, "We shall for the most part treat the subject by the deadly parallel method." The critic's method certainly kills every sense of justice and truth, and distorts, perverts, and misrepresents as no other method possibly could do. For one to take a passage from Science and Health, and regardless of its significance in relation to its context, arbitrarily to dispute it with a carefully selected Bible quotation likewise used regardless of its context, is about as inexcusable a method of "enlightenment" as could be devised.

In following the quotations made from Science and Health as given in the report of this sermon, and reading them in connection with their context, I find that the significance given by the critic is in most instances a positive perversion of what these passages are really intended to convey. I will cite one instance which illustrates my meaning. The clergyman states, "The Bible teaches the reality of sin: 'By one man sin entered into the world.' Christian Science says, 'Sin is but an illusion.'" The latter statement in its completeness, as found on page 480 of Science and Health, is as follows: "God, or good, never made man capable of sin. It is the opposite of good—that is, evil—which seems to make men capable of wrong-doing. Hence, evil is but an illusion, and it has no real basis. Evil is a false belief. God is not its author. The supposititious parent of evil is a lie."

Because of the limitations of space it is impossible for me to take every quotation made by our critic and give its context, but suffice it to say that were I to do so, it could be clearly shown that he has no fair or legitimate Christian reason for his attack on Christian Science. It is true that Christian Scientists have a different concept of theology than that which he entertains, and it is true that they take a different position with regard to what constitutes reality. It is also true that in Christian Science, demonstration is requisite to the acceptance of any teaching as real and true.

There are more than one hundred and fifty varying definitions of what constitutes real Christianity. There is one that will stand the test of eternity, and that is the one given by Jesus: "These signs shall follow them that believe; In my name they shall cast out devils [evils]; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover." At every point in Jesus' teachings he demanded proofs rather than professions of Christianity. It is a very easy matter for theologians to say, Jesus taught this, or Jesus taught that. It is, however, a little more difficult to follow his real teachings and to emulate his example, not only in casting out evils, but also in healing the sick.

The abstract statement made by our critic that "Christian Science contradicts the Bible on the reality of matter, the reality of sin, the reality of sickness and disease," etc., is simply an opinion, which does not take into cognizance the full meaning of reality or the Christian Science definition of what constitutes reality. Science and Health clearly and logically explains that from the ordinary mortal view-point matter, sin, disease, etc., seem real. On page 460 of Science and Health Mrs. Eddy states very clearly: "Sickness is neither imaginary nor unreal,—that is, to the frightened, false sense of the patient. Sickness is more than fancy; it is solid conviction. It is therefore to be dealt with through right apprehension of the truth of being;" and on page 270 she writes: "Mortals think wickedly; consequently they are wicked. They think sickly thoughts, and so become sick. If sin makes sinners, Truth and Love alone can unmake them."

It is true that Christian Science "has never built a hospital." It is also true that Christian Science has saved hundreds of thousands of people from going to hospitals, and that the ultimate of its teachings will bring about the fulfilment of that glorious vision of St. John, "And there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away." I can imagine our critic saying, "But that does not mean now," and I will respectfully ask, "If not, why not?"

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[Written for the *Sentinel*]

Assurance

TEDA M. EARLE

I HEARD a nestling crying in the dark;
The mother hid it 'neath her brooding wing
And quickly hushed the frightened little thing.

I heard an infant crying in the dark;
The mother pressed it to her loving breast,
And soon the troubled child was hushed to rest.

I heard a sad heart crying in the dark;
The Father-Mother God, compassionate and mild,
Took gently by the hand the trembling child,
And lo! the night was changed to glorious day.

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Editorial

"Holy to the Lord"

It has occasionally happened that Christian Scientists, in changing from their old beliefs about religion and the observance of certain forms and ceremonies belonging thereto, have become just a little bit unsettled in regard to the proper observance of the Sabbath day. They have taken too literally, or rather construed too liberally, Jesus' statement that "the sabbath was made for man, and not man for the sabbath." In their early enthusiasm some have been inclined to make the day very secular, with the exception of that portion in which they attend church service. It is only another instance, however, of the harm that results from taking a passage of Scripture and adapting it to suit conditions which must be bolstered up in some fashion in order to be at all justifiable, and this with an utter disregard for the context which gives the true meaning.

When we come to analyze it, there is nothing whatever in the incident which called forth this rebuke from the Master, that would in any sense sanction the practices for which this text has been made the excuse. The Pharisees, with their strict observance of the letter, would have haled Jesus before the authorities for doing a deed of mercy in healing the man with the withered hand, or for satisfying the hunger of himself and his disciples on the Sabbath day, and he simply exposed the fallacy of their contention by putting to them the unanswerable question, "Is it lawful to do good on the sabbath days, or to do evil? to save life, or to kill?"

Jesus proved the spirit to be above the letter in his assertion that it is lawful to do good on Sunday as well as any other day of the week, and if as Christian Scientists we are careful to do on Sunday only that which is good, which will bear the Master's test, there will be no difficulty in maintaining a proper observance of the Lord's day. In whatever lapses there may have been, it must be admitted that Christian Scientists have but followed in the footsteps of many other professedly Christian people. They should bear in mind, however, that there is a great difference between liberty and license, and that simply by changing their religious beliefs they are not absolved from the proprieties of what is regarded as the Christian Sabbath.

In the essentials of Christianity there is but one standard for every day of the week, that of the highest morality, and this is not violated by any good person. It should not be forgotten, however, that side by side and more or less interwoven with this standard there is another, a standard of respectability and conventionality. While it is true that sometimes the observance of accepted conventions is made a cloak for a line of conduct which does not conform to morality in any respect, this does not absolve the really conscientious moralist from strict observance of those customs and practices by which the good opinion of the community may be secured and retained.

Because of a general ignorance of what the teachings and doctrines of Christian Science are, it has been the experience in many communities that Christian Scientists were looked upon with coldness and suspicion, and only by their blameless conduct and strict regard for conventionalities were they able to overcome the impression that they were "queer." In fact, one of the chief reasons for their good works being "evil spoken of," has been that they were regarded as not quite normal and as holding peculiar views on almost every subject. It goes without saying, however, that the true Christian Scientist is entirely normal in everything, carefully observant of the world's standards of propriety and good taste, and scrupulously regardful of the rights and even of the feelings of his neighbors.

There is one point to be kept closely in view, namely, that because the world is holding up Christian Scientists to both the letter and the spirit of their profession, it is especially incumbent upon those who have taken this name to be extremely careful that they acquit themselves in such a way as will earn and command the respect of all. As Christian Scientists we are prone to quote Jesus' saying, "By their fruits ye shall know them," and we must not forget that the world is now largely basing its opinion of Christian Science not only upon the healing work which is being done by "the name of Jesus Christ of Nazareth," but also by the conduct of Christian Scientists themselves. Mrs. Eddy reminds us that "a desire for holiness is requisite in order to gain holiness;" and that "if we desire holiness above all else, we shall sacrifice everything for it" (Science and Health, p. 11). Remembering this, surely there can be no difficulty in keeping every day "holy to the Lord."

Archibald McLellan.

One Good versus One Evil

Mortal belief is forever at war, not only with our sense of unity but with the achievements of unity. It precipitates division and consequent strife in the individual thought, in the home, the community, the church, the state. Selfish and dogmatic, it loves to wrangle, and grows quite vain over its power of disputation, its capacity to disturb and destroy. It is greatly given to idolatry, to the positing of secondary causes to which it assigns the government of definite areas of influence. The mythologies of the East were the direct outcome of the deification of such centers of authority. Hathor, Athena, Venus, and all the rest of them, were believed to have their specific realms over which they ruled with jealous regard for their rights, and thus the lively contentions of the gods, as well as those of other folk, were fully provided for. In all this, mortal belief is opposed not only to the teaching of the Master but to those higher intimations of nature which have always appealed to the sages and poets, and in its divisive falsity we may find an explanation of the constant increase in the varieties of human affliction.

In theory all Christian people aver that life emanates from the one God, but in their every-day beliefs most of them make it the product of the activities of many so-called vital organs. They live in their heart, lungs, stomach, nerves, etc., any one of which, it is believed, is able, through inaction or overaction, to disturb and destroy all the others. Physical organs are thus given a distinctive relation to life, and specialists in the practice of medicine are appealed to with the same longing hope that impelled the Athenians to seek to placate their gods. Thus men have come to think that the harmony and peace which constitute health, are dependent upon the varying states of various things, most of which can only be guessed at.

Under these circumstances the hazards of health naturally come to be thought of as very numerous indeed, and preventive hygienic requirements are correspondingly increasing. Today, he who undertakes to provide for all the advertised possibilities of peril, is necessarily solicitous about so many material things as to have little if any time for the cultivation of the spiritual life. This is the saddening side of the devotion of well-meaning physicians and others to the exploitation of disease in the public school and the public press. Misdirected zeal to a good end has become the greatest hindrance to its achievement. Humanity's material efforts to secure freedom

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are doubly riveting its chains, and this because men have quite forgotten the Master's words, "I am come that they might have life, and that they might have it more abundantly." He recognized God, Spirit, as the only basis of life, and Truth, revealed and loved, as the only physician.

And now Christian Science has come to preach again this long-neglected gospel, to rebuke disintegrating and destructive belief, and to declare and demonstrate, as did Christ Jesus, the unity of being, of law, and of life. It teaches that life is the manifestation of, and dependent upon, not many things, but just one thing, the activity of infinite Mind. From this basic verity it reaches the logical conclusion that there is and can be but one ailment, one explanation of all mortal distresses, namely, this false belief in many powers, many vital centers, many causes of sickness, many means of cure.

Christ Jesus was always denying and defeating division. He was always relating himself, his activity, efficiency, power, peace, and joy, with every other real thing and right state, including health, immediately to the one infinite Life. Singleness and simplicity thus characterized his philosophy, his aim, his preaching, and his practice. He recognized but one source and explanation of disease, to wit, the mental dominance of error; and but one means of cure, namely, conformity to Truth, and this is the one appeal and impulsion of Christian Science. "Unity of the faith, and of the knowledge of the Son of God," is to prove the panacea for all sicknesses, and so present the perfect man. This at once simplifies the human problem, it focuses attention upon the verities of being, and it begets the wise determination which led St. Paul to say, "This one thing I do."

JOHN B. WILLIS.

Light

IT is deeply interesting to note the many references to light which are to be found in the Scriptures, the word being constantly used therein to express the presence of Deity. We are told that when Egypt was in deepest darkness there was light in the dwellings of the Hebrews, and this light, this symbol of the divine presence, was with them in their desert journeyings as "a pillar of fire by night." Many times does the psalmist make use of this figure, as in the forty-third psalm, where a sorrowful plaint of deceit and injustice breaks out into an appeal for the infinite help: "O send out thy light and thy truth: let them lead me"! This is followed by a vision of "exceeding joy," and the question, "Why art thou cast down, O my soul?" Why indeed should any one be cast down when God is declared to be "the health of [man's] countenance"?

This subject is wonderfully presented by Mrs. Eddy when she says (Science and Health, p. 191): "As a material, theoretical life-basis is found to be a misapprehension of existence, the spiritual and divine Principle of man dawns upon human thought, and leads it to 'where the young child was,'—even to the birth of a new-old idea, to the spiritual sense of being and of what Life includes. Thus the whole earth will be transformed by Truth on its pinions of light, clearing away the darkness of error." When the aged Simeon took up in his arms the child Jesus and beheld with spiritual vision the glory of Truth's ministry which was to unfold with his advancing years, he spoke of it as "a light to lighten the Gentiles, and the glory of thy people Israel." That he spoke by divine inspiration is supported by the fact that Christ Jesus did not hesitate to say, "I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life." That this light was universal and not limited to any personality is shown by his statement respecting John the Baptist: "He was a burning and a shining light;" in other words, John was a transparency for the light of Truth and Love, and gave out all that he could understand of Truth's purifying and uplifting power.

Again and again in the religious history of the olden time and of our own day, has this light pierced the darkness and revealed, even if but for a moment, the things of God's kingdom. On a lonely mountain height, when the light of day had departed, Peter, James, and John saw their Master transfigured, his face shining with the radiance of Spirit. They also saw, through the transparency of his divinely pure consciousness, Moses and Elias, who lived to God, though material sense declared them dead. That this light was always present to Christ Jesus, explains his healing of the lunatic boy when they descended from the mountain, and it was the same light which burst upon Saul of Tarsus on that momentous journey to Damascus. Well might he say later, "Let us put on the armor of light." Again it came to Peter when he was in prison awaiting execution, the divine idea loosing his chains and guiding him anew to freedom. The woman in the parable who had lost her piece of money lighted a candle, and though it was only a tiny gleam it met her need; but the great need ever is "more light."

No professed Christian questions these Bible stories, but how many are there who today believe, yes, know of a certainty, that the light of Truth shines on with undimmed radiance, and that when we see it as it is, there will be for us no need of sun or moon, for, as St. John tells us in Revelation, "the nations . . . which are saved" shall walk in this light. Jesus said that those who love evil will shrink from the light; but its compelling power will bring all within the range of its influence, and mortal delusions of every name and nature will lay down their vain pretensions before divine Truth and Love. Whatever the perplexity, the fear, or the sense of suffering, we have but to lift up thought with the living faith which cries, "O send out thy light and thy truth," and the clouds will vanish.

ANNIE M. KNOTT.

Among the Churches

Current Notes

NEW ROCHELLE, N. Y.—The members and friends of First Church of Christ, Scientist, are expressing gratitude for the removal of all debt on their church property on Locust avenue, the whole mortgage having been satisfied of record during the past month. It is pleasing to the members to note that in the effort made to raise the necessary money to pay off the mortgage, the subscriptions for the purpose amounted to more than enough, and the substantial balance is to be devoted to a fund for a permanent Christian Science edifice in this city. The steady and natural growth of the Christian Science movement in this community evidences a growing interest in this much-discussed religion among New Rochelle's citizens.—*New Rochelle Standard.*

SAN DIEGO, CAL.—Second Church of Christ, Scientist, has been organized, having received its charter from the state, and it will meet for the present in the Masonic Building, Fifth and Ash streets. For a long time the auditorium of First Church has been filled to overflowing, and the move became imperative. This is in keeping with the rapid growth of the Christian Science movement in every civilized land. The increase of adherents on the Pacific coast has been particularly noticeable, while Chicago leads all other cities of the world with its thirteen churches.—*San Diego Union.*

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PUEBLO, COL.—The members of First Church of Christ, Scientist, completed the purchase yesterday [Feb. 3] of the northwest corner of Twelfth and Main streets, one of the most desirable sites in the city, on which they plan to erect a church.—*Pueblo Chieftain.*

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Admission to Membership in The Mother Church

The next admission of candidates will be June 5, 1914. Application blanks may be obtained by addressing the Clerk of The Mother Church, and should be returned to him on or before Wednesday, May 13, 1914.

An application sent to the Clerk does not constitute the applicant a member. Notice of election will be sent to those who are admitted to membership.

Those who have made application for membership prior to Nov. 7, 1913, and have not received notice of election, may communicate with the Clerk if they so desire, and are especially requested to do so before sending in a second application.

JOHN V. DITTEMORE, *Clerk,*
105 Falmouth Street, Boston, Mass.

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The Lectures

Reading, Pa.

The remarks of W. Morris Deisher in introducing Judge Clifford P. Smith, who lectured on Christian Science at Rajah Temple, were as follows:—

About ten years ago Mark Twain wrote a criticism of Christian Science, and it was published as a serial in one of the popular monthly magazines. I read portions of this criticism, so called, and regarded myself as fully qualified to pass judgment upon the merits and demerits of the doctrine. Within the past two years I was asked for an expression of opinion on this religion. Up to that time I had not read one line of Christian Science literature, but being armed with the jibes furnished by Mark Twain, I did not hesitate to reply accordingly. I instantly recognized that my answer was not only unfair but also dishonest. To right the wrong, I bought a copy of "Science and Health with Key to the Scriptures," as I now recall, the very next day. I read it, and to my utter amazement learned that it contained very few statements to which I could not fully subscribe. I met with stumbling-blocks, of course, but these will probably be removed for you by the lecturer tonight, as others kindly removed them for me.

The world is making progress. Prejudice is giving way to understanding, fear and hate to hope and love; justice and charity are replacing injustice and avarice. It is not claimed for Christian Science that humanity is indebted to it for all of this progress, though a little leaven may leaven the lump, but it cannot truthfully be denied that Christian Science is a decided factor in the issue. I scarcely need tell you that I am not a member of the "little white church" on North 5th street. If I were, I would not be ashamed to confess it, proclaim it from the housetops if necessary; but I realize that to be honest with myself more than a mere confession of faith is required for consistent membership, and some of the old thoughts have not yet been fully overcome.

My association with members of the Christian Science church, whether in Boston, New York, Philadelphia, Washington, Chicago, or elsewhere, proves conclusively to me that there is that in their lives which indicates that they have found a key to the door of everlasting life, and that unconsciously they radiate this peace and joy in their every thought and act. We are surely sailing, in the good old ship which bears the motto "God is love," on the sea of time, whose waves are wearing away the rocks of fear, hate, envy, superstition, and malice. These have hidden from us the view of the shore of eternity upon which we will surely land, and enter into and possess the heritage of Life, Truth, and Love, vouchsafed us from the beginning.—*Correspondence.*

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London, England

The introductory remarks made by Colonel Carter, C.M.G., M.V.O., at the first of two lectures on Christian Science given by William D. McCrackan, M.A., in Third Church of Christ, Scientist, were in part as follows:—

In an audience such as this there must be many different standpoints from which the lecture will be viewed. First of all, there is the Christian Scientist who has got beyond the stage of simple inquiry and has reached the knowledge of the efficacy of Christian Science in sickness and in health; then there is the inquirer who has heard enough of Christian Science to know that it is worth while to study it; and last but by no means least, are those who have no precise knowledge yet of what Christian Science really is, and have come perhaps for the first time to listen to a lecture on the subject. Yet there is a bond of union between all these conditions, and that is a knowledge that there is something new to learn about this vast subject, something to take home and think over, something to understand rather than believe. Whether we accept or reject Christian Science, there is always one main fact that will remain in our minds, namely, the simplicity of its premises and the directness and simplicity of its conclusions.

At the second lecture O. L. Parsons said in part:—

To those who are not Christian Scientists I would say: We, as Scientists, are a people who have seen a great light, which comes from the presence of God and has been revealed to our understanding through Christian Science. This light we are following, and it is destroying in us the darkness of fear, sin, organic and functional disease, and death. We invite you to come into this light, to share it with us, and to enjoy the full benefits of it.—*Correspondence.*

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Grand Rapids, Mich.

Willis F. Gross lectured on Christian Science in Powers' Theater, where the seating capacity, which is about fifteen hundred, was taxed. The lecturer was introduced by Malcolm C. Hopper, who said in part:—

It is the purpose and aim of Christian Science to give to the world a scientific and therefore demonstrable knowledge of eternal Truth, that knowledge which in Old Testament days delivered men from the fiery furnace, from the den of lions, and in fact was designed to give them dominion over all the earth. A study of the Christian Science textbook, "Science and Health with Key to the Scriptures" by Mrs. Eddy, shows clearly that if truth were ever applicable to the needs of man, it must be so now, for truth, like the Christ, is "the same yesterday, and today, and forever."

Early in my experience as an investigator of this teaching, it was my privilege to attend a Christian Science lecture during which three sufferers were healed and made free. I myself was one of them. In speaking of this experience to a Christian Scientist afterward, he replied in the language of Scripture, "He sent his word, and healed them." That

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the word of God is available today as of old, is no longer an open question to progressive Christians, but is an accepted fact, and for this reason I again welcome you to hear one who bears record to this truth.—*Correspondence.*

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Ithaca, N. Y.

At his lecture on Christian Science in the Conservatory Hall, Bicknell Young was introduced as follows by Arthur N. Gibb:—

At least once each year every Christian Science church throughout the world offers to the public a free lecture on Christian Science. This is done to eliminate the erroneous beliefs of many as to just what this religion really is. In all ages of the world's history, people have been eager to know more of the truth, but have been slow to accept it without conclusive and demonstrable proof. Christian Science is a demonstrable truth. Nearly all of the opposition to it is but the result of ignorance. I am sure the men and women in this audience are here out of no idle curiosity, but rather with an earnest desire for enlightenment.—*Correspondence.*

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Croydon, England

Prof. Hermann S. Hering, who lectured on Christian Science at the Large Public Hall, was introduced to the audience by Algernon Hervey Bathurst, Esq., who said in part:—

Is the teaching of Jesus the Christ being practised today as it was during the first few centuries of the Christian era? There is surely room for improvement. The day must come when his teachings and his commands will be accepted in their completeness and entirety, including the command to "heal the sick, cleanse the lepers, . . . cast out devils." Christian Science was discovered forty-seven years ago, and it has already encircled the globe. With its advent came the reminder and the proof to mankind that what Christ Jesus and his disciples taught and practised nineteen hundred years ago is true, just as true and demonstrable today as then.

Correspondence.

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Lectures to be Delivered

Aspen, Col.—Virgil O. Strickler, Church Edifice, 100 West Main street, 8 p.m., April 30.

Berlin, Germany.—William D. McCrackan, M.A., Grosser Saal der Philharmonie, Bernburgerstr. 22-23, 7 p.m., May 10. (In the German language.)

Birmingham, Ala.—Judge Clifford P. Smith, Jefferson Theater, 8:30 p.m., April 24.

Bradford, Pa.—Bliss Knapp, Universalist Church, 8 p.m., April 27.

Brockton, Mass.—Rev. William P. McKenzie, Porter Congregational Church, 8 p.m., April 27.

Columbus, Ohio (Second Church).—William R. Rathvon, Memorial Hall, East Broad street, between 5th and 6th streets, 8 p.m., May 1.

Colville, Wash.—Willis F. Gross, Odd Fellows Hall, 2:15 p.m., April 19.

Dayton, Ohio (Second Church).—Judge Clifford P. Smith, Memorial Hall, 8 p.m., April 28.

Deadwood, S. Dak.—Willis F. Gross, Deadwood Theater, 3 p.m., April 26.

Elkhorn, Wis.—Judge Clifford P. Smith, Universalist Church, 8:15 p.m., May 1.

Estherville, Iowa.—Francis J. Fluno, M.D., at Graafs, "The Green Room," 8 p.m., April 28.

Exeter, Neb.—Clarence W. Chadwick, Auditorium, 8:15 p.m., May 1.

Grand Rapids, Mich.—Clarence W. Chadwick, Powers Theater, 8 p.m., April 28.

Greensburg, Pa.—William R. Rathvon, St. Clair Theater, 8:15 p.m., April 27.

Hagerstown, Md.—William R. Rathvon, Court Hall, 8 p.m., April 28.

Hannover, Germany.—William D. McCrackan, M.A., Grosser Saal des Tivoli, Eingang Schiffgraben, 8:30 p.m., May 12. (In the German language.)

Hempstead, Long Island, N. Y.—Col. William E. Fell, Village Hall, 8 p.m., April 27.

Indianapolis, Ind. (First and Second Churches).—Judge Clifford P. Smith, Murat Theater, 3:15 p.m., April 26; Second Church Edifice, Delaware and Twelfth streets, 8 p.m., April 27.

Jefferson City, Mo.—Willis F. Gross, Public Library, 8 p.m., April 28.

Louisville, Ky.—Bicknell Young, Macauley's Theater, 8 p.m., April 26.

Malden, Mass.—Col. William E. Fell, Ball Room, Auditorium Building, Pleasant street, 8 p.m., April 30.

Memphis, Tenn.—Bicknell Young, Church Edifice, 8 p.m., April 27 and 28.

Montesano, Wash.—Clarence C. Eaton, Montesano Opera House, 3 p.m., April 19.

Newark, N. Y.—Bliss Knapp, Grange Hall, 3:15 p.m., April 26.

New Braunfels, Texas.—Clarence C. Eaton, April 27.

New Philadelphia, Ohio.—William R. Rathvon, Union Opera House, 3:15 p.m., April 26.

New Rochelle, N. Y.—Col. William E. Fell, Loew's Theater, 3:30 p.m., April 26.

Oakland, Cal. (Third Church).—Virgil O. Strickler, Eagles Hall, E. 14th street near Leise avenue, 3 p.m., April 26.

Olympia, Wash.—Prof. Hermann S. Hering, Olympia Theater, 3 p.m., April 26.

Peoria, Ill.—Clarence W. Chadwick, Hippodrome Theater, 211 South Jefferson street, 3 p.m., April 26.

Pittsburgh, Pa. (First Church).—Clarence W. Chadwick, Carnegie Hall, Schenley park, 8 p.m., April 20.

Reno, Nev.—Virgil O. Strickler, Majestic Theater, 7:45 p.m., April 28.

Richmond, Cal. (Second Church).—Virgil O. Strickler, East Shore Park Pavilion, 8 p.m., April 25.

San Antonio, Texas.—Clarence C. Eaton, Grand Opera House, 2:30 p.m., April 26.

Sewickley, Pa.—William R. Rathvon, Public School Auditorium, 8 p.m., April 30.

Sioux Falls, S. Dak.—Francis J. Fluno, M.D., New Theater, 3 p.m., April 26.

Somerville, Mass.—Bliss Knapp, High School Hall, Highland avenue, 8 p.m., April 30.

South Bend, Ind.—Clarence W. Chadwick, Oliver Opera House, 8 p.m., April 27.

South Haven, Mich.—Willis F. Gross, New Masonic Temple, 8 p.m., April 30.

Stockton, Cal.—Virgil O. Strickler, Auditorium, 8 p.m., April 27.

University of Chicago, Chicago, Ill.—Bliss Knapp, Mandel Hall, corner of University avenue and Fifty-seventh street, 8 p.m., April 16.

Waupun, Wis.—Judge Clifford P. Smith, Davison Theater, 8 p.m., April 30.

Yreka, Cal.—Prof. Hermann S. Hering, Peters Theater, 8:30 p.m., April 30.

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Testimonies of Healing

That Christian Science is equal to the solution of every difficulty and the overcoming of every evil, has been proved to me many times. Colds, of frequent recurrence, resulting in long periods of hoarseness (which proved most detrimental to my daily work, since it depends on a constant use of my voice), have entirely disappeared. Periodical attacks of illness, accompanied by extreme weakness, would keep me in bed from one to three days, but these are also among the illusions that have been dispelled. Glasses worn for eight years, on account of what several eye specialists and opticians pronounced an unusually complex and incurable case of defective vision, were left off during my first six weeks' study of the Lesson-Sermons, and they have not been needed since, though that was five years ago. Teeth that were formerly filled at least twice a year, have needed no dentistry for the past three years. They have recently been examined by an experienced dentist, who said they were in perfect condition.

I could continue to tell of the innumerable blessings I have received, but it is of a recent demonstration that I wish particularly to write, because it shows so clearly how Christian Science casts out "devils" now, as the truth did when Jesus demonstrated it in Palestine so many years ago. For four weeks I suffered intense and almost incessant pain in the stomach. I knew I ought to be able to analyze the wrong condition of thought and cast out the error without the help of a practitioner, but days passed and I seemed to be making no progress, in fact the discomfort was increasing, when gradually I began to realize that I was, and had been for some months, holding a feeling of intense resentment against a friend. To sense this friend had been rude, unreasonable, unkind, besides many other things that do not express Love and Truth, and instead of denying these errors and knowing that they did not belong to my friend because they could be no part of God's child, I had told myself and others that they were characteristic of that friend. Furthermore, I was keeping some letters this friend wished me to destroy, and thereby was deliberately cherishing a sense of retaliation, thus entertaining a desire to do my friend an injury. When I saw the sin, I got the letters and burned them, and before they were consumed the physical suffering left me, and it has not returned. That was several months ago.

It is for the spiritual regeneration resulting from such experiences that we, as Christian Scientists, are most thankful, and because of it that our churches are springing up in every part of the world; for the Science movement goes triumphantly on in spite of any and all efforts on the part of those seemingly actuated by the carnal mind to thwart its development. When I consider my own struggle of four weeks against the sense of evil in just one instance, I pause in awe at the thought of the immeasurable spirituality and love and self-abnegation which must have been necessary in our beloved Leader, Mrs. Eddy, to enable her to give to the world this priceless treasure, the systematized and wisely expressed statement of the truths of Christian Science. This Science is giving its students an understanding of God, and of the life and works of Jesus, which makes it possible for them to overcome evil in others by first casting it out of themselves.

Surely "Science and Health with Key to the Scriptures" is a pearl of great price, since its study leads to an illumination of the Bible that makes it not only possible for us to love our enemies, bless those that curse us, and pray for those that despitefully use and persecute us, as Jesus said we should, but it shows us that this is the most beneficial and practical course to follow. With each victory my joy and courage are strengthened, and I press on, hoping some day to be worthy of the high calling of those who are truly Christian Scientists.

HELEN L. T. BADGLEY, Vancouver, British Columbia.

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[Translated from the German]

In the winter of 1908 I had a severe attack of influenza. It manifested itself especially by pain in the chest, difficulty in breathing, etc. I wrote to some relatives whom I had expected to visit, telling them of my condition, at the same time requesting them to ask one of my friends, a Christian Scientist, to give me treatment. I soon felt better, though I was unable to leave my bed. In the mean time a letter came from this friend, and it was so filled with truth and love that, while reading it, I forgot all about the discordant conditions, and I was able to get up immediately. I then packed my things and started on my ten hours' trip at the appointed hour, reaching my destination in a state of such well-being that it was a matter of surprise to myself; the illness seemed to me like a dream from which I had awakened. It became clear to me that disease, worry, and trouble are indeed only a dream which seems real, but which disappears as we awake in God's likeness, as we understand that we are children of ever-present wisdom and Love.

I am deeply thankful to God for the light of Truth which has often protected, strengthened, and comforted me in times of trouble.—MARIE TRIEBEL, Kempen, Rhein, Germany.

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I want to add my tribute to the power of Truth as revealed in Christian Science. After a long period of invalidism of a most pronounced type, I have once more been placed upon my feet, a strong man, able to meet the duties of every-day life, when for years neither myself, the members of my family, nor any physician thought there was anything in store for me but the grave.

In December, 1910, after having been sick for about seven years, during which time I had walked with crutches, when I was able to walk at all, and after I had exhausted almost every known material healing agency, as a last resort I went to a Christian Science practitioner. At that time I was just able to be out of bed and to get about a very little. I was despondent in a pronounced degree, skeptical of ever again being well, and yet determined to live if it were possible. In this state of mind I went to one who knew the truth, determined to stay by him to the last, because there was nothing else that I could do.

While I had read Christian Science, talked it, and been with those who had attempted to aid me, my attitude toward its teachings was not right. I wanted physical healing that I might again go out and follow the bent of my own mortal will. So actuated, Science and Health was a closed book to me, and in no degree had I been able to grasp its teachings; but I was led gently, lovingly, and kindly. For several months there was no perceptible improvement. During the following March I was, if possible, worse than I had been for a long time, and so utterly despondent that only my natural affection for those who had so kindly ministered to me during the years of my sickness, restrained me from a desperate step.

Shortly after this, however, through surrender of my own weak will, which had never brought me aught but pain and misery, the first faint flickerings of the truth began to dawn. By the middle of April there were some signs of decided

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improvement, and by the middle of the next month I threw away the crutches that I had leaned upon for seven years. Two weeks later I accepted a position that demanded continuous and at times arduous labor. From that day to this I have never missed a moment's work through physical disability, and very little time, in fact, from any cause, though I have had to work six days in the week, several evenings each week as a rule, and not infrequently all night as well. Whereas for years I was so weak that to walk a few rods beyond my tether would so exhaust me that I would be practically prostrated for days, I was able, almost from the first treatment in Christian Science, to walk several miles each day. Now I can swing off several miles and feel refreshed for the exertion.

Spinal trouble was said to be one of the causes of my long illness, although there were several other complications, of which a terribly weakened digestion was one. I had worn a plaster cast for months; had lain in bed possibly a year, all told; and much of the rest of the time I had been able only to sit up. For several years I lived upon a very light diet. I took medicine of almost every kind; in fact, not a little of my later trouble was due to some of this dosing. I was in sanitariums, and consulted some of the ablest and most earnest physicians in the country. Nothing did me one particle of permanent good,—my life was simply prolonged until I was ready for the truth.

The medicines have long since been cast aside, and now for every trial I am happy to say that Truth is my only support. I owe and feel a debt of gratitude to Christian Science that humble devotion to its teachings alone can repay.

RALPH L. KLINE, Youngstown, Ohio.

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[Translated from the German]

In the summer of 1912 I was taken with severe nervous debility and rheumatism. I felt very miserable, had no appetite, and became subject to spells of mental depression and fear. Having been an adherent of Christian Science for several years, I did not send for a physician, but tried to realize for myself the power of Truth. The sense of fear did not yield, however, and I therefore requested a friend who is a practitioner in this locality, to treat me. She did so, with the result that after the second treatment I felt better and was able to get up, and my appetite returned. With a few more treatments the pain gradually disappeared, so that at the end of the vacation time I was able to take up my profession. When suffering with similar nervous conditions in former years, and medical treatment was resorted to, it would at times take months for me to recover.

My heart overflows with thankfulness to God, and with gratitude to Mrs. Eddy, when I consider the many blessings which I have received both spiritually and physically, in addition to the healing experienced in the above instance, through the application of the truth as revealed in our text-book, "Science and Health with Key to the Scriptures."

NATALIE LÖRCHER, Schorndorf, Württemberg, Germany.

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It is with a deep sense of gratitude that I give this testimony. I was healed of what is known as lockjaw in less than two hours after a Christian Science practitioner was called in. When she came, my jaws were locked, my throat and tongue seemingly paralyzed, and I was suffering intense pain. The work was done so beautifully, and such a wonderful transformation took place, that I realized there had been a mighty struggle with error.

Thinking that some one may profit by this testimony, I send it for publication.—IDA WOOD, St. Paul, Minn.

For over eight years I and my family have received many benefits from the truth as taught in Christian Science, and I am more grateful than words can express that our Leader, Mrs. Eddy, was spiritually minded enough to perceive the truth of being. I had a small growth on my eyelid that was very annoying on account of its unsightliness, as it caused the lid to droop until it partly closed the eye. I also had severe organic troubles, headache, etc. A lady who was boarding in the hotel with us, asked me why I did not try Christian Science, and she kindly consented to treat me. In less than a week there was not a vestige of the growth on the eyelid, and I was also healed of the other ailments at the same time; in fact, I was like a new being. Since then every illness that has made its appearance has been quickly met and destroyed by knowing the truth and applying it as we are taught in the text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy. My husband and daughters have also been healed of many ailments.

My heart is filled to overflowing with thankfulness that we have found God and His great goodness, through the study of Christian Science. My greatest wish is to know more of this truth.—ANNA CORNEAU, Janesville, Wis.

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Three years ago I turned to Christian Science for physical healing. I was asked to attend a Wednesday evening meeting, and did so. There I heard a testimony which was so earnestly and convincingly given that I was led to take this treatment as a last resort. I had tried everything that *materia medica* could advise. Three physicians diagnosed my case as appendicitis, and for several years attacks would recur, causing terrible suffering. For weeks after each attack my skin would be as yellow as if I had jaundice. Each doctor recommended an operation, and finally I consented to have one performed. The organ was removed, and I was told by the nurses who witnessed the operation that it was not so much appendicitis as adhesions from which I was suffering, and that it was the worst case of this kind they had ever seen.

I did not care what they had found, so long as the supposed cause of my suffering was removed, but I was very ill from the effects of the anesthetic, and for eight days was unable to retain any food. On the tenth day I ate a little, whereupon I experienced an attack such as that for which I had been operated on. When the doctor came to see me, an expression of defeat passed over his face; he had failed to find the real cause of the trouble, and he knew it. For a year and a half after the operation I had these attacks more frequently, and relied principally on an opiate for relief; but I kept the same doctor, as he is an old friend and I knew he would do all that could be done for me. I had to go to him for a prescription for the drug, and he saw that I was nearly insane from fear.

When the doctor asked me one day how I felt, I told him I was going insane, and his advice was not to think about myself, but to go to the theater and otherwise amuse myself. I told him, however, that one night I had been taken ill in the theater and subsequently was afraid to go there. Then, after a long pause, he advised me to try Christian Science. At first I was angry, and it was six months before I took his advice. During those months I went through the worst period of my suffering. A physician who is considered an excellent diagnostician was therefore called in, and he pronounced the trouble either an abnormal growth or gall-stones, and recommended an operation. My husband then told my regular physician, who said he would not advise another operation, and he did not agree with the diagnosis.

It was from this despairing condition that I was driven to

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Christian Science. When I had been reading the text-book, "Science and Health with Key to the Scriptures," about ten days, I was awakened one morning about three o'clock with the worst spell I had ever had. I turned for relief to the drug, but I had taken so much that it had lost its effect. Between ten and eleven o'clock I felt the end was near, and finally agreed to let my husband call the Christian Science practitioner that I had met at the meeting. When my husband told her over the telephone about my condition, she asked him to have me read the text-book, and said she would treat me. I was unable to lie in bed at the time, and was sitting all bent over in a chair. I was still hugging a hot-water bag when I realized that it was a material means; then the thought came to me that I had tried everything else, so now I would rely on God. Relief came immediately, and in half an hour I was asleep. That evening I was able to get my husband's dinner, and after three weeks' treatment, I was completely healed.

Just to say I am thankful to God does not make it true, but I am trying to prove it in my daily life.

ADELE C. FERGUSON, San Francisco, Cal.

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I wish to express my thankfulness to God for what Christian Science has done for me in the past five years. I was very miserable in health; in fact, after undergoing an operation in one of the best hospitals in this city, the doctors said there was no hope whatever. At the end of five weeks, when they had done all they possibly could, they sent me home to die, telling my relatives that I could live only four weeks at the longest. I then turned to Christian Science, and although my healing was slow, I gained a little each day until I was completely healed. I have had many wonderful proofs of the power of Truth as revealed in Christian Science. Among these was my healing of poisoning of the face and ears. This was brought about in three days.

I am so thankful we can prove that if we are faithful to the truth of being as taught in the text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, we shall be freed from every discordant condition. I thank God that we live in the day when the healing can again be demonstrated as in Jesus' time. I am also very grateful that through the understanding of this truth I have been able to help others.—LOUISA A. WELSH, Philadelphia, Pa.

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It is with a feeling of deep thankfulness to God that I give this testimony. My son, on his way home from school one day, tried to jump on to an auto truck. He missed his footing, however, and fell, the back wheel of the truck passing over his knee and legs. A few days previous to this, there had been a boy killed in this neighborhood by a wagon, and the schools were so aroused that various reports of my boy's death or permanent injury were speedily circulated.

The boy had been in the Christian Science Sunday school for four years, consequently he and I went to work to realize that "matter cannot be inflamed," and "in Science, no breakage nor dislocation can really occur" (Science and Health, pp. 414, 402). His whole body seemed bruised and discolored, but he felt no pain or fever, and he slept and ate normally. The next day was cold and rainy, so he did not try to go to school, but the following day, after dressing, he went for a ride on his bicycle. He missed one day and part of an afternoon from school, but he prepared the lessons in bed. He limped for a couple of weeks, but did not feel any pain, although the knee was seemingly twice its size and both legs were badly bruised. This condition, however, was also overcome, and the healing was perfect and permanent. When fear tried to creep in, this thought came forcibly to me, "Be still, and know that I am God."

I consider it a privilege to have had this experience, as it brought out much good, both for the boy and for myself, by proving to us God's omnipotence and care. Our gratitude is unbounded for our understanding of this truth, made possible through the study of the Bible and our Leader's writings.—MRS. J. A. JAMESON, South Omaha, Neb.

✧

Before Christian Science awakened my thought to a true understanding of God, I doubt if a more unhappy individual could have been found anywhere, owing to constant physical inharmony and a great fear of what might await me at the time of so-called death. How I could ever become good enough to go to heaven, was a problem so far beyond my comprehension that before I was twelve years old I had decided that if I were doomed to go to the "bad place" eventually, I might as well go as wait to be sent. This resulted in an almost unceasing thought of self-destruction.

A little more than three years ago Christian Science came to my rescue, releasing me from the terrible bondage of fear of the future and bringing healing for numerous physical ailments. I had been studying Science and Health two or three months when I experienced a severe attack of blood-poisoning. For about three days I tried to help myself, but my understanding was so slight that the condition grew steadily worse, and seeing the need of immediate relief I called a Christian Science practitioner. At that time my entire system seemed to be affected. I had fever, nausea, also pain in every part of my body, and extreme sleepiness; and in addition, the affected limb had a most angry appearance. It was on Wednesday afternoon that I called for help, and on Saturday afternoon of the same week the healing was complete.

A slight spinal curvature had supposedly been straightened by the careful efforts of a specialist when I was about twelve years old, but the severe pain remained to be destroyed through Christian Science treatment. Besides these ills, a New York specialist told me six years ago, that unless a catarrhal growth which was giving me much trouble was removed, it would become a serious matter; but Christian Science has also overcome that difficulty. The same specialist faithfully treated me for four different ailments in an unsuccessful attempt to learn the cause of severe headaches. These, too, have disappeared with my study of Christian Science.

My gratitude goes forth not only for many experiences of healing from physical weakness, but from sinful tendencies. My sincere prayer is that by daily living this truth in thought and deed I may prove my thankfulness for divine Love, and for all that Christ Jesus did and taught, also my gratitude to Mrs. Eddy for teaching us to know God aright.

LAURA S. DOW, Marshall, Mich.

✧

I wish to express my thankfulness to God for the good health which I now enjoy as a result of Christian Science treatment. For about fifteen years I suffered from rheumatism, sometimes so severely that I could not straighten up for weeks. During that time I was attended by three prominent physicians of the city in which I lived (Manchester, N. H.). When I asked one of them to change the medicine, as it was not helping me, he replied that it was beyond his power to help me.

Three years ago I became interested in Christian Science. I had absent treatment for a week at two different times, and I now feel so well that I sometimes forget that I ever had such an ailment.—ETTA A. PEASLEE, Bedford, N. H.

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I beg the privilege of stating, through these columns, the rather remarkable manner in which I embraced Christian Science. Through environment and a lax code of morals, I became addicted to the liquor habit when a mere lad. Despite the prayers and entreaties of my family and friends, I continued in this course for twenty-five years, going from bad to worse. Six years ago I asked a friend for something to read, and in looking through his library I noticed a small black book entitled "Science and Health with Key to the Scriptures" by Mrs. Eddy. Never having heard of this book, I supposed it to be a medical treatise, but on examination I found it to be a religious work. I then started to ridicule its teachings, but finding something therein which held my attention, I continued to read. From that hour the desire for liquor left me for all time, and with it profanity and all the attendant evils which beset a man that drinks.

Two years ago I fell on an icy walk and seriously injured my right arm. I called in a prominent surgeon, who diagnosed the case as a compound fracture. He set the bones, and then informed me that it would require six weeks, at my age (forty-six years), for the arm to mend. On his departure, I stepped to the telephone and told one of our Christian Science practitioners to go to work on the case, the result being that in ten days, with three treatments, the arm was out of the splints and perfectly well. Besides the above cases of healing I have had, in six years, four substantial and unsolicited advances in salary.

I believe there comes a time in the life of every man whose career has been tempestuous, when he feels a longing for things spiritual. I had not attended religious service since boyhood, but years afterward I thought I would try the church in which I was reared. I was, however, chilled by the pomp and vanity in evidence to my sense. I tried another one, but was held aghast by the threat of eternal punishment, and at last, after tossing hither and thither on the sea of uncertainty, I was led by the clear white beacon-light of truth into the calm, safe anchorage of Christian Science.

Having thus garnered a wonderful harvest of spiritual, moral, and physical benefits, I wish to make known the limitless gratitude I feel to God, and also my thankfulness to Mrs. Eddy, whose teachings have made all good possible to humanity.—W. T. Hewett, Grand Rapids, Mich.

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[Written for the *Sentinel*]

Rejoice

SAMUEL JOHNSTONE MACDONALD

When the good you desire seems so far away
That your hope grows dim in your heart
And your faith less clear, it is time to pray,
And awaken and do your part.
Do not think there is naught you have failed to do,
While your problem stands incomplete;
The solution can only be wrought by you,
And you cannot afford defeat.

It is time to rejoice when you meet a test
Which will try your faith and your hope,
For you never can prove what is purest and best
Till with trials you bravely cope.
Then rejoice and be glad you are called to prove
That your faith is clear and strong,
And with patience rely on eternal Love,
And no discord will mar your song.

From Our Exchanges

[*The Universalist Leader*]

We want to save society, so that through it the individuals, all individuals, can be saved. Others want to save the individual, so that society may be made over into the kingdom of heaven. That is, the ultimate goal is the same, but people are approaching it from different sides. The *Outlook* now comes out with the proposition that "society will never become thoroughly sound and sweet except by the moralization of its members. There must be a change of the heart of society before it will bring forth fruits meet for repentance. The right spirit is a thousand times more searching, exacting, and effective than the most rigid regulation. The prophetic function in the church is to declare steadily the will of God; and the will of God is written, not on tablets of stone, but on the heart and in the conscience of men." This is all true, and simply introduces another word. We have had "socializing the individual," and "spiritualizing the individual," and now "moralizing the individual;" and they all mean the same thing. They all stand for salvation, enlarged beyond its old meaning. Today the effort is to save the individual, not apart from other men, but as a part of other men; the word is enlarged, the individual is saved only as he is spiritualized, moralized, socialized. But the point of contact through which this larger work is done is the heart, is the conscience, is the soul of the man. The way to do the work of the day is to get the man. But that is not all. Still further, the *Outlook* says: "By all means let the outward reform be carried forward with zeal and courage; but it must be accompanied by the inward reform, which makes conscience a light to a man's feet and fills him with the spirit of Christ, and which imposes few laws, but sheds warmth and light on the whole world."

[*The Congregationalist and Christian World*]

The true life of the church on earth is quite unthinkable without its fruitage in ministrant and beautiful lives. How is the succession, the true succession of the apostles, to be maintained? The individual passes; the work of the church goes on. No question that is before the churches can for a moment compare in importance with this problem of influence through the bringing forth of Christlike character. The main business of Christ's church is to give Christlike people to the world. By this its real success is measured. Its true life must be expressed in terms of quality or it cannot be expressed at all. We have failed if we have not shown the world that the beauty of the Christ-spirit may be reproduced and manifested in each succeeding generation wherever the good news of Christ is preached to men.

The business of the church, then, is to nourish the highest, that is, the Christlike qualities of character, to expect them, plan for them, contribute what we can to their growth and exercise, recognize and reverence them when they appear. For this we invite men to join themselves to Christ in membership with us. It is not the mere salvation of their own souls for which we plead in our evangelism. There never was a soul saved except in order to grow like its Redeemer. There never was a saint who did not reach his high place through service.

[*The Christian Work and Evangelist*]

Jesus Christ is doing wonderful things. Revolutions are in silent process in the lump of our civilization, for the leaven implanted by Jesus Christ is permeating it, and before we are aware the whole lump will be leavened. Have we ever

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thought of what it means to be a Christian, fully to accept Jesus Christ, take him at his word, believe the New Testament? It means that we believe that wars are to be utterly banished from the earth, universal brotherhood supplant the reign of strifes and hatred; injustices to be supplanted by justice, hardness of heart by mercy and compassion; poverty to be somehow conquered; the degrading of one soul by another to be unheard of forever; mutual helpfulness to supplant individual rapacity,—these evils and a thousand more all lie doomed between the covers of the gospels. If you accept the gospels, you accept their doom. If you really believe in the teachings of Jesus Christ, then you must believe in the triumph of his love over all these ancient evils. If you are prepared to follow him, you must also see, with him, Satan falling from his throne.

[Rev. W. Duxbury Woods, M.A., in *The Christian Commonwealth*]

Life is now the master word in every realm of thought. Whatever else may fail to make an appeal to our interest, life is at any rate something that concerns us all. It is the one thing we are all seeking to understand and have to deal with. Thinking men and women are focusing their attention upon this subject as that which is of supreme importance, the one thing that really matters. We are living in days when such far-reaching changes and forces are at work that, in spite of ourselves, we are all being driven to the examination of the foundations of life. It is patent that in the religious, philosophical, and political world men are manifesting a growing reluctance to rest content with the old ways of looking at things, or even with the old explanations. What does it all mean but the hunger for more abundant life?

[*Zion's Herald*]

Faith in God, faith in men, faith in the right, faith in the ultimate triumph of good,—that is the crying need of the age. There is the hope of the race. People are hungry for the certainties of religion; they do not care a straw for the things that can be shaken. *Terra firma* is what they want,—a something to cling to that storm and adversity cannot shake or destroy. The colleges and churches and, indeed, the theological seminaries, had better stop enumerating with emphasis the things they do not believe, and lead the way to the things of God, that time cannot change or eternity destroy. If you have faith, preach it; if you have doubts, keep them to yourselves. We have something to preach,—a tremendous, unchanging, never-failing message,—"God . . . in Christ, reconciling the world unto himself," the living Lord a companion in life's journey.

[*The Watchman-Examiner*]

A Christian is always interested in the things that interest Christ, and he will follow his Master, not only in his efforts to save others, but in his habit of personal devotion. He will, like the Saviour, go away from the multitude to rest a while and fortify himself by prayer upon the mountain for service in the valleys. If we believe in Christ, we believe in the principles and plans he announced,—and who can doubt that these clearly indicate that we are to tell every other man what we know, to keep nothing secret, but proclaim the good news everywhere and in all lands, and thus each man be a missionary?

[Rev. John S. Bunting in *The Homiletic Review*]

Men do not need to hear today new teaching or brilliant ideas, novel doctrines or unique applications of truth, so much as they need to hear a voice that deeply awakens them to the consciousness of the divine, strongly stirs them to attend to the eternal. And what they clearly hear, they will clearly respond to.

Special Announcements

From the Publisher of Mrs. Eddy's Works

THE CHRISTIAN SCIENCE TEXT-BOOK, "SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES."—For styles of bindings and prices see back cover of this periodical.

"THE FIRST CHURCH OF CHRIST, SCIENTIST, AND MISCELLANY."—A volume of the later writings of Mrs. Eddy, compiled from the files of *The Christian Science Journal* and *Sentinel*, together with historical matter pertaining thereto, as selected by her, is now on sale, and orders will be received by the publisher. Prices as follows: Cloth, single copy $2.25; six or more copies to one address, each $2.00. Morocco or pocket edition, single copy $4.00; six or more copies to one address, each $3.75. Orders for six or more copies to one address may include the two styles of bindings at the quantity prices.

In response to many requests, the "CHURCH MANUAL," heretofore published only in the cloth binding, is now issued in a "pocket edition," size 4 x 5¾ inches, morocco, limp, round corners, gilt edges, Oxford India Bible paper. Prices of this special edition: Single copy $2.00; six or more to one address, each $1.75.

Orders for the books named above and the other works by Mrs. Eddy should be addressed to ALLISON V. STEWART, Falmouth and St. Paul Streets, Boston, Mass.

From the Editor

All manuscripts submitted for publication in the *Sentinel*, *Journal*, and *Herold*, whether articles, poems, or testimonies, and all correspondence relating thereto, should be addressed to the EDITOR, and not to individuals.

From the Society

When a change of address is desired, subscribers, instead of asking their local postmaster to notify us, should write the Publishing Society direct and at least two weeks in advance, giving name and address exactly as it appears on the wrapper of the periodical, and the new address to which it is to be sent. It is necessary that each periodical for which the change is desired should be specified.

The lecture entitled "Christian Science: The Gospel of the Kingdom," by Judge Clifford P. Smith, has been translated into French ("La Science Chrétienne: C'est l'Evangile du Royaume"), and is now published and ready for distribution.

A translation into Spanish has been made of the pamphlet "The Providence of Good" ("La Providencia del Bien") and it is now printed and ready for distribution. Thirty-six pages and cover.

From the Clerk of The Mother Church

CHURCH TENETS.—The tenets of The First Church of Christ, Scientist,—The Mother Church,—printed on folded sheet for use of the branch Churches of Christ, Scientist, with space for the names of the churches and their by-laws, can be had at seventy-five cents a hundred. Orders will not be taken for less than one hundred, and postage stamps should not be sent in payment.

Correspondence relative to the tenets or to membership with The Mother Church, should be sent to J. V. DITTEMORE, Clerk, 105 Falmouth Street, Boston, Mass.

From the Church Treasurer

The annual per capita tax of members of The Mother Church is due June 1, but may be paid at any time during the year. The per capita tax of members uniting in November is reckoned from the preceding June, this being the beginning of the church year. Unless otherwise directed by the sender, the full amount of each remittance will be credited for the current year.

Please remit by postal or express money order, bank draft, or check. Currency should be sent by registered letter only.

Please advise promptly of any change in name or address.

Send all per capita taxes and contributions to ADAM H. DICKEY, Treasurer, 103 Falmouth Street, Boston, Mass.

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The Christian Science Journal

Published Monthly

Founded April, 1883, by Mary Baker Eddy, Discoverer and Founder of Christian Science, and author of the Christian Science Text-book, "Science and Health with Key to the Scriptures."

This monthly magazine is the official organ of The First Church of Christ, Scientist, in Boston, Mass. In addition to articles, lectures, and testimonies not published elsewhere, it contains a complete list of Christian Science practitioners, and a directory of Christian Science Churches, Societies, and Reading Rooms.

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The Christian Science Monitor

Published Every Day, Except Sunday

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CHRISTIAN SCIENCE SENTINEL

"What I say unto you I say unto all-WATCH" Jesus

Vol. XVI No. 34

Boston, April 25, 1914

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Christian Science Sentinel

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Items of Interest

The rare collection of works of art belonging to the Marquise Arconati-Visconti, and valued at three million francs, has been given in its entirety to the Louvre museum. The bequest was made some time ago by testament, but the giver wishes to supervise, herself, the arrangement of the collection in a special hall which is to bear her name, and it is to be hoped that the state will authorize, with the least delay possible, the expenditure of the thirty or forty thousand francs necessary to effect the installation. This collection, of which each piece is a masterpiece, is one of the best known in the art world, and is especially noted for its homogeneity. It consists of paintings, sculpture, furniture, and other works of art of the middle ages, the renaissance, and the eighteenth century. The Italian as well as the French renaissance is particularly represented.

The post-office receipts of Great Britain in respect of telegrams, telephone rental, and fees, the rentals of private wires and of newspaper wires, during the year ending March 31, 1913, amounted to £9,656,671. The expenditure included £7,003,180 in salaries, superannuations, and maintenance of the telegraph and telephone systems; £981,698 on annuities payable to the commissioners for the reduction of the national debt in repayment of sums advanced for development purposes; £1,000,000 for interest and part repayment of the purchase of the National Telephone Company's plant; £17,399 on the purchase of sites, and £12,107 on extensions. The value of the telegraph and telephone services performed free of charge for the other public departments was £106,670, and the balance of expenditure over receipts was £377,846.

The corn harvest in the Rosario territory promises to be the largest in the history of Argentina. There is anticipated throughout the Argentine corn belt a crop of almost four hundred million bushels. The exportable surplus now is estimated at more than half this quantity. Placing corn on the United States free list had the effect of bringing many inquiries for this article, and a number of steamers are preparing to take thousands of bushels of the product to the northern country. Chicago is reported ready to use large quantities. One recent order is for two hundred and fifty thousand bushels, to be shipped via Montreal. While this great distance is a factor in the price, it is yet stated that Argentine corn can be laid down in Chicago at less cost than the western article demands.

Evidence of the extent of the traffic which may be expected to pass through the Panama canal is given in figures made public by the department of commerce. This statement shows that in 1913 two small Isthmian railways carried $130,500,000 worth of merchandise brought by vessels from the United States and later shipped to other ports in this country and foreign countries. Of this trade, two thirds moved westward, and the remainder moved eastward. Only a few American ports participated in the traffic, New York leading with $84,000,000, San Francisco coming second with $21,800,000, and Hawaii third with $18,200,000.

Without debate, the Massachusetts House agreed to an amendment to the constitution which provides that "the General Court shall have power to authorize the commonwealth to take land and to hold, improve, subdivide, build upon, and sell the same, and do any lawful act in relation thereto, for the purpose of relieving congestion of population and providing homes for citizens: provided, however, that nothing herein shall be deemed to authorize the sale of such land or buildings at less than the cost thereof."

Naugatuck Valley (Conn.) manufacturers are about to build a huge storage reservoir in a part of Thomaston known as Poverty Hollow, for the purpose of storing the flood waters of the spring for use in their plants and for flushing the Naugatuck river during the dry season. The plan includes a great dam which will confine the waters of three large feeders of the Naugatuck, and the resulting reservoir will have a capacity of fifteen billion gallons, which is far larger than that of any reservoir for any purpose in that part of the country.

Capitalized at two million dollars, the Seaboard Lumber Company has been incorporated at Savannah, Ga. This company merges the South Georgia Lumber Company, the Georgia-Carolina Lumber Company, and the East Georgia Sawmill Company, and will have a daily capacity of several hundred thousand feet of lumber. Its properties include extensive areas of timber land reported to include three hundred million feet of timber.

During the past few weeks Secretary Lane of the interior department has recommended to the President several orders of restoration and withdrawal of public lands. The secretary has also opened to entry, under the enlarged homestead act, large areas in a number of western states,—600,000 acres in central and eastern Oregon, 2,470,000 in Montana, 300,000 in New Mexico, 100,000 in Wyoming, 250,000 additional in North Dakota, and 220,000 in California.

The city of Chicago will receive three million two hundred and ninety-nine thousand dollars as its share of the net earnings last year of the surface street railways. Under the terms of a franchise granted the surface lines some eight years ago, the city receives fifty-five per cent of the net earnings. The traction fund which has accumulated since the franchise became effective, and which is now in the city treasury, amounts to about fourteen million dollars.

The new Italian cabinet, under the premiership of Signor Salandra, has announced in the Chamber of Deputies and Senate the introduction of financial measures to meet the situation created by the cost of the recent war in Tripoli, and the further amount of forty million dollars necessitated by raising the peace footing of the Italian army to two hundred and seventy-five thousand men, besides the colonial troops.

The arrest of some American marines who went ashore at Tampico, Mexico, to procure gasoline, was the culmination of a number of affronts offered the United States government by the Mexican government *de facto*, and has resulted in a demand that the American flag be saluted and the issuance of orders for a mobilization of war vessels in the immediate neighborhood.

Reforestation of land owned by the commonwealth of Massachusetts has started. The forestry department has in its nurseries more than seven million little trees, one fourth of which are ready to be transplanted this spring. About eight hundred acres accepted since last spring will be planted, and probably three hundred more will be taken.

The first meeting in Germany of the world conference movement for promoting concord between all nations was held at Charlottenburg guildhall in the west of Berlin. The chair was taken by the eminent pacifist Geheimrat, Professor Foerster, and a number of prominent men and women interested in the race problems were present. The primary object of the meeting was to form a permanent German center.

Appropriation of one million dollars toward making the Merrimac river in Massachusetts navigable from the sea to Lowell, dependent on an appropriation by the national government for the same purpose, is provided for in a resolve filed at the State House by the committee on harbors and public lands. At present the Merrimac is navigable to Haverhill.

More than half a billion dollars' worth of fruits and nuts passed into and out of domestic ports of the United States during the last decade, three hundred and sixty-five million being imports and two hundred and twenty million exports. The trade in each direction has about doubled in the last decade.

Possibility of a congressional investigation into the Colombia transaction, now that the treaty has been signed with Colombia, is being discussed in Washington. Some members of Congress say that the twenty-five million dollars payment will not be appropriated until a thorough exposition of the facts is secured.

The agitation against the recent transfer of the capital of India from Calcutta to Delhi is steadily gathering force. Calcutta has always been against it, but Madras has now joined in the protest, and even in Bombay, which was the principal center favoring the change, opinion is beginning to be modified.

A government bill has been presented to the French Chamber providing for the alteration of the composition of the administrative board in Algeria. The bill aims at introducing a larger number of native representatives. Since 1870 the number has been limited to six.

The total tonnage of coal mined in Nova Scotia during the past year is the largest ever recorded, amounting to 6,285,000 tons, as compared with 5,815,000 tons the year before.

The Mississippi river commission, which met at St. Louis recently, agreed to recommend that Congress appropriate twelve million dollars for the improvement of the river next year.

Representing the German government immigration bureau, Franz Appel arrived in America recently to study immigration methods.

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Christian Science Sentinel

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

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More Light

WILLIAM D. MC CRACKAN, M.A.

THE cry goes up from many sides for more light. The sinner, terrified by the assault and confused by the ambush of error, echoes this cry. It comes from the dark chamber of bereavement, from the bed of agony, from those philosophically inclined, those who have the love of wisdom but who have not yet found wisdom itself. The cry for more light is heard wherever bigotry and arrogance have not stifled this spontaneous appeal. There may be will-o'-the-wisps to lead astray, to delude momentarily the unwary, but deep down in every human heart is the desire which can never be satisfied except by that one "true Light, which lighteth every man that cometh into the world."

This light for which every one longs is divine. It is not physical, but metaphysical; not ecclesiastical, but spiritual. It comes to each one individually; not to nations or communities as such, not necessarily to families as a whole, but to the individuals composing these groups. Every sincere seeker must learn to follow the rays of this light for himself, taking for his guide "the inspired Word of the Bible" (Science and Health, p. 497). When he finds this light, it will illumine his darkness, and he in turn will radiate light to others and live in a reflected glory which will never grow dim. To radiate means also to enlighten; but in order to be one's self a reflector of the light, there must needs be first a perception of the light itself. The great service of Mrs. Eddy to mankind has been the discovery, not only of the light itself, but also of the method by which all may learn to become reflectors of it.

At the entrance to the harbor of New York stands a monumental statue entitled "Liberty Enlightening the World." The artistic purpose of this work is obvious and essentially noble. It is an attempt to personify the second of that triad of "unalienable rights" mentioned in the American Declaration of Independence, namely, liberty. Personified liberty stands at the doors of the western world for a constant reminder and inspiration. The torch of the statue is symbolical of light. But the Christian, scientifically trained, recognizes that more than the light of political liberty is requisite for complete character building, whether of the individual or the nation. Much as this liberty is prized, and the atmosphere of liberty recognized as favorable to spiritual growth, yet its rays will not suffice to lighten the world and satisfy a deep-seated desire after God. Nothing less than Life, Truth, and Love can do this,—Life standing for adhesion and cohesion, Truth for potency, and Love for attraction, as explained on page 124 of Science and Health by Mrs. Eddy.

These "three statements of one Principle" (Christian Healing, p. 3) explain the Godhead. They are not inscrutable mysteries, but an understanding of them may be gained by all men who are willing to comply with God's commands, to set aside self-will, self-indulgence, self-righteousness, self-justification, self-condemnation, and the various other forms of selfishness which argue for a man apart from God. This spiritual understanding does indeed lead to liberty, but it is the "liberty of the children of God," the liberty whose torch lights the fires of inspiration and shines upon the path that leads to a knowledge of Truth and Love.

Those who long to do right, but do not see the way; those who are ready to give up the human will, yet think they have not enough spiritual understanding to discern God's will; the perplexed, the distrustful, those temporarily darkened or benumbed by mesmerism, by "the prince of this world," cry out for more light. Underneath this feeling of helplessness will usually be found the assumption that man is a healer, a creator, or an originator, that he must conquer in his own name or rely upon his own abilities. Once the recognition of God as the only creator and healer has come to the Christian student, the load of personal importance can be cast aside, and to such a one the glorious message of Isaiah rings true and clear: "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee."

Throughout the Scriptures, darkness is used to typify evil, and this definition of evil is helpful and encouraging. Darkness is obviously not an entity or reality, but a negation. It is clearly the absence of light, and so is incapable of terrifying mankind when its essential nature is laid bare. Sin is darkness, so are sickness, sorrow, fear, false desire, envy, jealousy, hatred, revenge, and kindred false beliefs and mortal notions. They are to be destroyed by the opposite of darkness, namely, light, the light of spiritual understanding which descended upon the apostles at the feast of Pentecost, when Jesus' personality having vanished from their presence, they were able to understand the true meaning of his career, his self-sacrifice, and his resurrection.

Sooner or later this spiritual understanding is destined to flood the consciousness of every one with its penetrating rays. The dark corners of doubt and rebellion are even now being illumined; the lurking places of disease are being purified; misunderstanding of God's true nature, and suspicion concerning His real motives, are yielding to a joyous recognition that He is all good and all powerful at the same time, and that man in His image and likeness lives and moves and has his being in good. The appeal for more light is receiving a final answer, and the "kingdom of heaven is at hand."

Truth is Practical

EARL J. STEVENSON

THE question "What is truth?" has confronted humanity throughout all ages. Pilate asked this question just before the crucifixion of Jesus, and at the present time it is paramount among thinking people the world over. Furthermore, the mere fact that this question is asked, the correct answer to which would mean the solution of all life's problems, presupposes the existence of its answer.

The writer has many times been confronted and confounded with this same question, which had perhaps been borne to his thought as he read from the Bible the assuring statement, "Ye shall know the truth, and the truth shall make you free." Never, however, until after becoming interested in Christian Science, did he have the least real under-

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standing of the nature of this truth, nor did he realize the import of the promise of reward for this knowing. During many years he had listened to the preachers of the various churches in their eloquent defense of the gospel which was to set humanity free, but always with death as the threshold over which men must pass into this blissful state. Great stress was laid upon the world-wide and age-lasting commission as recorded in the sixteenth chapter of Mark, beginning with the fifteenth verse, yet in the face of their declarations as to the endurance of this great commission, the latter part of it, relative to the healing of the sick, was never considered applicable to the present age.

Thus the perplexing query regarding truth was left unanswered until after the writer became interested in Christian Science, when it was answered through demonstration. After beginning the study of the Christian Science text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, together with the Bible, the message of Truth began to unfold to his consciousness, and as a result the fear of certain ills, which were fast driving him to the brink of an open grave, began to loosen its grasp, leaving him free. Then he began to see and to know that there did exist an answer to these stupendous yet heretofore mystifying questions and statements regarding truth.

For about a year prior to this time the writer had been suffering from a general physical breakdown, and there seemed no possible escape from this distressing state. He was treated by physicians of the various schools, and they did their best for him, but all to no avail. Later, he tried exercise, various climates, baths, and waters of so-called curative springs, but through it all he steadily grew worse. In the midst of his suffering, Christian Science was presented to him, and with his acceptance and application of it came the dawning of a new light, the light of Truth, before which the darkness of discord could not stand. Thus the question, "What is truth?" was answered in a practical and scientific way.

The study of Christian Science brought the revelation that all physical manifestations of disease are but the result of a false, material sense of existence, a sense which, not being of God, can have no part or place in God's perfect creation. An erroneous concept of God and man, in other words, human ignorance of the truth, produces all suffering. As Mrs. Eddy says, "It is our ignorance of God, the divine Principle, which produces apparent discord, and the right understanding of Him restores harmony" (Science and Health, p. 390). Through the study and application of the statements of absolute truth found in our text-book, thought is lifted to see the unlimited possibilities for good to those who put all their trust in an omnipotent, omnipresent God. It shows the meaning of the Scriptural statement, "Now are we the sons of God," and enables us to discern that harmonious relationship which exists between God and His perfect, spiritual creation. Again Mrs. Eddy says, on page 492 of Science and Health, "For right reasoning there should be but one fact before the thought, namely, spiritual existence."

Just in the degree that we apply these truths, cling to them and claim man's birthright, even in the face of opposing sense-testimony, our freedom is established, burdens are lifted, clouds are dispelled, and joy becomes our conscious possession. Is it not indeed great cause for rejoicing to be the possessor of a life-giving and ever-satisfying understanding of the omnipresence of infinite good, instead of our former fearful, distorted, and miserable beliefs in disease and limitation? Surely the question "What is truth?" is being divinely answered, not in the way of the world, but after God's own appointing.

Throughout the ages, though at times dimly seen, truth, when understood, has been active in dispelling sickness and sin. It is today being acknowledged by countless thousands throughout the world as the only practical and effective remedy for their every-day problems, and their awakening to this fact is beautifully portrayed in the lines of a well-known hymn,—

Theories, which thousands cherish,
Pass like clouds that sweep the sky;
Creeds and dogmas all may perish;
Truth herself can never die.

Supply and Its Source

JEAN DANIEL LEWIS

No false mortal concept has been attended by more appalling disasters than has the wrong sense of supply. To believe that material possessions or a human business is the source of man's supply, has always brought the believer worry and fear and heavy burdens. Through human experience for ages, the pathway of this false concept of supply has been strewn with wrecked homes and lost happiness. The world has said that these sad results were caused by business worries and financial losses, but these were only the effects of the belief that supply is material and can be lost. The race has long groaned under the bondage of this destructive thought-influence at work in human consciousness, and there is an unspeakable need of help to lift humanity out of its awful grasp.

For thousands of years the Bible has been proclaiming the truth about supply, and that the remedy for all our fears is ever at hand; but it was not until Mrs. Eddy made known the Principle and rule by which the availability of this supply may be demonstrated, that men in our own day were able to find escape from their lifetime enslavement. In "Miscellaneous Writings" (p. 307) she says, "God gives you His spiritual ideas, and in turn, they give you daily supplies."

To one who had a small understanding of Christian Science, much of the help and quiet assurance that lay hidden in these words was lost. To say that God gives "spiritual ideas," and they in turn bring daily supply, when there was need of fire and food and clothes, seemed rather cold comfort to this unillumined thought. It seemed very much like saying, "Be warmed and fed and clothed," when there was nothing in sight with which to provide these things. "Spiritual ideas" seemed so intangible and inadequate to meet practical, every-day needs. Groping about in mental darkness and seeking for more light, the meaning of these words at last dawned on the seeker's thought, and ever since they have brought her a practical helpfulness all their own.

It was seen how it is continually proven, even from the worldling's point of view, that what are known as ideas do indeed give men their "daily supplies." The men with the best and cleverest "ideas" get the largest salaries, the highest positions, and the most fame; and when these are very valuable to a business, to scientific enterprise, or to art, the inventors can command their own price. Millions of dollars have been laid at the feet of one who has had an effective idea, an invention which has been patented, because it proved to be a means of supply. When, on the other hand, through accident or disease mortals lose their grasp of man's mental equipment, the ability to work out valuable ideas, how speedily their salaries and positions of trust flee away! One who is known as a man of ideas may lose his entire material possessions without suffering any real loss, for his mental capacities can soon win back all that he seemed to lose. If, how-

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ever, he should be bereft of his ability to work in the mental realm, this would indeed be a calamity, for without it, as we all know, he could not earn a penny.

On page 79 of Science and Health we read, "Giving does not impoverish us in the service of our Maker, neither does withholding enrich us." This is seen to be manifestly true the moment we perceive that the divine Mind, not matter or mortal mind, is the real supply. In giving money "in the service of our Maker," we do not part with the ideas which brought us all we have. These have lost none of their earning capacity. So long as we have spiritual ideas, our supply is undiminished, though we give freely of our material possession, which is but an outward expression of these ideas.

Far above the most valuable human thought, and with the ability to reach "over continent and ocean to the globe's remotest bound" (Science and Health, p. 559), stand God's spiritual ideas. These wonder-working ideas are given us of God, to bring to us our "daily supplies." Man, God's idea, exists ever at the standpoint of receptivity; he is always receiving from God's exhaustless storehouse the affluence of good, and never does he have to lose anything of this infinite supply in order to give in the service of his Maker.

Science

HARRIET MITTS ROSS

I OFTEN wonder how many of us realize, in more than a passive sense, that Christian Science is scientific; that it is not only capable of demonstration, but that the right result is inevitable when its rules are rightly applied. If we add two objects to two other objects, the result is four objects, and nothing can make it otherwise. Similarly, if we cast out of our lives all that is unlike God, good, and bring out the perfect reflection of Life, Truth, and Love, we can but draw unto ourselves all the harmonies which the word heaven implies. In his prayer for his disciples, Jesus asked that they might be one with the Father, even as He was one, and not only they, but all who should believe on Him through them; therefore, as we become one with the Father, as we make the kingdom of heaven first in our lives, all things are added unto us.

In order to become one with the Father, to reflect Him perfectly, we must know what He is; and to show us what He is we have the example which Jesus gave, also the inspired Word of the Bible, as well as our text-book, which is indeed a "Key to the Scriptures." Lack of a knowledge of Truth does not free us from the penalty incurred by wrong-doing. When we realize that it is by gaining a knowledge of divine law and shaping our lives in accordance therewith that we are made free, then we shall be willing to devote time to study and to give the desire for the kingdom of heaven first place in our hearts.

On page 390 of Science and Health Mrs. Eddy says, "It is our ignorance of God, the divine Principle, which produces apparent discord, and the right understanding of Him restores harmony." Jesus said, "And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." Each day as we study and better understand the truth, we take one step out of inharmony into harmony, mental, physical, and financial. So long as there is inharmony in our lives, whether with respect to our physical condition, our supply, or our association with others, this fact indicates that there is work yet to be done, and we must not "be overcome of evil," but must "overcome evil with good."

In this effort the motive may seem selfish, but it is not; for when an individual gains and manifests a knowledge of divine Love, the whole world is benefited. We are all God's children, and there is no limit to the happiness which He provides for us. As St. Paul said, "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him." God is always the same. His goodness and power are always at hand for us to draw upon, and it is not only our right, but it is our duty to those who follow us on the way, to show an outward manifestation of divine Love to man. We should follow Paul's instruction to Timothy, "Study to show thyself approved unto God, a workman that needeth not to be ashamed."

Our Periodicals

MAJ. H. C. FAITHFULL CUMBERLEGE

THERE is so much for which to give thanks after Christian Science has come into our lives, that one hardly knows where to begin. As a result, some of the less obvious blessings are apt to be overlooked, even belittled, unless we are reminded of them. But we must not forget to include the periodicals issued by The Christian Science Publishing Society. The writer has gained so much from their systematic perusal that it is a great pleasure for him to adopt this method of discharging a little of his debt of gratitude, by giving appreciative recognition where it is due.

Since the writer began to read the periodicals regularly, he has perused carefully all but half a dozen or so of the articles on Christian Science that have appeared in the *Monitor*, *Sentinel*, and *Journal*. While all have not appealed to him, simply because they did not fall in with his train of thought, he has come across many articles, paragraphs, and sentences which have been of incalculable value to him for the reason that they have cleared away forever some fog that was obscuring his view of the truth. Consequently, he feels a thousandfold repaid for the time and effort expended in their study.

Those who through ignorance place no value on the periodicals, or who may allow themselves to be hindered from reading them for other insufficient reasons, do not know what they miss. The serious seeker for the truth finds it everywhere, although nothing can displace in his affections the Bible and Mrs. Eddy's writings, as these constitute the only authoritative standard whereby to judge of the writings of others. The shining light of Truth gleams through all work conscientiously performed, and through every word spoken or written from a right motive, no matter who the author may be. The onus lies on the hearer or reader to hear or read aright, that is, spiritually, instead of from the material standpoint. The word and deed of the Christian Scientist, be he ever so lowly, are entitled to consideration because of the fact that he has become "a better transparency for Truth" (Science and Health, p. 295). Truth is behind them and will bring him his reward.

"The old order changeth"

F. W. S. BLOXHAM

THERE is no greater proof of a poet's genius than his capacity to pierce the darkness of human strife and struggle, and to see that it signifies, after all, but the breaking up of old beliefs and the dawning of an era of more hopefulness for mankind at large. Why such a change should be accompanied by so much fear and sense of suffering is due to the generally accepted belief in the power and tenacity of evil, and the corresponding necessity for meeting its onslaughts

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with fire and sword and all the paraphernalia of materiality. Thus it has ever been throughout human history, and thus it is today, in spite of the admitted progress made by civilization; in spite, too, of the Master's warning that they who take the sword shall perish by the sword.

For those who have eyes to see, however, those who have gained the vision of Truth in Christian Science, the present time is full of promise. Even among those who have not yet recognized that "the weapons of our warfare are not carnal," but spiritual, there is a mighty awakening to a consciousness of great issues, before which all worldly considerations count as nothing, so that they move as inspired through the noise and din of battle,—soldiers fighting in the cause of humanity.

Grand as this spectacle is, there is something which stirs the Christian Scientist still more deeply, namely, the consciousness that it is the "still small voice" of Truth calmly but persistently making itself heard, and causing this breaking up of time-honored beliefs, overturning and overthrowing till the reign of righteousness be established in the consciousness of all men. With what gratitude should we strive to play our part in the world's redemption, equipped as we are with the knowledge that even when the senses clamor loudest of discord and woe, the kingdom of heaven is here and now, and that in the ratio of our receptivity to spiritual truth we become partakers of this kingdom here on earth.

In the realm of absolute Truth there is no strife, no discord, for the activities of Mind are eternally harmonious and all Mind's ideas are under the governing influence of the Father-Mother God. This is clearly indicated in Mrs. Eddy's spiritual interpretation of the Lord's Prayer as found on page 16 of Science and Health. The practical application of this truth, known in Christian Science as demonstration, causes the mists of sin and discord to vanish into their native nothingness. "The old order changeth," sang the poet, foreseeing in the seeming defeat of his ideal knight simply a greater and mightier victory at hand for those who are beginning to realize the power of Spirit, the everlasting triumph of God. Thus the loyal Christian Scientist, looking on at the strife and clamor of error's so-called life, rallies his spiritual forces and rejoices in the midst of seeming darkness and turmoil, hearing again the Master's ringing cry of triumph: "Be of good cheer; I have overcome the world."

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Encouragement

MAURICE KENNEDY

One day the writer was at work in Christian Science upon a case which mortal sense declared to be well-nigh impervious to the divine idea. Discouragement persistently suggested: "Your spiritual understanding is but a flickering spark after all. How can you hope that its feeble glow will ever warm and expand your brother's thought, and light in it that undying fire of Truth which will make him free indeed, and independent of your help and support?"

Presently the writer's attention was attracted to the fire, which had just been lighted, by the sound of a sudden collapse, and he soon saw that a spiritual lesson was being worked out among the coals. The paper and firewood had seemingly all burned out, after a brave show of crackling warmth and light; and the heavy lumps of coal, deprived of their support, had fallen, and lay all around in cold, disconnected, and irresponsive lumps. Away in one corner of the grate, however, so feeble as to be at first almost imperceptible, was a little jet of flame supported by a remnant of unburnt wood. With an intentness which apart from its spiritual significance would have been almost absurd, the writer watched this little flame, as steadily, unwaveringly, it burned on, applying its modest warmth to what was nearest to it, the unpromising bulk of a huge lump of coal. Long and persistently the flame caressed it, as if striving to liberate that which could and would unite with its inherent energy, become self-sustained, and ultimately arouse the whole mass to needed activity. Would it succeed? Could it succeed? Or must it give up, discouraged, without awaking in the dull, dark mass the least responsive sign? Presently, just above the little flame, a jet of gas sprang out, caught, flickered, died down, then increased in force and volume, and—finally—became a steady flame.

The watcher's thought glowed with joy and gratitude, as he saw the lesson given by that coal fire. There was, then, latent activity in that hard mass, and that little flame could call it forth! Higher leaped the blaze, and brighter and warmer it grew; other jets sprang out, caught, increased in force and volume, and became flames. Presently the whole grate was one mass of heat and light. With joy and encouragement the watcher realized afresh the omnipotence of good, and that inevitably "victory rests on the side of invincible truth" (Science and Health, p. 453).

The message of the coal fire is clear and needs no exposition. It sounds a joyous note of assurance to all who are honestly trying, in the words of our Leader (Science and Health, p. 242), "to dissolve with the universal solvent of Love the adamant of error."

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A Lesson from the Clouds

DOUGLAS H. HUNTLY

When on a visit to Switzerland, my companion and I started early one morning to climb the highest mountain in our neighborhood. A path was pointed out to us which we were informed was the only one leading to the summit. After proceeding on our way for some time, we walked into the clouds, which soon became so dense that we could not distinguish objects more than a hundred paces away. Now on the one side and now on the other would appear precipitous slopes, down which a fall would probably have meant destruction. Often cattle tracks, running in the same direction we were traveling, branched off from the main pathway, and it was only by keeping to what we believed to be the true path that we were enabled finally to walk out of the clouds into the bright sunshine and look down upon a sea of mist and up to the towering summit which we now saw for the first time, and which we scaled later on.

It seemed to me that I might learn a spiritual lesson from this walk, and I was comforted by the thought that if I faithfully kept to the straight and narrow way which the Master pointed out, and which our revered Leader has shown afresh to a waiting and hungry world, I too would escape the many snares and pitfalls besetting my pathway, and would emerge from the surrounding clouds of sense into the sunshine of Soul, "the glorious liberty of the children of God," and finally reach the summit of spiritual perfection. This hope is not based upon blind belief, as was the case in climbing the material path leading up the mountain. Rather is it the faith which unfolds into understanding. Like the schoolboy who, having worked out the simpler sums in mathematics, knows that with due application he will be able to solve any problems confronting him, because he has grasped the basic law of mathematics, so I, having proved a few minor demonstrations in Christian Science, know that if I strictly abide by the rules given us by our beloved Leader, I will in time come to a full understanding of the truth, of which God Himself is the Principle.

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Selected Articles

[Charles E. Jarvis in *Riverside* (Cal.) *Press*]

The Portland clergyman whose article entitled "Review of Christian Science Claims" appeared in recent issues, might have directed his efforts to better advantage than by attacking the teachings of a movement which has to its credit the accomplishment of as much permanent good as has Christian Science, whose adherents are earnestly striving to reduce the sum total of the world's sin and misery. His remarks disclose not only a regrettable spirit of intolerance, but indicate also the failure on his part to grasp the import of Mrs. Eddy's teachings, in spite of his professedly long familiarity with the subject. It may readily be suspected that our critic has based his conclusions on the adverse opinions of the enemies of Christian Science rather than on a consideration of the only logical source for information on the subject, namely, the Christian Science text-book, "Science and Health with Key to the Scriptures." Had he even taken pains to refer to the text-book when quoting it, he undoubtedly would have gained a clearer understanding of at least a few of the points which he has misrepresented in so far as the actual teachings of Christian Science are concerned.

It should be understood at the outset that Mrs. Eddy's teachings, as set forth in the text-book and her many other writings, are based entirely upon the Bible, and they constitute a spiritual interpretation of the Scriptures which enables those who become familiar with them to solve their own problems and to help others solve theirs. It is manifestly impossible to explain such a system from a material standpoint, but this is what our critic has attempted to do. To begin with, he informs us that a Christian Scientist will tell you "there is no such thing as sin and no such thing as death." We will have to refer him to Science and Health, where on page 210 he may read, "To mortal sense, sin and suffering are real," and on page 188, "Passion, depraved appetites, dishonesty, envy, hatred, revenge ripen into action, only to pass from shame and woe to their final punishment;" and again on page 404: "A corrupt mind is manifested in a corrupt body. Lust, malice, and all sorts of evil are diseased beliefs, and you can destroy them only by destroying the wicked motives which produce them." In fact, the Concordance to the Christian Science text-book reveals more than one thousand references condemning sin in its various forms, but at the same time showing how it may be destroyed in strict accordance with the laws laid down by Jesus and the prophets.

We have the Master's authority for regarding death as an unreality. He proved it to be so not only in his own case, but also in the case of the daughter of Jairus; and in another place he said, "Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life." That the terms employed by Mrs. Eddy in elucidating the truths set forth in her works, and quite naturally in use by Christian Scientists, should be regarded as "peculiar" or "strange," is quite unimportant in view of the fact that so many people after years of suffering from various forms of discord have been restored to health simply by reading the book.

Our critic complains because Mrs. Eddy does not agree with him that all is matter, and goes even so far as to misquote her by asserting that "on page 424 of the Christian Science text-book we read, 'Everything is mind: on this statement I stand.'" No such statement appears on the foregoing page or anywhere in the book, but on page 492 we find: "*God is Mind, and God is infinite; hence all is Mind.* On this statement rests the Science of being, and the Principle of this Science is divine, demonstrating harmony and immortality." Here again the gentleman has failed to discriminate between the carnal or mortal mind, which is "enmity against God," and the divine Mind, "which was also in Christ Jesus." It is this state of consciousness which the Christian Scientist is constantly striving to attain, for he realizes that in proportion as this Mind is acquired, the "old man," the human sense of intelligence, with its fears, its limitations, and its false concepts, is "put off," and he becomes the "new man, which is renewed in knowledge after the image of him that created him." It was his spiritual concept of this truth that enabled Jesus to express his God-given dominion over the claims of evil, or matter, manifested as sin, sickness, and death. Christian Scientists do not claim to have attained to the sublime heights reached by our Master, but they are demonstrating beyond a doubt that the same Principle, or truth of being, manifested in his mighty works, is operative "yesterday, and today, and forever" with those who believe his promise that the works he did we should do also.

On the other hand, it was Thomas alone of the immediate followers of Jesus who failed to recognize the risen Christ until convinced by physical contact with the body of Jesus that it was he. Likewise, in support of our critic's contention in favor of the reality of matter, he names several eminent thinkers who in their day entertained views similar to his own; but modern idealists in the domain of physical science have reached conclusions which utterly dissipate the former theories. Professor Huxley defines matter as "the name of the unknown hypothetical cause of the states of our own consciousness;" while Sir Oliver Lodge, one of the greatest authorities on questions pertaining to so-called natural science, announced recently that matter, in the last analysis, is nothing more than force, energy, or power, none of which, to use our critic's own words, may be expressed in "pieces" or "held in the hand."

While admitting that Christian Science has worked a great many cures, the gentleman goes on to say that "of this there can be no reasonable doubt. To the mind of the Christian Scientist, and of those who think vaguely, this seems to be absolute proof of the whole system." As a matter of fact, this feature of Christian Science, while the least important, seems to have aroused a general stir, and we are not sure but it is the fly in the ointment with the critic in the present instance. Writing on this subject, a minister of another faith quite recently remarked, "Men do not condemn a movement unless they feel its influence penetrating their prejudices and false positions and awakening them to unwelcome truth." The healing feature of Christian Science not only constitutes the "works" which Jesus said his followers should do, but it conforms to the test applied by him to those who profess to believe on him. Those who are free to criticize Christian Science and its accomplishments, should bear in mind that James once said, "Faith without works is dead."

The gentleman has cited three failures under Christian Science, and tells us that "it has just as many cures and just as many failures as other systems." It might interest him, and other readers, to know of an investigation conducted a few years ago in two states, one in the extreme north and the other in the extreme south, when it was found that seventy per cent of those who applied for Christian Science treatment during a period of one year had failed to recover

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or to receive permanent benefit under medical treatment. Ninety per cent of this number recovered, or received permanent benefit under Christian Science treatment. The critic's untenable and unwarranted assumption that Christian Science rejects the fundamental truths of the gospel, or that it is not the gospel of Jesus, is daily being refuted, not only by members, but by clergymen in his own denomination.

Christian Science is exact, demonstrable knowledge about God, and man made in God's image and likeness. It is absolute in its premise and admits of no error in hypothesis or conclusion. It is the Christ-teaching come to this age "with healing in his wings." It has survived the severest tests applied during the forty-eight years of its existence, and it stands today vindicated on every count and recognized and respected as a great religious movement.

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[W. C. Williams in *The Evening Capital*, Annapolis, Md.]

A most remarkable statement by the dean of St. Paul's, London, England, was quoted in a recent issue of *The Evening Capital*. One quotation states, "It is quite clear that God does not consider death to be an evil or an injustice, and it is equally clear that He intended His creatures to suffer pain." It is inconceivable that a conception could obtain that would place God on a lower level than His offspring—man.

One is usually characterized as a human brute who wilfully inflicts pain on others, and he is considered as far removed from God as it is possible for a human being to be, and yet this English divine, who teaches the example of the loving, merciful Jesus, whose very presence banished pain, declares that "pain is a condition that is most precious in this world." Jesus plainly taught that sin, not God, is the chief cause of suffering, and he also taught that death is an enemy. The Bible teaches that God is Love, but such an interpretation of love as given by the reverend doctor above quoted is not an inducement to human beings to know God better. The "revolt against pain" is an enlightened revolt, as it appeals to common sense that suffering and disease is not the law of divine Love, and that the image and likeness of God would not suffer any more than the Father suffers, if man did not allow himself to be the image and likeness of evil instead.

If pain is God-ordained, we have no right to try to evade it, but the world-wide and continuous effort to overcome it, proves that there is little faith in such a theory, even if this defender of pain welcomes it. If pity and charity depend upon a painful world, it would certainly be a blessing to eliminate them, but, on the contrary, true charitableness would find a larger field in the uplifting of thought and endeavor to the higher plane of moral and intellectual rectitude. Fear and pain have never been proved to be preventives of crime and other immorality, and no real reform has ever been accomplished through their instrumentality. Love is the only reformer, and it was through love that Jesus achieved his hold on mankind.

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[Thomas F. Watson in *Emanu-El*, San Francisco, Cal.]

As a recent edition of *Emanu-El*, referring to Christian Science, states that "according to that creed matter is nonexistent and an illusion of mortal mind," it may be said that Mrs. Eddy never taught that matter was unreal to the material senses. In Science and Health we read: "That matter is substantial or has life and sensation, is one of the false beliefs of mortals, and exists only in a supposititious mortal consciousness. Hence, as we approach Spirit and Truth, we lose the consciousness of matter" (p. 278). The Bible declares, "For the things which are seen are temporal; but the things which are not seen are eternal."

Even some of the material scientists have disagreed as to the exact nature of what is called matter, some teaching that it is "an idea," others, "a mortal phenomenon," and still others, "a result of energy." Professor Ostwald, a great chemist and one of the leading scientific thinkers in Germany, stated some years ago in an address to a congress of material scientists, that "matter is only a thing imagined, which we have constructed for ourselves very imperfectly to represent the constant element in the changing series of phenomena."

The editor of *Emanu-El* commends the "courageous pastor" who discredits the "miraculous birth of Jesus," and then goes on to speak of the Christian Science superstructure, which, he says, "has been reared upon the absolute belief that Jesus was God." In her book, "Retrospection and Introspection," Mrs. Eddy says, "We do not question the authenticity of the Scriptural narrative of the Virgin-mother and Bethlehem babe, and the Messianic mission of Christ Jesus;" while in Science and Health she states, on page 361, that "Jesus Christ is not God, as Jesus himself declared, but is the Son of God. This declaration of Jesus, understood, conflicts not at all with another of his sayings: 'I and my Father are one,'—that is, one in quality, not in quantity. As a drop of water is one with the ocean, a ray of light one with the sun, even so God and man, Father and son, are one in being. The Scripture reads: 'For in Him we live, and move, and have our being.'"

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[Paul Stark Seeley in *Oregon City* (Ore.) *Courier*]

A recent issue contains an article on "The Light of Faith," in which the writer condemns the teaching of Christian Science, that material phenomena are unreal, as wholly fallacious, and upholds the contrary belief, that there is in the universe a "phenomenal as well as a noumenal reality." In other words, the article supports the theory that God, who is Spirit, is expressed through material phenomena, and because Christian Science does not agree, its metaphysics is disapproved.

The critic correctly says, "The man who knows nothing save that which is physical and sensory is out of touch with his times," also, "The man who knows only the physical sees but the world of change and decay and unreality." If he had not quite forgotten these deductions in his later reasoning, and had refused to surrender his logic for the sake of agreeing with commonly entertained belief, the conclusions which this critic condemns Christian Science for adopting would have been his also.

When the master Christian told his followers that they could not serve two masters, he exposed the fallacy of trying to cling to spiritual reality with one hand and of holding to materiality with the other. "It is the spirit that quickeneth; the flesh profiteth nothing," he said, thus leaving no room for material phenomena in the consciousness which is wholly of God. When physicial science today admits matter to be "immaterial energy" it approaches a step nearer the conclusions reached by Mrs. Eddy more than forty years ago, that "matter is nothing beyond an image in mortal mind" and that "matter and mortal mind are but different strata of human belief" (Science and Health, pp. 116, 293).

When Jesus addressed the materially-minded Pharisees, he exposed the nature of all mortal consciousness in the unequivocal statement: "Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth; because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it. And because I

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tell you the truth, ye believe me not." Present-day orthodoxy agrees that transient, evil thought is not of God, while material phenomena, which to the material senses seems more constant, is held to be God's creation, though it evidences none of the perfection and permanence of spiritual existence. The Christian Scientist understands that there is but one God and one creator, who is expressed by the spiritual universe and spiritual man.

Christian Science agrees with Paul that we for the present "see through a glass, darkly." But by demonstrated proofs of disease healed and sin cast out, Christian Science is pointing the way to the destruction of all materiality through the individual understanding of spiritual truth, which Jesus pronounced the one way to life and peace when he said, "The kingdom of God is within you."

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[George Shaw Cook in *The Progressive Thinker*, Chicago, Ill.]

Mrs. Eddy does not claim to have originated anything in giving Christian Science to the world, but only to have discovered the Principle and rule on which the healing work of Christ Jesus and the early Christians was based. Through this discovery and its practical application to the needs of humanity, she has reestablished primitive Christianity, and founded thereon a great movement which has extended to every part of the civilized world. This is all that Mrs. Eddy's friends have credited her with doing, and no amount of unfriendly criticism will serve to deprive her of the credit and gratitude to which she is entitled for this great work.

The critic argues for the reality and usefulness of pain, which he says is a "beneficial manifestation of intelligent goodness." If by intelligent goodness he means God, his process of reasoning is about like saying that God created man subject to inevitable suffering and death and gave him pain as a sort of danger signal to warn him of his impending and unavoidable doom. Christian Science has freed hundreds of thousands from the fallacy of believing that a good cause can result in an evil effect, and has shown them that God, who is all good and always good, could not and did not create evil or anything capable of directly or indirectly causing pain or suffering.

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[Ezra W. Palmer in *The Denver* (Col.) *News*]

A writer in *The News* confuses healing by divine Mind with the false, evil action of the human mind in attempting to emulate the divine. Healing the sick in Christian Science is accomplished by the divine power of Mind, God, Spirit. Jesus healed on this basis. He declared that his meat was to do the will of God, the Father, and he manifested that will by destroying the unlikeness of God, known to mortals as hate, malice, sin, sickness, and death. When, therefore, Mrs. Eddy speaks of the Science of Mind-healing, she means the spiritual healing which the great Bible worthies employed, and which Christian Scientists are again employing with marked success all over the civilized world.

In Jesus' time, as today, there was the antipode of genuine spiritual healing, and it was known as human mind-healing. It claimed that through the action of one human mind upon another, evil and sickness could be eradicated. Simon Magnus, Elymas, and the sons of Sceva, among others, used this method. Paul, in his denunciation of Elymas, uncovered the evil nature of this human, carnal mind-action when he said, "O full of all subtilty and all mischief, thou child of the devil, thou enemy of all righteousness."

So well known was this voodooism of the human mind in the days of Jesus that the Pharisees conceived the plan of charging Jesus with this false method of healing, thinking thereby to discredit him with the people. They declared he cast out devils "by Beelzebub the prince of the devils." By this they meant that he used necromancy, witchcraft, or, to employ the modern term, hypnotism. Jesus in reply pointed out the inability of evil to destroy evil, and declared that he "cast out devils [evils] by the Spirit of God," and brought to the consciousness of men the "kingdom of God."

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[Frank C. Barrett in *Lewiston* (Me.) *Journal*]

In a recent issue a writer inadvertently quotes some one as saying that men have gone mad "on religious errors, such as millennial dawn, Christian Science, spiritism, annihilation, etc." Christian Science cannot be included among the religious errors mentioned, because it is the antipode of those beliefs. Furthermore, true religion has never made any one mad, but on the contrary, as taught and practised by the Master, it restored men so that they became clothed, and in their right mind. Christian Science is repeating the works of Jesus and his disciples in our midst today; and while I am personally acquainted with several people who were once insane from one cause or another, but who are now well and sane through Christian Science treatment, I have never heard of any one's being made insane by Christian Science.

It is a proven fact that an understanding of Christian Science can do only good, and any failure to obtain the good results of which it is capable could be due only to a lack of understanding on the part of the student. Jesus' disciples once failed to do what he accomplished. When they asked him why they had failed, he said it was because of their "unbelief," plainly implying that if they had had his understanding of God, his Father, they too could have done the same works. Jesus said, "By their fruits ye shall know them," which is the only test of religious teaching and practice he required, and it is as safe an indication of the truth or falsity of religious tenets today as it was nineteen centuries ago.

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[Written for the *Sentinel*]

True Comradeship

ELIZABETH EARL JONES

CLIMBING a rugged road,
Bowed down by sorrow's load,
Doubting the end,
I turned from dark despair;
My hands reached out in prayer,
When, lo, heaven's help was there,—
A friend.

A friend to climb with me,
A friend to talk of Thee,
A child of Thine!
Quickly the hours sped on;
We reached the rising sun;
We sang till night was done
Of things divine.

Oh, sweet the upward road,
Oh, light the old-time load,
Glorious the end!
When heart to heart can speak,
Another's good we seek,
And we unwounded keep
Our friend.

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Editorial

Concerning Medical Legislation

So much has been said in a fragmentary way in the newspapers about the proposed changes in the medical registration laws of New York and Massachusetts, that there may be doubt in the minds of some of our readers as to the actual status of these laws, in so far as they might apply to the practice of Christian Science. It may not be amiss, therefore, to present at this time the following summary:—

About fifteen years ago the medical societies of Illinois caused to be introduced in the Legislature of that state a bill which so defined the practice of medicine as to include within this term every effort to heal the sick, whether by the use of medicine or in any other way. This definition was so inclusive that, had the bill become a law, no one but a registered physician could extend assistance to any sick person, even in the slightest degree. The proposed law was in fact so drastic that a member of the Legislature declared that, with such a law in force, were Christ Jesus to come to Illinois and do the works which he did when on earth, he would be accounted a felon. The Christian Scientists of the state immediately opposed the bill, and its sponsors thereupon agreed that the bill should be so amended as to exclude from its operation "any person who ministers to or treats the sick or suffering by mental or spiritual means, without the use of any drug or material remedy."

With this change the bill was passed, thereby becoming in fact what it purported to be, namely, a law to define and regulate the practice of medicine, and during the fifteen years this law has been on the statute-books of Illinois, it has worked satisfactorily. Those who have in reality attempted to practise medicine without complying with the law have been restrained, and the rights of those who desire to be healed by mental or spiritual means have not been interfered with.

Since this law was passed in Illinois, laws which by somewhat similar phraseology declare that the practice of Christian Science is not the practice of medicine, have been passed in other states, and on Dec. 26, 1911, President Taft, upon the request of Christian Scientists, modified the intended effect of an executive order governing the practice of medicine in the Canal Zone, by adding to it the following words: "*Provided* that nothing in this order shall be construed to prohibit (a) the practice of the religious tenets of any church in the ministration of the sick or suffering by mental or spiritual means without the use of any drug or material remedy, whether gratuitously or for compensation, provided that such sanitary laws, orders, rules and regulations as now are, or hereafter may be, in force in said Canal Zone are complied with."

In 1907 the medical societies of New York state secured the passage of a law defining the practice of medicine in the broad and inclusive manner which they desired, but only after the protests of Christian Scientists had been heeded to such an extent as to cause to be inserted the proviso that it should not apply to "the practice of the religious tenets of any church." It was understood and agreed between the representatives of the medical societies on the one hand and the Christian Scientists on the other, that so far as these medical societies were concerned this clause should be understood to exempt the practice of Christian Science from the provisions of the statute. Since the passage of this law, however, there have been several arrests of Christian Scientists, upon the allegation that they were practising medicine in violation of its provisions, and the arrest and prosecution in each case has been at the instigation and on behalf of the medical societies, action on their part which, to say the least, is scarcely in keeping with the understanding reached in 1907.

At the session of the New York Legislature just closed, there was passed a bill by which the law enacted in 1907 was amended by substituting for the words "the practice of the religious tenets of any church," the same phraseology as that of the Illinois law, namely, "any person who ministers to or treats the sick or suffering by mental or spiritual means, without the use of any drug or material remedy." This bill passed both the Assembly and Senate, and is at the present writing awaiting the signature of the Governor. Because of the opposition of the physicians to this bill, Governor Glynn arranged for a public hearing, at which arguments in favor of the bill or in opposition to it might be heard. The hearing was attended by something like two thousand persons, practically all of whom were in favor of the bill. The opposition was made up of physicians and those allied with them, and their "arguments" consisted largely of vituperation of Christian Science and Christian Scientists. On the face of the showing made at this hearing, it is assumed that Governor Glynn will sign the bill.

At the present session of the Legislature in Massachusetts, a bill was introduced by the state board of registration in medicine, which proposed to incorporate in the existing law a definition of the practice of medicine, and by agreement with the Christian Scientists the provision of the Illinois law above referred to was incorporated in this bill. The position of the Christian Scientists in the matter was, that although they were not at all dissatisfied with the present law, which has given the practice of Christian Science ample protection, if any change was to be made, they would prefer to have this clause incorporated. Because of opposition to another section of this bill, dealing entirely with the previous training of those who desire to take the examination for a license to practise medicine, the bill was defeated, and the law in Massachusetts remains just as it has been for the past twenty years.

On the whole this year has seen fewer attempts than heretofore to secure legislation which would interfere with Christian Science practice, and so far nothing has been accomplished along this line. When the New York bill has become law, a distinct gain will have been made toward assuring the liberty of every citizen.

ARCHIBALD MCLELLAN.

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Causation Spiritual

A GOOD many seekers after truth are puzzled by the questions asked them respecting Scriptural topics, some by friends in the older churches, and others by students of Christian Science. Thoughtful people are often troubled by the seemingly contradictory statements found in the Bible, most of which are satisfactorily explained in Christian Science; but if difficulties come up, it always simplifies the process greatly to go back to the fundamental teaching of Christian Science, that God is the only cause and creator, instead of dwelling upon the thought that sin is the cause of all disease. It cannot be denied that on the plane of mortal belief sin and disease do appear to be closely related, and Mrs. Eddy says that "God has sentenced sin to suffer;" but she also says that man as God's idea "can neither sin, suffer, be subject to matter, nor disobey the law of God" (Science and Health, pp. 322, 372). This coincides with what is taught in the first epistle of John, especially the statement, "We know that whosoever is born of God sinneth not."

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As we read the ninth chapter of John's gospel, it is evident from a question asked by the disciples that they held a strong belief in sin as causation, also in heredity, and their question gave the great Teacher an opportunity to lift thought to the plane of spiritual causation, when he refused to consider the prevailing belief as to sin and its effects, and declared for "the works of God." Now if the man in this case had possessed the usual material sense of sight, it would not, from the Christian Science view-point, have been one of the works of God, for it would, like all material things, have been destructible. All that God creates expresses divine perfection and cannot be destroyed, and the belief that man is separate from God is of itself sufficient to account for all the suffering in the world, without reference to any specific phases of sin.

This, however, offers no excuse for sin, which is its own proof of belief in separation from God, and which tends to perpetuate the false sense of existence through a belief that evil has power. It does not, however, follow that the same mental conditions obtain in the case of two or more persons suffering from the same physical ailments, but all disease is the result of error, of belief that man is material and governed by material law rather than by spiritual law. Strange as it may seem, it is usually much easier to lift mortals out of sin and disease than to have them give up the error of belief in materiality, and this was recognized by Christ Jesus when he declared that it would be more tolerable in the day of judgment for Sodom and Gomorrah,—the most grossly wicked cities of ancient days,—than for the people who rejected the healing truth which he was offering humanity. In Science and Health (p. 472) we read, "Error is a contradiction of Truth," and whether it is manifest as sin or disease it is always this. It denies constantly that man is spiritual and declares him to be material, and when this lie is destroyed by Truth, salvation is realized.

It goes without saying that to the human sense, so long submerged in the belief of life in matter, the process of complete redemption may seem slow, and we should therefore seize every opportunity to take all the stumbling-blocks of sin out of the way. This will undoubtedly hasten the healing work in many cases, but we must ever strive to exercise "righteous judgment" and, like the Master, make "the works of God" manifest. The disciples seemed ready to fasten the belief of sin upon the blind man, and it is a question whether they could have healed him. The Pharisees, who would not even have attempted to heal the man, did not hesitate to say to him, "Thou wast altogether born in sins." Then they cast him out. But Jesus, who had healed him, asked the one vital question, "Dost thou believe on the Son of God?" and the man was ready not alone to believe but to worship! To the Pharisees, still rejecting the truth, Jesus could only say, "Your sin remaineth."

When we understand and strive to demonstrate in Jesus' way the fact of spiritual causation, there will be no hiding-place for evil. The light of Truth will shine through the densest forms of error, and all pain, sin, and sorrow will vanish before its radiance.

ANNIE M. KNOTT.

Heroism

ALL those who are well acquainted with themselves, have come to know that there are quite enough discouraging factors in the average man's make-up to provoke the feeling that his redemption is a rather hopeless undertaking. It is possible, however, to grow enthusiastic over the latent nobility even of the seemingly debased, when one witnesses or recalls the superb heroism with which in the event of a mine-catastrophe men hazard their lives in the effort to reach their entombed fellows, or calmly accept death, as in the instance of the Titanic, in their devotion to what is largely but a sentimental ideal, namely, consideration for womanhood. The story of Scott and his four comrades, suffering unspeakably without groan or complaint and going on cheerily to the last in fidelity to the traditional thought of what becomes an Englishman, makes it easy to ignore mortal weakness. They have given us another glimpse of what it means to be an immortal, a man. Their heroism speaks for that divinity within which is able, when honored, so to subdue the fear and unworth of mortal sense as to make it possible for one to attain to Jude's ideal of human faultlessness "before the presence" of the divine glory.

Christian Science both evokes and calls into requisition the spirit of manhood described by Browning in his reference to

> One who never turned his back, but marched breast forward,
> Never doubted clouds would break,
> Never dreamed, though right were worsted, wrong would triumph,
> Held we fall to rise, are baffled to fight better,
> Sleep to wake,—

and no one can fail to appreciate the exhibition of this spirit which is found in the life of Mrs. Eddy. Something of the strenuousness of the demands upon her, and of the fine abandon with which she met them, is revealed when she says, "I saw before me the awful conflict, the Red sea and the wilderness; but I pressed on through faith in God, trusting Truth, the strong deliverer, to guide me into the land of Christian Science" (Science and Health, p. 226).

When one remembers the tremendous proportions of the tide of material sense, and the height of the waves, he can form some estimate of the crushing weight of their repeated blows, and of the deep anchorage of the rock which is unmoved thereby. Error aroused is a seeming fury, and he who takes his stand against its assaults and thus challenges the world's enthroned beliefs in sin and sickness, if he makes good, will surely inherit the promise of Love's greatest reward, "I will give thee a crown of life."

More than once St. Paul presents in dramatic form the call of Truth for that capacity to endure with rejoicing which marked his own ministry and which must characterize the conduct of every true Christian Scientist. Pride or the love of distinction is constantly prompting men to the exhibition of a so-called bravery which often is little more than bravado. The genuinely brave take no unnecessary risks, and are never considerate for applause. They instinctively reverence truth and goodness and beauty. They are cool and confident when the many are nervous and fearful. They are loyal to the Christ-ideal when the many yield to the seductions of fleshly appetite. They are honest when the many equivocate and take advantage. They are reserved in judgment when the many smite with condemnation, and they preserve their integrity when the many would say, "No one seeth me." For such to live "is Christ."

Generous impulse and human affection often prompt to noble deeds, but the real test of one's bravery is his trueness to Truth, and this also determines one's competence to rebuke error and heal the sick. The spirit of conquering heroism cannot be gained apart from spiritual understanding. Faith must have gone on to demonstrable perfection before we can know no fear. Splendid deeds are of perennial value as prophecies of an attainable human greatness, and the practitioner who calmly confronts the frightening claims of sickness and the threats of outraged prejudice, is not only solving a present problem in his victory, but is supplying a ground of hope and assurance which means the world's redemption. With the Master, he is again defining heroism as the rule of Christ, Truth, in human consciousness.

JOHN B. WILLIS.

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Among the Churches

Current Notes

SYDNEY, AUSTRALIA.—The directors, at the final meeting held for the purpose of winding up the affairs of Third Church of Christ, Scientist, Sydney, feel that in gratitude the following should be sent for the information of others throughout the field: At a full meeting of members held early in December, it was unanimously decided that the cause of Christian Science in Sydney would be best served by dissolving Third Church and the members thereof uniting with First Church. It also seemed fitting that their first attendance should be on Christmas day, as that is the day on which the Thanksgiving service is held. At this service feelings of gratitude were expressed for the practical demonstration of the larger sense of unity in the work in this field.

Correspondence.

OAKLAND, CAL.—During the year 1913 First Church of Christ, Scientist, through its several committees, was instrumental in placing Christian Science literature in the hands of the general public as follows:—

Sent out in free distribution: 2,824 *Sentinels*, 2,931 *Monitors*, 270 *Journals*, 27 *Herolds;* miscellaneous pieces given out at three lectures and by ushers at the church, 4,755; special distribution of *Monitors* containing articles about Oakland, 500; total number of pieces sold at the church reading-room from April 1 to Dec. 31 (nine months), 3,493. Total number of pieces distributed and sold during the year, 14,800. Yearly subscriptions: *Monitors* 65, *Sentinels* 4, *Journals* 4, *Herolds* 2.—*Correspondence.*

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Admission to Membership in The Mother Church

The next admission of candidates will be June 5, 1914. Application blanks may be obtained by addressing the Clerk of The Mother Church, and should be returned to him on or before Wednesday, May 13, 1914.

An application sent to the Clerk does not constitute the applicant a member. Notice of election will be sent to those who are admitted to membership.

Those who have made application for membership prior to Nov. 7, 1913, and have not received notice of election, may communicate with the Clerk if they so desire, and are especially requested to do so before sending in a second application.

JOHN V. DITTEMORE, *Clerk*,
105 Falmouth Street, Boston, Mass.

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The Lectures

Greeley, Col.

Sterling Opera House was well filled by an audience who came to hear the Rev. William P. McKenzie lecture on Christian Science. J. M. B. Petrikin, of the First National Bank, presented the lecturer. He said:—

As you all know, this is a great age of progress and achievement in all matters, spiritual as well as material. The Christian Scientists, in their endeavor to better the human race, have done and are doing a work second to no other organization. The time for the scoffer has long since passed, and the person today who does not recognize the beneficial results of this organization, is either indifferent to the processes for the advancement of good in this world or is absolutely unwilling to admit the truth. The evidences are all about us, and are therefore easy of ascertainment. It is always a great pleasure to listen to those who are thoroughly conversant with their subject; and we have with us this evening a gentleman who will speak with full knowledge.—*Correspondence.*

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Sevenoaks, England

There was a good attendance in the Club Hall, Sevenoaks, at the lecture given by Col. William E. Fell. Lady Victoria Murray briefly introduced the lecturer, and said it was a great pleasure to come there that evening on behalf of the Christian Science Society in Sevenoaks. There was abroad today a deep and far-reaching interest in Christian Science, an interest awakened by the works, the "signs following" this new-old understanding of God and His creation. More than twenty years ago the Christian Science text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, was given to her to read. She studied it, gained some little understanding of the truth, and was healed after *materia medica* and all other means had failed. Since then she had led a very active life, full of happiness and health. Such freedom was indeed precious, and yet there was in most of them a persistent desire for something more,—for something beyond and above the freedom from mere bodily ills,—a desire for that true knowledge, that understanding, which constituted the reality of things and by which alone man might dispel the ignorance and consequent fears which were ever conspiring against his success, happiness, and peace. This understanding was the Science of the Word, the Christ understood, the Saviour that redeemed. On this point the Scriptures counseled thus: "With all thy getting get understanding. Exalt her, and she shall promote thee: . . . She shall give to thine head an ornament of grace: a crown of glory shall she deliver to thee."

The Sevenoaks Chronicle and Kentish Advertiser.

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Council Bluffs, Iowa

The lecture by Willis F. Gross was attended by a large and attentive audience. James Baldwin, first reader, introduced the lecturer, and said in part:—

I think it can be truthfully said that the problem of human existence here and hereafter, the question of man's origin and destiny, has been given more thought and serious consideration than any other subject known. To comprehend the purpose of existence, or to learn somewhat of the meaning of life, is a universal desire, extending from the lowest to the highest type of the human race. The activity of this desire has pushed its way through hope and faith and expectation to a higher realization and a broader basis. The limited beliefs and dim views of one generation found their doom in the clearer mental vision of the generation that followed, and so it continued, until the basic truth of this progressive mental activity reached its culmination of expression in the scientific and practical understanding of the meek and lowly Nazarene.

Through Jesus' perfect understanding of Pilate's question, "What is truth?" he wrought for himself a complete salvation, overcame the world, the flesh, and all evil, became the Wayshower for all time to come, and went forth a conqueror. His method of salvation was to demonstrate the divine oneness or unity of God and man. He gave the highest possible proof that God created man and gave him dominion.

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Now, the mission of Christian Science is to awaken mankind from the dream of mortal existence in order that man, created in the image and likeness of Spirit and given dominion, may be manifested to the world, his rights and capabilities be demonstrated, and his divine purpose be learned and fulfilled. That the whole world might know of this truth and the freedom and dominion it brings, was the great life-work of Mrs. Eddy.—*Correspondence.*

Temple, Texas

Judge Clifford P. Smith addressed an appreciative audience at the Gem Theater on the subject of Christian Science. He was introduced by Judge Sam D. Snodgrass, who spoke as follows:—

If I am to deal fairly with the audience assembled here this afternoon, I must confess to you that personally I do not know what the Science of divine metaphysical healing, as discovered by Mrs. Eddy in 1866, is, except in a very general way. I do not know what are the claims, or what is the belief, of our Christian Scientist friends, but I do know that the great majority of men in this country—and I believe that I would be justified in saying that practically all men—want to be better. I believe that they want to be better morally and religiously, as well as stronger physically and intellectually. I also know that when one is sick, or when one thinks he is sick, he almost invariably has a deep longing for help; he wants to get well. Hence, if there is a science that may be presented to the world which will make men better morally and religiously, when they take hold of it and believe in it, if it will tend to strengthen them intellectually and physically, one could not be blamed for taking hold of this science and believing in it. I am here upon this occasion, as I assume you are, for the purpose of learning more of the faith and belief of our Christian Scientist friends.

Correspondence.

Lectures to be Delivered

Akron, Ohio.—William R. Rathvon, Grand Opera House, 3:15 p.m., May 3.

Battle Creek, Mich.—Col. William E. Fell, Independent Congregational Church, Maple street, 3:30 p.m., May 3.

Braunschweig, Germany.—William D. McCrackan, M.A., Hofjäger, Wolfenbüttelerstrasse, 8:15 p.m., May 15. (In the German language.)

Chicago, Ill. (First Church).—Bicknell Young, 8 p.m., April 23, 24, and 25.

Chicago, Ill. (Third Church).—Col. William E. Fell, Church Edifice, Washington boulevard and Leavitt street, 8 p.m., May 7 and 8.

Chicago, Ill. (Tenth Church).—Col. William E. Fell, Rosalie Hall, Rosalie court and 57th street, 8 p.m., May 4 and 5.

Columbia University, New York, N. Y.—Bliss Knapp, 101 Household Arts Building, Teachers' College, 8 p.m., May 1.

Corry, Pa.—Jacob S. Shield, Library Theater, 8 p.m., May 4.

Del Rio, Texas.—Clarence C. Eaton, Court-house, 8:30 p.m., April 28.

Dresden-Neustadt, Saxony, Germany.—William D. McCrackan, M.A., im Saale des Künstlerhauses, Albrechtstr. 6, 8:15 p.m., May 16. (In the German language.)

Evansville, Ind.—Judge Clifford P. Smith, Evans Hall, 8 p.m., May 7.

Fort Smith, Ark.—Bicknell Young, New Theater, 3 p.m., May 3.

Fort William, Ontario.—Francis J. Fluno, M.D., Orpheum Theater, 3 p.m., May 3.

Frankfurt a. M., Germany.—William D. McCrackan, M.A., Frankfurt-Loge, Eschersheimer Landstr. 27, at 8 p.m., May 18. (In the German language.)

Green Bay, Wis.—Clarence W. Chadwick, Church Edifice, Monroe avenue and Cherry street, 8:15 p.m., May 8.

Herkimer, N. Y.—Willis F. Gross, Richmond Theater, 4 p.m., May 3.

Hornell, N. Y. (First Church).—Bliss Knapp, Universalist Church, 8 p.m., April 28.

Kansas City, Mo. (Second Church).—Bicknell Young, Church Edifice, Thirty-first street and Troost avenue, 8 p.m., May 5 and 7.

Kinston, N. C.—Willis F. Gross, Court-house, 8:30 p.m., May 8.

Kirkwood, Mo.—Judge Clifford P. Smith, Church Edifice, May 3.

La Grange, Ill.—William R. Rathvon, Church Edifice, 8:15 p.m., May 4.

Little Rock, Ark.—Bicknell Young, Jewish Temple, named Temple B'Nai Israel, Fifth and Broadway streets, 8:15 p.m., April 30.

Loveland, Col.—Virgil O. Strickler, Majestic Theater, 3 p.m., May 3.

Martinez, Cal.—Clarence C. Eaton, Curry Theater, 3 p.m., May 3.

McGregor, Iowa.—Virgil O. Strickler, Sullivan Opera House, 8 p.m., May 3.

Nashville, Tenn.—Judge Clifford P. Smith, Church Edifice, Seventh avenue and Commerce street, 8 p.m., May 5.

Nebraska City, Neb.—Virgil O. Strickler, Church Edifice, 8 p.m., May 5.

New Braunfels, Texas.—Clarence C. Eaton, Opera House, 8:30 p.m., April 27.

Newton, Mass.—Bliss Knapp, Player's Hall, Washington street, West Newton, 8 p.m., May 4.

Oshkosh, Wis.—Clarence W. Chadwick, The Century, 8:15 p.m., May 7.

Ottawa, Ill.—Clarence W. Chadwick, Church Edifice, 8 p.m., May 4.

Ottumwa, Iowa.—Virgil O. Strickler, Grand Opera House, 8 p.m., May 7.

Palo Alto, Cal.—Prof. Hermann S. Hering, Varsity Theater, 3 p.m., May 3.

Placerville, Cal.—Prof. Hermann S. Hering, Elite Theater, 8 p.m., May 7.

Rockford, Ill.—Clarence W. Chadwick, 8:15 p.m., May 5.

Sacramento, Cal.—Prof. Hermann S. Hering, Tuesday Club House, 8 p.m., May 5.

Sandusky, Ohio.—Willis F. Gross, Carnegie Hall, 8 p.m., May 1.

Santa Rosa, Cal.—Clarence C. Eaton, Woodmen Hall, 8:15 p.m., May 4.

Smith College, Northampton, Mass.—Bliss Knapp, Academy of Music, 8 p.m., May 3.

Springfield, Mass. (Church and Society).—Bliss Knapp, Municipal Auditorium, 3:30 p.m., May 3.

Stuttgart, Württemberg, Germany.—William D. McCrackan, M.A., Koenigsbau, 8 p.m., May 22. (In the German language.)

University of Kansas, Lawrence, Kan.—Bicknell Young, Fraser Hall, Chapel Room, 4:30 p.m., May 6.

Wellington, Kan.—Bicknell Young, Isis Theater, 8:15 p.m., May 4.

Willow, Cal.—Prof. Hermann S. Hering, Opera House, 8:15 p.m., May 4.

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Testimonies of Healing

About three and a half years ago, when in my junior year at college, I became interested in Christian Science. My health had been miserable for over two years, and it was having an effect upon my work. A severe bowel disorder had given me the most trouble, although I had also been affected with granulated eyelids and catarrh of the nose and throat, the latter condition supposedly inherited. To those who are now having Christian Science treatment, I want to speak a word of encouragement, for it was only after months of study and treatment that the bowel complaint left me. I thank God for this, however, as it has made this wonderful healing method more dear to me, and has necessarily resulted in a careful study of the books and literature, instead of the superficial reading I might have given them if I had been instantaneously healed.

Today, I am in the best of health, and I have been for months past. My healing has been complete, and I am rid of all my old complaints. I have cheerfully recommended Christian Science to all who were afflicted, and have had the satisfaction of seeing many of my business and college friends benefited as greatly as I have been.

ALLAN T. ARCHER, Los Angeles, Cal.

In May, 1907, while coming from the Philippine Islands, I was taken very sick. Each day I became weaker, until by the time we arrived at San Francisco it was thought I would pass on. As soon as the boat was docked my husband telephoned to a Christian Science practitioner, who came and worked for me, with the result that in a few hours it was decided I could be removed on a stretcher to her house.

I continued to improve for a few days, then grew worse. While alone one day, I decided to call in a physician to diagnose the case, as we did not know the exact trouble. Two physicians came, and they said that I had a serious organic trouble, also that I had better be removed to a hospital, where I could have constant care. I had suffered a great deal and the thought of relief was pleasant to me, so I was taken to a hospital. (As we knew no one in San Francisco, this seemed for the best.) At the hospital another doctor examined me. When I had been there several days, the severest pains I had yet experienced seized me, and after an examination the doctor told me that I would have to undergo an operation; that I would otherwise never be able to get around and would be an invalid all my life. My first thought was to have the operation performed, but immediately it came to me that I had studied Christian Science for years, had advocated it, given it to others, and that now was the time to prove that God can heal all our diseases.

My husband told me he would not influence me one way or the other; and that if I wanted *materia medica* I could have the best to be had, but if I wanted Christian Science he would try to find another practitioner. All I said was, "I want Christian Science." He then reported my decision to the doctor, who said I would have to be removed immediately, as he would not have Christian Scientists coming to the hospital, or words to that effect. The nurses tried to persuade me to change my mind, but I had decided, and I felt at peace after the decision. The pain gradually left. I afterward found out that the nurse in charge of me that night had been instructed to give me opiates if I began to have the least pain; but that was not necessary, for there was no pain. I continued to improve, except for one condition, which was obstinate.

After one week of treatment I expressed a desire to go to my home, which was in Cincinnati, Ohio, over two thousand miles from San Francisco. I was therefore taken in the hospital ambulance to the depot at Oakland. One of the nurses went with me, and just before getting on the train she felt my pulse and was very much surprised to find it normal, although I had been jolted a great deal. She told me while going to the train that she had never expected to ride in an ambulance with me, as she did not think I would live to go out again. We had to change depots and trains at Chicago, and then on to Cincinnati, a trip of four days' duration in all. I never saw the last practitioner, as she gave me absent treatment, but it gives me great joy to be able to say that I am healed. One of the laws that had been laid down for me was that I could never go to the tropics again. I have been there, however, and with no return of the trouble. I am perfectly well, being able to take long walks with no ill effects.

This is only one of many blessings which I have received. The constant help of Christian Science, the "Lo, I am with you alway," which had been hidden so many years and has been revealed to us through the unselfish searchings of our Leader, is another cause for gratitude. I know that only by putting into practice what I understand of Christian Science, and by striving to learn more each day, can I prove my thankfulness to God and my gratitude to Mrs. Eddy. The periodicals are a great help, and I am grateful for them.

SYLVIA M. MCDONALD, Huntington, W. Va.

In corroboration of the above testimony, I will add the following from my experience in connection with my wife's case. On arrival at San Francisco, Cal., my wife was very sick, as she has stated, and the authorities on board the boat would not permit her to remain there, so an effort had to be made to have her removed as soon as practicable. A Christian Science practitioner was called and came to the boat at the dock. She worked four or five hours, and then we saw it would be possible to take my wife ashore. This kind and Christian practitioner willingly took the patient into her own home, and under her care and treatment good results ensued. At the end of a week's time I left San Francisco alone, for a town in the north of the state, thinking that all was well, but after being absent three days a telegram was received telling me to return at once, as a relapse had occurred. On my return, I found my wife in a hospital, and a few days thereafter she was reported to be in a critical condition. The surgeon informed me that she must be operated on at once, before growing weaker, but as I abhorred operations, my disapprobation was soon shown. I, however, wanted results, so I asked the surgeon what assurance he could give, but he said he could not give any. He went on to say that the operation was necessary anyway, for without it she would be an invalid, even if she should recover from her condition at that time.

Then I went to my wife and put this proposition to her: "Choose you this day whom ye will serve." Thus we turned to God, divine Love, and came out with colors flying. The practitioner was not permitted to go to the hospital, but I reported to her in person once or twice every day, and we were brought out of the trying circumstance, showing that "divine Love always has met and always will meet every human need" (Science and Health, p. 494). Through this experience and subsequent study and observation, Christian Science has opened my eyes somewhat to the error of drugs and the unreliability of the decisions of medical men in contradistinction to the teaching of Christian Science. My advice to others passing through a life and death struggle and

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who may have given doctors a fair trial, is that they reflect on their case and turn to the Science of Christ for instruction, as Mrs. Eddy did, and as many other thousands have done since, that they also may find in Christian Science the truth that heals.

J. E. McDonald, 1st Lieut. U. S. A., Huntington, W. Va.

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For a long time I have felt that it was my duty to give my testimony to what Christian Science has done for us. It was in 1898 that I had the first attack of epilepsy, and for a while I had one about once a month. I tried the best specialists in the country, also electrical treatment, but with only temporary relief, for the trouble continued to return more frequently and in an aggravated form. Before coming into Christian Science I had as many as three attacks in one day. Finally, I was told by one of the best doctors in this part of the state that there was no hope whatever for me.

Some time after this announcement a friend who had been healed through Christian Science asked me to try it, and as I had tried everything else, I said I would. She gave us a copy of the text-book, "Science and Health with Key to the Scriptures," saying that I would surely be healed by reading and studying it. I was not, however, quite ready for the truth and would not read the book, but my wife started to do so, and in about a week she was healed of a chronic bowel trouble of over six years' standing. Her healing opened my eyes somewhat, and I began to read also. I then called on a practitioner. The result was, that the attacks grew less severe and came less frequently, until they finally disappeared, and it is now over three years since I had the last one. I was also healed of rheumatism, with which I was greatly troubled every winter.

I am grateful for the physical healing, but it is little compared with the spiritual benefit which is gained through the study of the text-book. Words cannot express my thankfulness to God for what Christian Science has done for us.—G. Klopfenstein, La Grande, Ore.

I would like to say that every word of my husband's testimony is true. I was the first one in our family to be healed through Christian Science, for I was freed from chronic bowel trouble through reading Science and Health. Seeing the change in me, my husband took up the study more earnestly. He had treatment for some time, but as the practitioner moved to California, he continued to read and treat himself to the best of his understanding. He improved all the time, and it is almost four years since he was healed. We have relied on Christian Science ever since, and have had many blessings, for which we are very thankful.

Mrs. G. Klopfenstein, La Grande, Ore.

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It is with deep gratitude that I express my thanks for the many benefits which have come to me through the study of Christian Science. This truth was brought to my notice six years ago. At that time my eyes were weak and I was told by an oculist that I would always have to wear glasses. A friend who had just been investigating Christian Science advised me to read Science and Health, so I borrowed a copy from the public library and began its study.

For at least ten years prior to this I had great fear of lung trouble, as two of my immediate family had passed on with it, and a few years before taking up Christian Science the symptoms began to be manifested in my case. When I was told that this teaching could heal my eyes, I thought it might also help the other condition, so I began its study in earnest, and within two weeks both eyes and lungs were healed. My two children had become very irritable and cried a great deal, but as soon as I was healed of my great fear, they became quiet.

Last winter my six-year-old boy had whooping-cough, but through Christian Science he was healed in two weeks, with not a trace of the cough remaining. The other two children did not have it, and I know this was because I held steadfastly to the truth. For this wonderful teaching, and for all the literature, I am indeed grateful.

Elizabeth Jaeger, Mankato, Minn.

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[Translated from the German]

A few years ago we struggled with much sickness in our home. I myself was taken ill with a severe lung trouble and stayed in a sanitarium for some time, experiencing only temporary relief; in fact, the physicians said that I had but one year to live at the most. Besides this, our four-year-old daughter became afflicted with a sore foot, the case being pronounced a tubercular affection by the physician. After one year of medical treatment the condition had grown worse, inflammation of the kidneys was added, and we all thought the end might be expected. But "man's extremity is God's opportunity," as we learned on becoming acquainted with the teachings of Christian Science. We asked a practitioner for help and some explanation of the subject, with the result that I was soon able to take up my work again. With a few treatments the discharge from the foot, in the case of the child, stopped, and her general condition improved daily, until now she goes out on errands without experiencing fatigue.

For the many blessings which we have received, both physically and spiritually, since coming to Christian Science, we are profoundly thankful to God, and grateful to Mrs. Eddy.

Christian Wörner, Schorndorf, Württemberg, Germany.

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Christian Science has brought so much strength, love, and peace into my life that I feel it incumbent upon me to add my testimony to the many which have already appeared in the periodicals recording thankfulness for benefits received, and for the ever ready source of joy and gladness which eliminates all error and discord from our lives.

Before becoming acquainted with Christian Science, I suffered for many years the excruciating pains said to be due to gall-stones, although I sought the aid of the best physicians. The first doctor treated me for neuralgia of the spine and ordered a vegetarian diet, to which I strictly adhered for over two years without any decrease in the periods or the intensity of the pain. The treatment of another physician gave me some relief for a while, but in a few months the pain returned in a still more aggravated and acute form, making life one long and weary pilgrimage. I was never entirely free from pain and was often completely prostrated.

At this time my attention was drawn to Christian Science by the comment which a friend, who was not a Scientist, made on a case of healing. This led me to ascertain when and where the church services were held, and I attended a Wednesday evening testimony meeting in Blackpool. The testimonies given interested me very much, and I was also surprised to find that I had many friends among those present. At the close of the service one of these friends, whom I afterward found to be the second reader, asked me if I would like to read the text-book, "Science and Health with Key to the Scriptures," and offered to lend it to me. I accepted it more out of curiosity than with any idea of seeking help from this source, as the teaching and the method of healing appeared to be so impossible. On my return home

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that evening I opened the book and began to read the chapter on Prayer. My attention was arrested, and I then began to realize that I had never known how to pray in the fullest sense. I continued to read Science and Health, and the discovery that sickness and affliction of all kinds was not imposed on us for our good by the God who is Love, was a revelation to me.

Within two months after attending the Wednesday evening meeting I had another very violent attack of pain. This so alarmed my family that they sent for the doctor, who told me that unless I immediately underwent a surgical operation I had but a few days to live. His verdict did not excite in me any sense of fear, but I at once sent for the Christian Science practitioner who had lent me the text-book. She lovingly came to my aid and remained with me for seven hours. When she had been with me three and a half hours, I fell asleep and slept for nearly three more. I awoke free from pain, and feeling so well that I dressed at the usual time and went out next morning. Nearly five years have passed since then, and I have had no return of the pain, and every ailment and discord has been overcome by knowing the power of Truth.

It has been my great privilege to receive class instruction, and this has revealed to me more and more the great value of what Mrs. Eddy taught so thoroughly and constantly. Her steadfastness in so doing has brought to thousands freedom from their burdens, and has directed their thoughts to the realization of a truth which has enabled them to live a higher and holier life, full of thankfulness for the joy and brightness which fills it with love for their fellow men. I can best show my thankfulness to God for all the blessings brought to me in Christian Science by daily living the prayer our Leader has given us in the Church Manual (p. 41): "Let the reign of divine Truth, Life, and Love be established in me, and rule out of me all sin; and may Thy Word enrich the affections of all mankind, and govern them!"

ISABELLA WALLIS, Wallsend-on-Tyne, England.

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I feel very thankful to God for the many blessings which have been revealed to me in Christian Science, both for the physical healing and the spiritual uplift. Fifteen years ago our first baby, one year old, was very sickly. The local doctors gave him up, telling my husband that nothing could be done for him. I then took him to a Christian Science practitioner, who was the first one I had ever seen or heard of. In two weeks the child was completely healed, and an eruption on his head soon disappeared and the head was covered with beautiful curls. To me this seemed the most remarkable healing done since Jesus' time. I felt impressed that I ought to write a testimony, but I was afraid that if I did I would lose my standing in my old church and be eternally lost, for so many said that Christian Science was anti-Christ. When eight years old, this boy was taken suddenly sick with spinal meningitis, and because we were then five hundred miles from a Christian Science practitioner, we had a doctor and lost the boy. This, however, showed us that we needed a better understanding of the truth.

At my second baby's birth I had absent treatment and was perfectly free the second day. Thus we went on year after year, receiving treatment but without understanding Christian Science, until about two years ago, when another child was being treated. I was utterly miserable and discouraged, until one day new light came to me, and a clearer realization that God is Life. Since then I have not had a moment's doubt, but steady growth. I wish to speak particularly of one experience that occurred while this baby was having treatment. One night I was suddenly awakened by the thought, accompanied by the greatest happiness, that he was the child of our Father-Mother God. Then quietly the peaceful assurance came to me that he was cared for, and even as the loving Father kept Isaac from the altar of sacrifice, so He would keep me and mine if I would obey Him. I have learned that it is not church or creed that saves us, but as Christ Jesus has said, "Ye shall know the truth, and the truth shall make you free."

ANNIE B. SHANLEY, Deer Lodge, Mont.

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This testimony to the value of Christian Science is given with a heart full of thankfulness to God, and of gratitude to our Leader, Mrs. Eddy, for the benefit of those who may think that Christian Science is not effective in healing organic disease. Eighteen months ago I was depending entirely upon *materia medica* for relief from a condition which according to medical opinion is incurable, and which today is causing physicians more trouble than any other single ailment. Like every one who is depending on material means for relief, I think I read everything I could find that had bearing on this particular disease. One day I saw that a certain German chemist had made a great discovery which could be used for the cure of this illness, and which would be of the greatest benefit to humanity. I went to the local physician and talked to him about it. He advised me to go to Chicago and consult a certain doctor there. I went, but the verdict was, that owing to the fact that I had been suffering from the disease for about fifteen years, the doctor would not advise me to use this method, as the result would probably be fatal. I also made three trips to Hot Springs, Ark., but got only temporary relief.

My discouragement at this point can be imagined; but after all, it was for the best, since "man's extremity is God's opportunity," for I was thereby led to turn to Christian Science, and was healed. Since then, through the slight understanding I have of the truth, I have been able to give up tobacco, which I had used for twenty years. I have also been able to give up wearing glasses.

While I am very grateful for the physical healing in Christian Science, I am even more thankful for the spiritual understanding of the Bible which I have gained through studying the text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy. I am also grateful for all the Christian Science literature. My daily prayer is to know more of divine Truth and to be a worker in the vineyard, and I hope this testimony may be the means of bringing others who are suffering from the same disease to the truth that makes free.—GILBERT P. GALLAHER, Danville, Ill.

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I should like to express a little of my deep thankfulness to God, and gratitude to Mrs. Eddy for Christian Science. Before knowing of this glorious truth I was full of fears, and weighed down by a dreadful sense of responsibility over our children. Christian Science is teaching me that there is nothing to fear, that the children are not mine, but God's, so I need only to give them daily into His care, and to know that they are safe.

Many beautiful proofs of the truth of Christian Science have come to our home. When my baby was born, peace and harmony prevailed, and I was able to be up and about as usual in a few days. This seemed wonderful to me, as on previous occasions I had suffered much, and weary months of weakness and depression had followed. Coughs, colds, and children's ailments quickly disappear now that we begin

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to see them for what they are,—illusions of material sense; and best of all, life is filled with joy that comes from the consciousness that God is infinite good, omnipotent, omnipresent, omniscient. I feel especially grateful for class teaching, which has helped to make this plain to me, for the kind friends who have helped me, and for the Christian Science literature, which is such a constant source of strength, inspiration, and guidance.

MARGARET A. C. LOCKET, Horley, Surrey, England.

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[Translated from the German]

Deep gratitude impels me to tell of the great blessings which we have received through Christian Science. When a baby came into our home some two years and a half ago, we had to secure the services of a physician at the birth. He doubted whether it would be possible to save the child's life, as to sense it was born prematurely. It screamed day and night, and no kind of food would agree with it; also, as a result of the crying, an umbilical rupture was added. I had heard from my sister in Dresden, who had been healed through Christian Science, of the rich blessings which this truth is bringing to many, and we therefore applied to a Christian Science practitioner for help for the child. She immediately began treatment, and we at once became aware that the little one was growing quiet. Within a short time all bad symptoms disappeared. I immediately discarded all material means which had been prescribed by the physician for the rupture, as they only added to the child's suffering, and the trouble was soon overcome. From that time our child began to grow and gain in strength, to our great joy.

About a year and a half ago, to material sense I contracted blood-poisoning. My face was wholly disfigured by the swelling, and I suffered greatly with it. We, however, put all our trust in God and soon experienced His help. We asked the same practitioner for treatment, which was lovingly taken up, and the pain immediately subsided. In one week's time I was completely healed, and there has been no return of the trouble.

I thank God for this great revelation through our beloved Leader, Mrs. Eddy, who has again made known to mankind the nature of Truth. It shall be my greatest endeavor to grow in the understanding of this teaching.

FRAU KLARA BITTERLICH, Zittau in Sachsen, Germany.

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[Written for the *Sentinel*]

True Freedom

MARY G. SCRIBNER

Know you the song of the captive bird
Finding itself set free,
Soaring aloft into freedom glad,
Singing in ecstasy?

Know you the smile of the waking earth
Greeting the morning light,
Calling the world to a glad sweet day
After the long dark night?

Know you the fragrance of flowers sweet
After the summer rain?
Know you the joy of a heart at peace,
Freed from all sin and pain?

What freedom means to the captive bird,
The shower to leaf and tree,
What sunlight means after darkness drear,
The truth now means to me.

From Our Exchanges

[Rev. J. W. Kramer as reported in *Los Angeles* (Cal.) *Examiner*]

He who preaches that God sends sickness is a poor comforter. Many say, "It is God's will," when it is the devil's will. Many complain of God visiting them with evil, troubles, and other afflictions, when these things are often the result of carelessness, extravagance, or bad judgment.

Does God take the stout husband and leave the sickly wife with little children to struggle with the pinches of poverty? Does He let the cyclone blow down the church on one corner and leave the saloon standing on the other? A man under the influence of liquor falls in front of a train, or kills his wife—was it God's will? What glory could God get out of that? If I believed that God spread scarlet fever among little children, that God made idiots or lunatics or cripples for life, I would hate Him. "God is love." If God is responsible for all the sorrows of earth, who would care for His consolations?

No prophet or apostle ever blamed the Lord for his sufferings. It was the devil who afflicted Job. Paul calls his thorn in the flesh a message of Satan. David calls his pains "the pains of hell." God even takes an oath He has no pleasure in death, and the Bible refers to Him as the God of the living, and not of the dead. God forgive any man who charges up to the Almighty what should be charged to the devil.

[*The Independent*]

Back to the gospel source go those whose faith in human possibilities and courage for unmeasured tasks must needs be renewed in some life-giving stream. Not only in the buds and blossoms may we see the victory of life, but also in the story of Calvary and the garden, where we find goodness and righteousness eternally triumphant over villainy and injustice, non-resistance over aggression, humility over pride, holiness over sin, love over hate. We are assured that though evil may hold the reins for a season, dominion and power belong ultimately to justice and right. However complete may be the temporary defeat of truth, error shall not always abide.

Easter proclaims that man shall overcome all his foes, including death itself. His pathway may lead him through the sorrows of Gethsemane, the pain and darkness of Calvary; nevertheless his winter of distress will yet turn to the spring of delight, defeat will be forgotten in the joy of final victory, and the life of the spirit will rise in glory from the shadows of the grave.

[*The Continent*]

The way it is ordinarily said is, "I am doing the best I know," or, "I am doing the best I can," which practically always means, "I am doing what is prompted by any vagrant impulse that happens to filter into my mind," or at best, "I am doing what habit makes the way of least resistance." No man really has any right to plead with God that he is doing the best he can unless his way of living is a way he has seriously thought out.

The gigantic fatal enemy of splendid living in the world is that idle dulness of mind which will not make effort to form and hold fast great, broad thoughts of splendid ways to live. It takes stout mental grit to maintain big ideals in residence within the soul. He who will not make the effort to lift up his eyes to the hills, soon forgets the hills are there. And this is the whole explanation of the lean and colorless personalities seen in so many of us,—not bad, but far from being

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fine. Cherishing no ideals and thinking on no higher things ahead, we manifest only a growthless, stunted morality, making from year to year no character gains.

[*The Universalist Leader*]

We all have more or less of religion. Even those who deny its existence yet conform in some measure to its unacknowledged requirements. But there are some who have a great deal of religion, which they hold as a small man holds wealth, just as a sort of nest-egg for more, which means that they have missed the soul of the thing altogether! Religion, to bless, must be shared. We cannot possess it unless we give it away. Here is the heart of all evangelical and missionary movements,—we want to share something good with others. Too often we come at these enterprises from the wrong end; we give the idea that we want to get the people, to get something out of them, when religious activity should be expressive; we are to give, give, give. We have something good which we would share.

[*Northwestern Christian Advocate*]

To walk humbly with God, involves a recognition of one's living in God's world as a child of God. There is no temper so hard to cultivate in our day as the spirit of dependence. As a people we are prevailingly and presumptuously self-reliant. It is not so much that we deny God as that we are indifferent to Him. We do not walk humbly with Him, because in the main we do not walk with Him at all; we feel abundantly able to take care of ourselves. In this way we have many things, good things, delightful things, but never the best of anything. It is only as we enjoy a thing as a veritable gift from God that we enjoy it at its best. By such a temper every gift is enriched and ennobled, and in the light of our gratitude and adoring love the simplest of blessings is transfigured.

[*The Standard*]

For us, Easter day is the annual reminder of what ought to be a daily commonplace in the thought of every Christian,—Jesus is alive! This Saviour is not one who once was, and is now dead, but one who says of himself, "Behold, I am alive forevermore." It is not the dead Jesus of Matthew Arnold, upon whose grave "the Syrian stars look down," who is the object of adoration, and who can inspire us today only by the memory of his brief life of self-forgetfulness, suffering, and death. It is rather the Christ, who is alive at the right hand of God the Father, whose living and ever-present spirit draws all men today toward himself, as it has in every age that is past.

[*The Congregationalist and Christian World*]

Have we so lived in little things that the hour of the trial of our faith shall find us strong to overcome? It may be the opening of a wide door of opportunity. Have we been faithful in little things, so that we are fit and ready to be made ruler over greater things? It adds an ennobling touch to our commonplace experiences if we regard them as preparations for possible great hours of service and experience. It is worth while to be drilled and ready; since the time when the experience on which our life depends may come without warning.

[*The British Congregationalist*]

Our Lord and Master was too human and knew poor humanity too well not to realize that faith called for reward, and that a continuance of it could scarcely be looked for unless the answer came. As a German writer has put it, "Faith is the great driving force of the highest form of human attainment," and yet another writer refers to it as "the mainspring of all endeavor of a spiritual kind."

Special Announcements

From the Publisher of Mrs. Eddy's Works

THE CHRISTIAN SCIENCE TEXT-BOOK, "SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES."—For styles of bindings and prices see back cover of this periodical.

"THE FIRST CHURCH OF CHRIST, SCIENTIST, AND MISCELLANY."—A volume of the later writings of Mrs. Eddy, compiled from the files of *The Christian Science Journal* and *Sentinel*, together with historical matter pertaining thereto, as selected by her, is now on sale, and orders will be received by the publisher. Prices as follows: Cloth, single copy $2.25; six or more copies to one address, each $2.00. Morocco or pocket edition, single copy $4.00; six or more copies to one address, each $3.75. Orders for six or more copies to one address may include the two styles of bindings at the quantity prices.

In response to many requests, the "CHURCH MANUAL," heretofore published only in the cloth binding, is now issued in a "pocket edition," size 4 x 5¾ inches, morocco, limp, round corners, gilt edges, Oxford India Bible paper. Prices of this special edition: Single copy $2.00; six or more to one address, each $1.75.

Orders for the books named above and the other works by Mrs. Eddy should be addressed to ALLISON V. STEWART, Falmouth and St. Paul Streets, Boston, Mass.

From the Editor

All manuscripts submitted for publication in the *Sentinel*, *Journal*, and *Herold*, whether articles, poems, or testimonies, and all correspondence relating thereto, should be addressed to the EDITOR, and not to individuals.

From the Society

The lecture entitled "Christian Science: The Gospel of the Kingdom," by Judge Clifford P. Smith, has been translated into French ("La Science Chrétienne: C'est l'Evangile du Royaume"), and is now published and ready for distribution.

The more recent translations into Dutch, German, Norwegian, and Swedish pamphlets are listed as follows:—

Dutch: "De Goddelijke Natuur" ("The Divine Nature"). Thirty-six pages.

German: "Die Christliche Wissenschaft: Die Wiedergeburt" ("Christian Science: The New Birth"). A lecture by Bicknell Young. Thirty-six pages.

Norwegian: "Den guddommelige natur" ("The Divine Nature"). Thirty-six pages.

Swedish: "Det Godas Försyn" ("The Providence of Good"). Seven articles, thirty-six pages.

From the Clerk of The Mother Church

CHURCH TENETS.—The tenets of The First Church of Christ, Scientist,—The Mother Church,—printed on folded sheet for use of the branch Churches of Christ, Scientist, with space for the names of the churches and their by-laws, can be had at seventy-five cents a hundred. Orders will not be taken for less than one hundred, and postage stamps should not be sent in payment.

Correspondence relative to the tenets or to membership with The Mother Church, should be sent to J. V. DITTEMORE, Clerk, 105 Falmouth Street, Boston, Mass.

From the Church Treasurer

The annual per capita tax of members of The Mother Church is due June 1, but may be paid at any time during the year. The per capita tax of members uniting in November is reckoned from the preceding June, this being the beginning of the church year. Unless otherwise directed by the sender, the full amount of each remittance will be credited for the current year.

Please remit by postal or express money order, bank draft, or check. Currency should be sent by registered letter only.

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The Christian Science Journal

Published Monthly

Founded April, 1883, by Mary Baker Eddy, Discoverer and Founder of Christian Science, and author of the Christian Science Text-book, "Science and Health with Key to the Scriptures."

This monthly magazine is the official organ of The First Church of Christ, Scientist, in Boston, Mass. In addition to articles, lectures, and testimonies not published elsewhere, it contains a complete list of Christian Science practitioners, and a directory of Christian Science Churches, Societies, and Reading Rooms.

SUBSCRIPTION PRICE, PAYABLE IN ADVANCE, POSTPAID: For the United States, Mexico, and Cuba, single copy, one year, $2; six months, $1.20. For Canada add 25 cents for postage. SALE PRICE: Single copy, 20 cents. In all other countries add 65 cents postage for each annual subscription. SALE PRICE: Single copy, 25 cents.

BOUND VOLUMES: Current and past year, cloth, $2.50; half calf or half morocco, $3. On earlier volumes write for prices.

The Christian Science Monitor

Published Every Day, Except Sunday

A daily newspaper for the home. Adequate news service. The various departments of a modern newspaper. Unique home forum page. Entire page of editorials dealing with the vital topics of the day. Contributions for the columns of the MONITOR should be addressed, Managing Editor, THE CHRISTIAN SCIENCE MONITOR.

SUBSCRIPTION PRICE, PAYABLE IN ADVANCE, POSTPAID: For the United States (except in the Boston Postal District), Canada, Mexico, and Cuba, $5 a year, $3 for six months. In all other countries additional postage at the rate of $3 yearly is required. When delivered by carrier through a local news-dealer, 12 cents a week, payable to the news-dealer. In the Boston Postal District, by mail, $7.25 a year. Quantity rates will be furnished on application.

The Christian Science Quarterly

Published January, April, July, and October

Contains the Lesson-Sermons which are read at the Sunday services throughout the year in all the Christian Science churches. These Lessons, which present citations from the Bible and "Science and Health with Key to the Scriptures," are valuable for daily study.

TERMS OF SUBSCRIPTION AND SALE: In the United States, Canada, Mexico, and Cuba, 50 cents annually; single copy, 15 cents; fifty copies or more to one address, 12½ cents each. In all other countries, 60 cents annually; single copy, 18 cents; fifty copies or more, 15 cents each.

Subscriptions not accepted for less than one year. Subscriptions begin with current quarter unless otherwise designated, and terminate with the last of the month named on wrapper.

Der Herold der Christian Science

Published Monthly

A magazine printed in German. It contains original and translated articles bearing upon Christian Science, testimonies of healing, also the Lesson-Sermons which are read at the Sunday services in all the Christian Science churches. Improved and enlarged in 1910.

SUBSCRIPTION PRICE, PAYABLE IN ADVANCE, POSTPAID: For the United States, Canada, Mexico, and Cuba, $1 a year, 60 cents for six months. In all other countries $1.25 a year, 75 cents for six months.

SALE PRICE, POSTPAID: Single copy, 10 cents; twelve copies, ONE ADDRESS, $1. Foreign rate, single copy, 12 cents; twelve copies, ONE ADDRESS, $1.25.

Pamphlets

CHRISTIAN SCIENCE: ITS RELIGIOUS PHILOSOPHY. By HON. CLARENCE A. BUSKIRK.

CAUSATION: VIEWED IN THE LIGHT OF CHRISTIAN SCIENCE. By FREDERICK DIXON. Also printed in Swedish

CHRISTIAN SCIENCE VS. MENTAL SUGGESTION. By FREDERICK DIXON. Reprinted from the *Weekly Budget*, London, England.

CHRISTIAN SCIENCE VS. FINITE SENSE. By FRANCIS J. FLUNO, M.D.

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CHRISTIAN SCIENCE: THE SCIENCE OF SALVATION. By HERMANN S. HERING.

ANSWERS TO QUESTIONS CONCERNING CHRISTIAN SCIENCE. By EDWARD A. KIMBALL. Also printed in Dutch, German, and Norwegian.

CHRISTIAN SCIENCE: ITS ADVANTAGE TO MANKIND. By EDWARD A. KIMBALL. A London lecture. Also printed in French.

CHRISTIAN SCIENCE: MAN'S DOMINION OVER EVIL. By EDWARD A. KIMBALL. A Harvard University lecture.

CHRISTIAN SCIENCE: ITS DIVINE AUTHORITY. By BLISS KNAPP.

CHRISTIAN SCIENCE: DEMONSTRABLE RELIGION. By FRANK H. LEONARD. Also printed in Norwegian.

CHRISTIAN SCIENCE: A RELIGION OF PROGRESS. By WILLIAM D. MCCRACKAN, M.A. Also printed in German, Swedish, and French.

CHRISTIAN SCIENCE: OR, DELIVERANCE FROM EVIL. By REV. WILLIAM P. MCKENZIE. Also printed in French and in Dutch.

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CHRISTIAN SCIENCE: A RELIGION OF LOVE. By VIRGIL O. STRICKLER. Also printed in German.

CHRISTIAN SCIENCE: THE NEW BIRTH. By BICKNELL YOUNG. Also printed in German.

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UPWARD FOOTSTEPS. Also printed in Dutch.

PRAYER AND CONFIDENCE. Printed in German only.

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THE FOUNDER OF CHRISTIAN SCIENCE. By B. O. FLOWER. Printed in German only.

CHRISTIAN SCIENCE: ITS NATURE AND PURPOSE. By BLISS KNAPP. Printed in French only.

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THE HEALING OF CHRISTIAN SCIENCE IS SPIRITUAL AND SCIENTIFIC. By PROF. HERMANN S. HERING. Printed in German only.

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Miscellaneous

BIBLES. Clarendon Brevier (01483 x), heavy faced, very distinct type, Turkey morocco, size, 6½ x 4¾ inches, corresponding in size and binding to pocket edition of Science and Health. Price, $3.75.

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CHRISTIAN SCIENCE SENTINEL

"What I say unto you I say unto all-WATCH" Jesus

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Boston, May 2, 1914

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Christian Science Sentinel

(THE CHRISTIAN SCIENCE WEEKLY)

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Items of Interest

At the invitation of the government, a parliamentary party, which included several members of the ministry, recently journeyed to Loxton, a township on the River Murray in South Australia, where three events which markedly illustrate the rapid development and settlement of the agricultural lands south of the river were celebrated. Chief of these events was the opening of a railway running to Loxton from Alawoona. Other lines already constructed will, it is anticipated, give rich returns. The new line to Loxton is twenty-two miles in length, and will serve an area of about two hundred and ninety-six thousand acres, most of which is good wheat-growing land. Second in importance to the railway was the opening of new waterworks designed to serve the town and surrounding districts. The third ceremony was the official opening of the new post-office, which has been erected at a cost of nearly two thousand pounds.

In the current issue of *Land Values*, the official organ in England of the movement for the taxation of land, appears a vigorous leading article dealing with Mr. Lloyd George's recent pronouncement on the subject at Glasgow.

The working men are ready, says the writer, for the chancellor of the exchequer to take as his text the statement he made at Glasgow,—that there is one great underlying principle of all sound land laws, namely, that the land in all countries exists for the benefit of all those who dwell therein, and that any privileges, rights, or interests attaching for the time being to the ownership of land that are inconsistent with this great right, ought, in the interests of the community, to be ruthlessly overridden. This, the writer declares, is a principle deep-rooted in the minds of the Scottish people. They are determined that the land shall be used for the equal benefit of all men.

Prince Erik of Denmark, the youngest son of Prince Valdemar, and a cousin of King George V., will soon return to Denmark from England, where he has been making a practical and theoretical study of agriculture on a farm. The prince has always taken a great interest in farming, and this pursuit is his own choice. He first of all went to an agricultural school in Fyen, but as there was a considerable sensation created when he was seen plowing, or performing other menial tasks on the farm, he asked the permission of his father to study in another country. This was granted, and the prince has since taken part in all the ordinary work of a farm. It is thought that he will shortly settle down to farming in Denmark.

An agreement has been entered into between the harbor and land commission of Massachusetts and the state forestry department for cooperative work in reclaiming the "province lands" on the tip of Cape Cod. The shifting sand-dunes on the cape have constituted a problem for state and federal authorities for many years; the theory that the sand can be harnessed by beach grass and trees is on trial. The grass will bind it to some extent, and if the trees can be made to grow in it they will gradually establish an effective shield against the prevailing northwest gales that have been whipping the dunes into changing drifts and hollows for centuries.

Development of adequate dock facilities at Havana, Cuba, is of such a character that ample accommodations for traffic will be provided, giving the sort of equipment for shipping which has been much needed. The concession for constructing docks, which after fifty years would become the property of the government, was given to Sylvester Scovel and his associates by decree of President Tomas Estrada Palma in 1905, and after nine years the second of the docks is now about completed. The Port of Havana Docks Company, present owner of the Scovel concession, is an American corporation, having, however, many stockholders in Cuba and elsewhere.

The recent anonymous gift of five hundred thousand dollars to the building fund of the Washington Episcopal cathedral of SS. Peter and Paul in Washington will enable the building committee to proceed at once with the work of laying the foundations in their entirety. It is assumed that the structure will ultimately cost about five million dollars. The cathedral is to be about the size of that at Salisbury, and larger than the cathedrals at Gloucester, Durham, or Lichfield in England. It will stand four hundred feet above the Potomac, covering an acre and a half of ground.

The sluiceway in Foley's dike, connecting Cape Cod bay and Buzzards bay, was opened April 21 and the waters intermingled. The actual destruction of the intervening dike will not take place until late in June, as there is still a small section which is not dredged down to the stated depth of twenty-five feet. It is hoped that on July 4 the canal may be opened for ships drawing not more than ten or twelve feet of water.

The Conservative party in Chile comes out squarely in favor of the sale of the dreadnoughts which that country is having constructed abroad. *La Union*, the organ of the party, says that it is extravagance unwarranted by existing economic conditions; that it is not necessary to have large battleships as complements of the fleet, and that instead of being messengers of peace the additions to the navy will prove irritants elsewhere.

The *Journal of Commerce and Commercial Bulletin* says that a group of capitalists in London, interested in plantation rubber, now declare that they have secured a process whereby the latex can be brought direct from the trees to London and treated upon a scale which will give evenness of grade and quality. Hitherto it has been considered impossible to bring the unprepared latex direct to market without deterioration.

Reorganization of the work of the United States department of agriculture is proposed in an amendment to the agricultural appropriation bill, reported by the Senate committee. Under this amendment the secretary would be instructed to submit to Congress a plan for the complete reorganization of the department, and to prepare his estimates for the fiscal year 1916 along the lines of the recommended plan.

The imperial assent has, it is stated, been given to a bill which will do much to elevate the status of women in Russia. Until now the law made it impossible for married women to hold property, to enter any business, or to be employed for a wage. It also forbade them to hold a passport separate from their husbands, and afforded the married woman no sort of protection from domestic wrongs.

The world's output of coal in 1912 reached the total amount of one billion one hundred million English tons. The output of the United States was greater than that of any other country, being four hundred and seventy-seven million tons; the United Kingdom was second, with an output about half that of the United States, and Germany third, with an output of one hundred and seventy-two million tons.

The Chinese government has secured the services of Professor Anderson, at present director-general of mining in Sweden, as adviser in mining questions and undertakings in the republic. The authorities of China are really desirous of securing foreign capital and profiting by the advice of foreign experts in the development of the mining resources of the country.

In northern Arizona, Utah, Nevada, southern Idaho, and western Wyoming, the fires on national forests set by campers have decreased in four years from nearly a third to approximately one fifth. Fires caused by lightning have increased from less than one fourth to nearly one half. The relatively larger proportion from lightning, however, is due partly to decrease in other causes.

Great sums of money must be expended to improve the rivers and harbors of Massachusetts if the state is to utilize adequately the opportunity for the development of water transportation that will follow the opening of the Panama, Cape Cod, and New York barge canals. This is the conclusion of the harbor and land commissioners of that state.

As Huerta, president of the *de facto* Mexican government, did not give the unconditional salute to the American flag, President Wilson, acting under authority of Congress, ordered the seizure of the Mexican city of Vera Cruz. American marines were in full possession of the city on April 22.

A consignment of eggs from China recently arrived at Vancouver on the steamship Empress of Russia. The shipment, weighing one thousand tons, contains 6,792,360 eggs. Most of them are consigned to points in the United States.

The Union Pacific railroad has placed an order for nearly one million dollars' worth of locomotives for delivery before the opening of the San Francisco exposition. Fifty-four locomotives are included in the order.

Imports of paper for use in printing newspapers and books aggregated two hundred and thirty-seven million pounds in the first five months under the new tariff, doubling the total for the corresponding period a year ago.

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Christian Science Sentinel

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

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"The last shall be first"

IRVING C. TOMLINSON, M.A.

SPEAKING to his disciples of the laws which govern the true man, the Master said, "The last shall be first, and the first last;" and reasoning along similar lines, St. Paul writes, "The things which are seen are temporal; but the things which are not seen are eternal." Mrs. Eddy has comprehended these statements of truth in her declaration that "by reversal, errors serve as waymarks to the one Mind, in which all error disappears in celestial Truth" (Science and Health, p. 267). The neglect of these fundamental facts of being is responsible for the continued reign of discord among mortals. Adherence to their divine behests is proving to loyal students of the Scriptures that health, wholeness, manifests the law of God, and that peace is man's heritage.

These considerations have recently been brought to notice by the inquiries of some who were seeking help in Christian Science. They asked: "Is it honest to seem joyous when one feels discouraged?" "Is it right for one to claim to be well when he feels sick?" These and kindred questions indicate that the words of the Master, "The last shall be first," have been forgotten; that the inquirers have failed to heed the teaching of Christian Science, that we are to reverse the false evidence of material sense, and rely wholly upon the testimony of spiritual sense for a knowledge of the facts of being. One who faithfully does this, soon learns that divine resources are ever close at hand, increasing in abundance as we use them and so make them our own.

Those who desire to experience the Christ-healing should remember that in dealing with the physical conditions of the human body, it is needful to test the evidence of the five senses with divine Science, even as in viewing the celestial bodies we correct the testimony of the eye through the science of astronomy. The eye declares that the earth is at rest, and that the sun and the stars revolve about it. The science of astronomy reverses this false testimony of material sight, and thus the facts as to the solar system are revealed. In like manner mortals must look to the Science of the Christ for the facts of being, and if disobedient to this demand, they are sure to remain in serfdom to error. Obeying the law of God, they throw off the false shackles of sense and rise to "the glorious liberty of the children of God;" and to this liberty, our possible freedom from false concepts, no limit can be set.

Science makes this helpful assertion to one suffering from false claims of disease or discouragement, but it demands that however one may feel according to sense-testimony, he shall ever manifest courage and good cheer. It is always right to hold to the presence of health, despite contrary indications, because God's man is forever free from disease. Thus to resist the temptation to feel downcast or sick is to work in harmony with God, to have that Mind which was in Christ Jesus, and so recognize and apply the healing truth. We are told by Christ Jesus that the joy which comes from knowing the truth, "no man taketh from you," and in what seemed the darkest hours of his earthly experience he said, "These things have I spoken unto you, that my joy might remain in you, and that your joy might be full." It would therefore seem that no apology is needed on the part of a professed follower of the Master for declaring at all times that he is joyful, provided he is realizing his true selfhood and inheritance as a child of God.

Scripture and Science quite agree in saying that while it is usually true, because of long years of education on the wrong side, material sense first testifies to mortals, yet in order to understand the facts of being, they must reverse the spurious testimony of the flesh, and look to spiritual sense for the revelation of eternal verities. When this method becomes habitual, errors are removed and truth is established, and so the first testimony (that of the material senses) becomes last, and the last witness (that of truth and harmony) obtains first place in consciousness.

Many incidents in the life of the Master stand as exemplifications of the truth that the first must be last, and the last first. On the stormy sea of Galilee, it was the material senses that first testified through the disciples, as evidenced in the startled cry, "Master, master, we perish." Later the spiritual sense of Jesus declared, "Peace, be still," and there was a great calm. The coming of the spiritual destroyed the material. When he entered into the home of his loyal disciple Peter, and found the latter's mother-in-law sick with a fever, the material senses announced only gloom and discord, because of the belief in sickness. Jesus reversed this condition through his spiritual understanding of the Science of being, with resultant peace, health, and rejoicing. At the grave of Lazarus every evidence of the false senses asserted that death was the victor over life, and that there was sufficient reason for the grief and suffering of the sisters Mary and Martha. When Lazarus came forth, it was proven that where a recognition of omnipotent Truth reigns, the first, or false, is last, and the last becomes first, for the truth reflected by the Master made clearly manifest the fact that life is the victor over death, and Spirit is supreme. "God alone is man's life" (Science and Health, p. 203), and man can never be separated therefrom.

It is in full harmony with this line of reasoning that Christian Science healing is wrought. When sickness is manifest, we are bidden to deny the false testimony of material sense and affirm the eternal presence of health, that which is good; and this insistence upon the harmony of being establishes strength and freedom. However severely the winds may blow, however high the waves may dash, spiritual sense will declare to those who attentively listen, as it did to Jesus, "Peace, be still." There is indeed neither time nor occasion for one to agree to the reality of discord, since at all times and under all circumstances he must assert the harmony of being and claim it as his lawful possession, steadfastly knowing that "the things which are seen are temporal; but the things which are not seen are eternal." Each earnest seeker thus proves for himself that "the last shall be first, and the first last." Material sense, with its

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sin and sickness, is put aside as spiritual sense, with its health and harmony, becomes first in our consciousness. The alert student of Christian Science will constantly give heed to the explicit exhortation of our revered Leader in "Retrospection and Introspection" (p. 28): "Our reliance upon material things must be transferred to a perception of and dependence on spiritual things. For Spirit to be supreme in demonstration, it must be supreme in our affections, and we must be clad with divine power."

The Pillar of Salt

RICHARD P. VERRALL

THE experiences through which Lot passed after leaving Abraham in the land of Canaan, were varied and numerous. He had chosen for his home that fertile plain known as "the garden of the Lord," situated twelve hundred feet below the Mediterranean, in the valley of Jordan. The rich pasturage of this well-watered oasis was already supporting the population of five small cities, but in spite of this Lot seems to have found no difficulty in securing sufficient grazing land for his extensive flocks and herds. As a crowning feature of the picturesque beauty of the scene, there stretched through the valley an inland sea or lake forty-seven miles in length, fed by the river Jordan, which undoubtedly tempered the climate and lent softness to the air. This lake, which is now called the Dead sea, is the lowest body of water on the earth's surface. It has no outlet, but as the result of evaporation it retains about the same level and this vapor in turn is condensed in heavy dews.

It was among these most attractive surroundings that Lot and his family had determined to live. They were apparently unsophisticated people, quite unaccustomed to the wickedness of city life. At first Lot pitched his tent outside the walls of Sodom, but later we find him living in his own house inside the city. St. Paul's words, "Evil communications corrupt good manners," had not then been written; hence, we must make suitable allowance for Lot's apparent apathy to the demoralizing conditions of his environment.

After the battle of the kings in the vale of Siddim, when Abraham came to the rescue of his nephew and recaptured his property, Lot seems to have again settled down to his old way of living, and one evening, as he was sitting in the gate of Sodom, we read that two angels approached and he rose to meet them. These angels told Lot that they had been sent to destroy all the cities of the plain on account of their wickedness, and that he must at once gather up his belongings and escape to the mountains. Lot found difficulty in arousing his family to the seriousness of the situation, and we are told that he seemed to his sons-in-law "as one that mocked."

At length, however, Lot set out, accompanied by his wife and two daughters, with only such things as they were able to carry. The angels had given them express orders not to look behind them or to stay in the plain, but to flee to the mountains. Lot, however, pleaded so persistently with the angels that he was permitted to take refuge in the little town of Zoar on the outskirts of the valley. Just as they were about to enter the town a catastrophe occurred. Lot's wife, unmindful of the order given by the angels, looked back once more toward her old home in the valley, and we read that "she became a pillar of salt." Just what the actual significance of this metaphor is, it may be hard to determine, and it makes very little difference, since we are concerned only with the moral of the story. The spiritual lesson which rises unmistakably from this Bible narrative must be apparent to all.

Lot and his family had not shared as they might in former days in the spiritual life of their kinsman, Abraham. They were well-meaning materialists. They had made their home in the most attractive, sensuous surroundings which they could find. They were not hungering and thirsting after righteousness; hence, they were not willingly obedient to the call of the "celestial visitants" (Science and Health, p. 298). Even Lot's so-called righteousness was not so much the result of his own understanding, but rather the effect of his early association with his uncle, Abraham. When called upon to stand the test of individual demonstration, he was not fully prepared, but argued against the demand of the angel, saying, "Oh, not so, my Lord."

Thanks to the teachings of Christian Science, we can now see more clearly than ever before that the values of Bible history are found when it is interpreted in terms of mental experience. We find some of the same tendencies that governed Lot and his wife still claiming control over our own habits of thought. While we are not always ready to profit by the experience of others, it is perfectly legitimate to do so if we can and will. There is no longer any excuse for being turned into metaphorical pillars of salt for looking back longingly to our old materialistic beliefs, no matter how beautiful or attractive they may appear. We may, if we will, accept joyfully the invitation to escape to the hills whence cometh our strength. There is something far better than the valley of the Dead sea, or the lowest mortal thought, to dwell in, in spite of its sensuous inducements.

The meaning of Sodom is "secret," and Gomorrah is defined by Cruden as "a rebellious people; or the people that fear." Surely we do not want to abide in such a mental atmosphere, nor can we afford to associate with those who do, unless it be, as our Leader says in Science and Health (p. 452), "in the attempt to purify it."

Life-savers

CLAUDE W. WOODRUFF

AT one of the life-saving stations on the Great Lakes the captain asked a new surfman this question: "If, while standing on the pier, your attention should be drawn to a man in the water, apparently drowning, what would be your first duty?" The novice's prompt reply was this: "To swim to the rescue immediately." "That would be wrong," said the captain. "You should first remove your shoes, divest yourself of all superfluous clothing, and loosen any remaining garment that might form a bag and so gather and retain water. If you yourself are hampered in your movements, how can you expect to render assistance to one who is in a similar plight?"

Then the captain asked what the surfman's second duty would be, but to this question no reply was given. "The rescuer should, when within hailing distance, assure the drowning man in a commanding voice that there is nothing to fear, as assistance is at hand," the captain told him. "Furthermore," he continued, "never approach a person who is frantically struggling, for in that case the chances are only one in ten that either the drowning man or the rescuer will be saved. Wait until the man has exhausted his strength, but be at hand to grasp him before he sinks."

Are these rules not paralleled in the Christian Scientist's duty to his brother man? Should we not at all times be so divested of the supposition that there is life in matter, or that there is any power or mind apart from God, that in going to the rescue of one who is seemingly about to go down in the waters of belief, there shall be nothing in our con-

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sciousness to which error can cling and thereby drag us, with the one we would help, beneath its surface? If we are prepared by reason of having "put off the old man with his deeds," will the result not be so apparent to the outsider that we can speak "as one having authority," and in so doing convince the one whom we would save that there is nothing to fear?

If, however, he who seeks assistance still grasps at the straw of material succor, hoping thereby to be saved, or to supplement the work of the infinite One who alone is able to save, it will be better that we stand a little way off till he has learned that there is no power in matter to sustain him. Then may we go to his rescue, and, understanding the powerlessness of the waves, bring our brother to the shore, helping him to plant his feet upon the solid rock of Truth, where the waves of error cannot reach and the warm rays of infinite Love are all-powerful to resuscitate.

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Law

CLARA PARK

LAW in its highest sense signifies an established, irresistible rule of action emanating from divine Principle and governing the whole universe. Divine law is not subject to legislative amendment or enactment, but remains as unchangeable throughout all time as God Himself. As the planets move through the universe in accordance with a prescribed rule of action, never deviating from their regular course, so each of God's ideas acts in accordance with the direction of infinite wisdom and Love, and every so-called material condition is subject to the authority of spiritual law.

Blackstone evidently caught glimpses of the truth when he said, in referring to divine law, "It is binding over all the globe, in all countries and at all times; no human laws are of any validity if contrary to this; and such of them as are valid derive all their force and all their authority mediately or immediately from this original." Thus it will be clearly seen that since human laws derive all their validity from divine law, any provisions of our statutes contrary thereto are null and void. Nevertheless, it would not be in accordance with the direction of infinite wisdom for one to attempt rashly to abolish or act contrary to the provisions of human law which at the present time are subserving the needs of mankind until human thought has outgrown the conditions which render these provisions necessary. Nothing destructive is authorized by infinite Love. Jesus said, "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil." Still it is necessary for any one engaged in the practice of law to be awake to the truth that justice is not dependent upon the provisions of human statutes, the decision of a court or the verdict of a jury. There is in reality but one lawmaker and one judge. It is necessary to know and affirm this fact constantly, for if we do not we are held in subjection to mortal provisions. Mrs. Eddy says on page 445 of Science and Health, "You render the divine law of healing obscure and void, when you weigh the human in the scale with the divine, or limit in any direction of thought the omnipresence and omnipotence of God."

What does it mean to fulfil the law? The following quotations from the Bible seem to answer this question fully. In his epistle to the Romans, Paul says, "Love worketh no ill to his neighbor: therefore love is the fulfilling of the law." Again, he says to the Galatians, "For all the law is fulfilled in one word, even in this; Thou shalt love thy neighbor as thyself;" "Bear ye one another's burdens, and so fulfil the law of Christ." In the epistle of James we read, "If ye fulfil the royal law according to the scripture, Thou shalt love thy neighbor as thyself, ye do well." Then the very substance of law itself is based upon this one word, namely, love, and if there were enough love manifested between men there would be no need of either mandatory or prohibitory provisions; no need for codes and statutes, for every one would be seeking the universal happiness of all mankind instead of his own selfish interests. But this word "love" must have a higher and more spiritual meaning than that commonly accepted. It must lift the human thought to the contemplation of something higher than itself and to an altitude and atmosphere where it can see only God's reflection.

We cannot truly seek our own happiness without contributing to the happiness of every one else, nor can we seek the happiness of another without increasing our own. Our textbook tells us that "happiness is spiritual, born of Truth and Love. It is unselfish; therefore it cannot exist alone, but requires all mankind to share it" (p. 57). Happiness can be attained only through the right perception of and strict obedience to law. Blackstone in writing on this point said: "He [God] has so intimately connected, so inseparably interwoven the laws of eternal justice with the happiness of each individual, that the latter cannot be attained but by observing the former, and if the former be punctually obeyed it cannot but induce the latter. In consequence of which mutual connection of justice and human felicity He has not perplexed the law of nature with a multitude of abstract rules and precepts referring merely to the fitness or unfitness of things as some have vainly surmised, but has graciously reduced the rule of obedience to this one paternal precept, 'that man should pursue his own true and substantial happiness.'"

This reduces obedience to law to a natural and easy process, that of pursuing our own true happiness; so we can clearly see that any wrongful action comes not from malicious intention or wilful disobedience to law, but from ignorance of the intent of law. No one would intentionally do anything that would injure himself, and when we begin to see that all wrong action or thinking comes from dulness of perception, we will be able to think kindly toward the so-called criminal and help him to understand the meaning of true law; and when he arrives at this understanding, he will be as glad and willing as ourselves to obey it. Christian Scientists learn from all of their Leader's writings, which are based upon the teachings of Christ Jesus, that divine law is ameliorative and constructive; hence they can say with the psalmist, "O how love I thy law! it is my meditation all the day."

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"Let us not sleep"

ADELA S. HAWLEY

IT was recently said to the writer by one who was just beginning to investigate Christian Science, "If Christian Scientists would only speak and live, or show that they are trying to live, the pure, simple truths which are found in Science and Health, how quickly the world's prejudice, criticism, and misunderstanding would disappear! The wrong impression I had of its teachings, which prevented me from looking into it, grew out of the misstatement and misrepresentation of these truths by those who were counted as its followers." The one who made this comment was led to see that Christian Science does not instantly transform into perfect beings those who come to it for healing; that many who come into its ranks have not outgrown their old impulsiveness, and, with a zeal "not according to knowledge," often make statements and use expressions which are very ill advised and unfortunate. That this comment was made, and that it was, even in a degree, a true comment, caused

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the writer to study the situation more closely, and thus to note some mortal tendencies to which we all need to be awake, thereby to be saved from expressing in either word or deed that which would misrepresent the cause we all love.

On page 547 of Science and Health our Leader has said, "The Scriptures are very sacred. Our aim must be to have them understood spiritually, for only by this understanding can truth be gained." It must follow that Christian Science is "very sacred," since the text-book of this Science is a "Key to the Scriptures." Because of her rare spiritual insight Mrs. Eddy was able to discern the spiritual truth of the Scriptures, to apprehend the Principle of being, and to state the provable rules for its demonstration so intelligibly as to make it possible for each one to prove the truth for himself. Well may we ask ourselves, as we ponder her great achievement: Am I thankful? Am I improving every opportunity afforded me to gain a larger understanding of this teaching? Am I doing aught to hinder or obstruct the stately advance of this great movement? Surely it is well for us to reason with ourselves on this subject, to find out what errors of omission or commission have been ours in the past, and then set about correcting them.

It is the duty and privilege of all Christian Scientists to speak "every man truth with his neighbor," according to his highest understanding of God; to let this light of Truth so shine in his words and deeds that men may be attracted, not repelled, thereby. If we maintain a state of consciousness wherein the Christ-ideal is uplifted and "love for God and man is the true incentive" (Science and Health, p. 454) for thought and action, we will immediately help to supply an atmosphere wherein the weary and sin-sick will find rest and health. There will be a pure, spiritual thought pervading the place, and this will make itself felt and bring to all that sense of peace which dissolves mortal resistance to Truth into its native nothingness.

Our business meetings can and should be conducted, not only according to the demands of Truth, but also in conformity with the best business methods the human mind can present. Let us look at this matter for a moment. What wise, wide-awake business man of today would fail to acquaint himself with the ways, methods, and appliances which enable him to deal and cope intelligently and advantageously with the business world? What man of judgment would place even his dearest relative or friend in an important position without first satisfying himself as to his ability to fill it, or would employ a person simply because some one asked him to do it, unless he first ascertained his fitness for the place? Further, no man of affairs would leave his offices or mercantile house and go on a summer vacation or a trip abroad without assuring himself that every department of his business was in good condition and under proper management for uninterrupted activity. Should we be less alert, less careful, or less watchful in caring for the affairs of the spiritual kingdom?

As church-members we should attend all the business meetings, if it be at all possible, and take intelligent interest in the business in hand; be awake and alert to the needs and conditions of the church, and to our "rule for motives and acts," given on page 40 of the Manual, as we take part in the election of all officers and committees. Thus only can we fulfil our obligations as members of the church and make it possible for its affairs to be conducted in keeping with the requirements of Christian Science and with the business methods which command the respect of those with whom we daily have to do.

In choosing those who are to conduct the public services of the church, we do well to remember that the by-law in the Manual (p. 32) is explicit in regard to the qualifications of readers, and act accordingly. Throughout the entire round of activity for the cause we should do our part well; we should carry to our services thoughts that will help and heal. In reading our periodicals and attending our lectures, we should refrain from thinking or voicing personal likes or dislikes, complaint or criticism, or making undue comparison, lest we mar, becloud, or hinder these messages of Truth and Love in their healing mission to all mankind.

Nevertheless some may ask, "How may we know that we are working aright?" Let us listen to the words of our Leader on page 109 of Science and Health: "I won my way to absolute conclusions through divine revelation, reason, and demonstration." Mrs. Eddy has accurately stated this divine Principle and its rules; and in regard to our ability to understand, she says (p. 462), "Any student, who adheres to the divine rules of Christian Science and imbibes the spirit of Christ, can demonstrate Christian Science, cast out error, heal the sick, and add continually to his store of spiritual understanding, potency, enlightenment, and success."

Unfoldment

LOUISE C. MARTIN

THE sweet odors of spring perfumed the air. Birds were flitting gaily from branch to branch, and the glad sunshine bathed the earth in smiles. Near our house stood a large magnolia tree, its strong arms full of lavish blossoms shining through the glossy leaves. A bud from this tree had been given to a member of our household, and it was put in a vase of water on the mantel. For two days and nights it showed no signs of unfolding, and its velvety petals were wrapped snugly about it. Then one day, while pondering why the bud did not open and display the glorious center within, some one called me from the room, and I remained away about ten minutes. When I returned, a veritable marvel met my eyes, for a full-blown magnolia beamed upon me. The big, tight bud had yielded to the sunlight and the coaxing breeze. The sepals had released their determined grasp and a most magnificent blossom was revealed, with myriads of delicate parts, lapped and overlapped, about a wondrously perfect stamen.

The lesson thus taught by the simple flower has remained with me. How wont we are to look upon the closed bud of our own or another's thought, and question its tardy development! It appears to be closed; in other words, unresponsive, unyielding, uncompromising. Impatiently, perchance, we conclude that it will never open, never blossom out in beauty, and it seems like folly to keep and water it. But wait! let us spare the bud, for it will surely burst and disclose the celestial secret that lies concealed within. The divine hand has not been idle. Love is active, preparing beauty and loveliness within, in accord with God's eternal law, for, as our Leader tells us, "growth is the eternal mandate of Mind" (Science and Health, p. 520). Development is taking place, consciousness is being transformed; and when Love's work is finished and Truth's law is fulfilled, the petals of the bloom of a new and nobler life will open and reveal the miracle of grace.

Patience must have her perfect work. What to our stupid sense seems indifference and unresponsiveness, to the sunlight of Truth may prove but the "preparing time." The heart is being transformed by a power unseen, the whole nature is being enriched from the divine source of all beauty. Some day, when perhaps we have least expected it, the hour of unfoldment will come, and "none can stay" the mighty hand of the infinite One that doeth the work, nor can any say to Him, "What doest thou?"

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Selected Articles

[Frederick Dixon in *Woodford Times*, Woodford, London, England]

Christian Science, as a recent clerical critic has quite truly said, claims to be a restatement of the Christian religion as preached and practised in the first century of that era. For this very reason Mrs. Eddy based its requirements on the teaching of the gospel, and the gospel emphatically teaches that men not only should preach but should practise, or, as Jesus declared, that their faith should be tested by their works. It is this demand for scientific demonstration that, more than most other points, has distinguished Christian Science from the teaching of orthodox theology. It is for this reason that its opponents have so bitterly attacked the healing element, for they have seen that if the justice of the demand for healing was once admitted, it would be necessary in future for the churches to preach with "signs following" and to prove their dogmas by demonstration.

This clergyman says that Christian Science can point to some success in obscure cases, but that it has been responsible for painful failures which might have been successfully treated if well-tried means had been adopted. Now, Christian Science healing extends all around the world, and has been practised for something like half a century. In the course of this time, thousands upon thousands of cases, running into millions, must have been treated. It may be guessed what an infinitesimal percentage of these cases the critic knows anything about, yet he dismisses the whole of this healing as a few obscure cases. In plain English, he could hardly have explained more conclusively his utter inability to discuss the subject. More than this, he says that if the failures had been treated by ordinary methods, they might have been healed. They certainly might have been, but then they might not have been. The history of ordinary medical practice is not quite so scientific as to warrant its believers in concluding that any case might be healed if treated by it. It is precisely because of its innumerable failures that the sick have turned to Christian Science.

Does the reverend gentleman really believe that if the healing of the ordinary medical schools had filled the world with confidence, Christian Science would ever have gained the opportunity for the demonstration of spiritual healing? It is because the world is tired of the failures of the medical schools that it is turning more and more to Christian Science. Unfortunately, in an enormous number of cases it turns for help only at the last moment, and then Christian Scientists are blamed if they are not successful. As, however, this critic says that Christian Science healing has been confined to a few obscure cases, you will perhaps allow me to quote the words of a London physician, who is probably a much better witness on this point than he is. Dr. Saleeby, lecturing not very long ago in London, declared that the doctors were coming to see that the Christian Scientists had got hold of an important part of the truth, in proof of which there were cases, too numerous to be denied, where doctors' methods had failed and Christian Science had actually cured the patient. Having quoted a case of locomotor ataxia within his own experience, Dr. Saleeby declared that in the face of such cases, it is no use to say that Christian Science is a fraud.

When, however, one turns from this clergyman's criticism of the practice to the theology of Christian Science, it is equally difficult to justify his strictures. Christian Science is the attempt, as he admits, to restore primitive Christianity to the world. Now, primitive Christianity made a Christian's power to heal sickness the test of his theology. There is no question about this at all. Again and again, Jesus insisted in unmistakable language on this, declaring, in the gospel of John, to take a single example, that those who believed on him would be able to do the works he had done. It is obvious, therefore, that the only guaranty that the truth preached is the truth Jesus taught, is the ability to do the works he did. If the Christian Scientist in some measure accomplishes the works which Jesus accomplished, it is surely a greater proof that his teaching on the subject of the incarnation, to choose the instance our critic has selected, is correct, than any number of assertions of orthodox theology, supported by nothing more convincing than dogma. The orthodox teaching of the incarnation is sufficiently incomprehensible. It is comprised in the assertion that infinite God was manifested in a finite material body. It does not explain this, but asserts it, and when it is asked to prove its theories on the basis demanded by Jesus, it calmly declares that demonstration of that nature disappeared with Jesus and his apostles. Now, as a matter of fact, Christian healing did not come to an end with the apostles. It lingered on, in an ever-decreasing ratio, up to the time of Constantine; and even after that, in a more and more spasmodic way, it manifested itself throughout the centuries which followed. Anybody who will read the writings of the early Fathers or the journals of such men as Fox and Wesley, must admit the truth of this.

Christian Science teaches that in order to heal the sick it is necessary to imbue a man, to some extent, with the Mind of Christ; indeed, it insists that he is only positively healed in the proportion in which the carnal mind gives place to the Mind of Christ. Jesus asked, "Whether is easier, to say, Thy sins be forgiven thee; or to say, Arise, and walk?" and thus he showed the intimate connection between mind and physical disease. Now, what is the incarnation but the manifestation of the Mind of Christ by the human being? It was not a spiritual body thrust into a physical body that constituted Jesus the Christ; it was the fact that Jesus, the son of Mary, manifested that perfect knowledge of spiritual life which made him Jesus the Christ. None who follow in the footsteps of Jesus the Christ, no matter how much they may let the Mind of Christ be in them, as Paul demands, can ever claim to be more than followers of the Wayshower. Every one of these followers may, however, manifest in varying degree the Mind of Christ, and in the exact proportion in which they manifest this Mind, they will understand the theology which Jesus the Christ preached, and understanding it, be consequently able to demonstrate it as he demonstrated it, in the healing of the sick and in the other miracles.

The word miracle never meant anything supernatural, and cannot by any possibility be strained into meaning anything supernatural. The miracles of Jesus were the object-lessons of the truth he taught, and can be repeated, as he said they would be, in the exact proportion in which this teaching is assimilated. In the proportion, however, in which his teaching is assimilated, the carnal mind gives place to the Mind of Christ, and the mystery of godliness is seen incarnate. "Only purity," Mrs. Eddy writes, on page 332 of Science and Health, "could reflect Truth and Love, which were plainly incarnate in the good and pure Christ Jesus. He expressed the highest type of divinity, which a fleshly form could express in that age."

This is the teaching of Christian Science with regard to the incarnation, and this teaching is supported by the healing of sorrow and sickness and sin which is being accomplished by Christian Scientists today. The orthodox church itself is revolting against the old teaching of the atonement. Let us take an example. The vice-principal of the Theological College at Lichfield has protested against the immorality of the Miltonic dogma. The Christian Science teaching of the

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incarnation comes to explain what the atonement really means,—in plain English, the at-one-ment of God and man. In proportion as the Mind of Christ is attained, the carnal mind vanishes, and the image and likeness of God begins to be faintly manifest. The definition of atonement as expiation, is as purely a piece of theological word-snatching as the definition of a miracle as supernatural. The word at-one-ment is an Elizabethan word, and means simply to make as one, and this is the meaning of the Greek words of the same nature in the New Testament. In proportion as the carnal mind gives place to the Mind of Christ, the human sense does become at-oned to God, divine Principle, and one begins to understand how it was that Christ Jesus could claim to be a Son of God, and could call those who believed on him also sons of God, and bid them pray to "our Father, which art in heaven." It was Christ Jesus himself who demanded that his followers should strive to be perfect, as their Father which is in heaven is perfect; and in the exact proportion in which the carnal mind gives place to the Mind of Christ, does incarnate error give place to incarnate Truth.

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[Ezra W. Palmer in *Pueblo* (Col.) *Star-Journal*]

Telegraphic reports quote an officer of B'Nai B'Rith, a Jewish fraternal order, as stating that it is impossible for any person to be a Christian Scientist and remain a Jew. Christian Science teachings contain nothing which prevents a Jew from being loyal to his race or the teachings of the Old Testament. As a matter of fact, Christian Science reconciles Jew and Christian on the basis of monotheism and adherence to the first commandment. The testimony of Jewish people who have become Christian Scientists is that Christian Science merely teaches a more spiritual concept of God than present-day Judaism presents. Nothing is lost to the faith of the Jew by Christian Science. His grasp of God, the great I AM, is made clearer, and he sees more definitely the grand reality of Spirit which governed Abraham, Isaac, and Jacob, and the great lawgiver Moses. He sees that as these patriarchs demonstrated the ever-presence of God as protection, peace, and prosperity, so today the same God and the same blessings are made manifest through Christian Science.

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[John W. Doorly in *Yorkshire Gazette*, York, England]

In a recent issue I notice the account of Mr. ——'s address to the Cawood Wesley Guild, in which he is reported as coupling Christian Science, spiritualism, mesmerism, etc., and is also reported as stating that "the human being has two minds, —the subjective and the objective."

May I, as a Christian Scientist, state that Christian Science has absolutely nothing to do with spiritualism, mesmerism, etc., and also that Christian Science is engaged in teaching mankind the ever-presence and omnipotence of that one infinite Mind whom men call God, and is in no way engaged in teaching any theory of two minds such as the critic puts forth. In fact, Christian Science shows clearly that all of mankind's troubles have come from these very mortal theories of more than one Mind. Christian Science is, however, teaching the reality and supremacy of this one and only Mind, and is proving to mankind the availability and practicality of this teaching in the healing of multitudes from sin and sickness.

Christian Scientists no more believe in the action of the mortal mind to confer harmony than Christ Jesus did, because Christian Science is simply the teachings of Jesus understood and made practical, and the basis of his teaching was, "Ye shall know the truth [*i.e.*, the infinite fact of the one and only Mind], and the truth shall make you free [from the belief in another so-called mind]." As Mrs. Eddy says in her text-book, "Science and Health with Key to the Scriptures" (p. 340): "'Thou shalt have no other gods before me.' (Exodus xx. 3.) The First Commandment is my favorite text. It demonstrates Christian Science . . . it signifies that man shall have no other spirit or mind but God, eternal good, and that all men shall have one Mind." Evidently, therefore, the critic, who believes in the action of two minds, was not in any way capable of explaining Christian Science, which teaches unswervingly that there is but one infinite Mind, and that all true being must be the effect of this one Mind.

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[Norman E. John in *The Evening Journal*, Wilmington, Del.]

It would have been difficult for our clerical critic to have selected a more appropriate text than the fifteenth verse of the seventeenth psalm as an introduction to his discussion on the subject of Christian Science. The Scriptures inform us that "God is a Spirit;" therefore the text, "As for me, I will behold thy face in righteousness: I shall be satisfied, when I awake, with thy likeness," would logically emphasize the verity of the teaching of Christian Science that man shall be satisfied when he awakes in God's likeness—that is, the likeness of Spirit—and finds himself to be spiritual. The reported extracts of the sermon, as found in a recent issue, state that "the doctor gave a short history of the development of Christian Science, and briefly reviewed its principles as laid down in the text-book, 'Science and Health with Key to the Scriptures.'" As this was not given in your report, we are not at all sure what the reverend critic considers the basic teaching of Christian Science, but we certainly take exception to the deductions which he has drawn, as given in the evening paper.

The good doctor says that "the philosophy, the theology, and the theory of Mind-healing in Christian Science was advanced ages ago." In the brief wording of the statement we quite agree with him. The philosophy, theology, theory, and even the practice of Christian Science, were fully expounded and emphasized by Christ Jesus centuries ago, and we make the broad and unqualified statement that the teaching of Christian Science today does not depart one iota from Jesus' teaching. Christian Scientists are very well satisfied that the philosophy and religion of Jesus the Christ were epitomized in the Sermon on the Mount, and the teaching of Christian Science and its application coincide with the spiritual teaching therein enunciated. That the theory and practice of spiritual healing was advanced centuries ago may be verified by the recorded statements of Christ Jesus to his followers, and by his practice and theirs in accord with them. Christian Scientists today are endeavoring, up to their highest light and understanding, to obey these commands and to follow the example of the Master.

If, as one would infer from the printed report, the good doctor insinuates that by Mrs. Eddy's advice Christian Scientists are to shift the responsibility in contagious diseases, and that in cases not quickly healed a regular physician should be called, we must conclude, either that he does not understand the advice and the practice of Christian Scientists, or that he is presenting an incorrect interpretation thereof. It is true that Mrs. Eddy has advised the submission to vaccination and the reporting of contagious diseases when required by law, and Christian Scientists are adhering to this custom; not that they wish to shift the responsibility, but that they sincerely respect the rights of their fellow citizens in regard to those requirements. It is to be further stated, that in obeying these requirements the Christian Scientist by no means turns his cases over to *materia medica* for healing, for

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as a general rule the Christian Scientist is allowed to continue his work, with the proper isolation of his patient as required by quarantine laws, until the work is finished.

Mrs. Eddy does not advise that a regular physician be called in cases which have not yielded quickly to the treatment of Christian Science. She does advise, however, that the patient shall always and at all times be free to exercise his choice as to what method of treatment he shall receive; and likewise that he be left entirely free to decide when one form of treatment shall be given up in preference to another. From the report it would be inferred that our critic attempted to disprove the teaching of Christian Science because its adherents have not fully demonstrated in all cases the results which might be expected from its teaching. This inference, it would seem to the writer, is wholly illogical and a very poor way to bolster an argument. It would be just as logical to state that preaching the gospel and conducting revivals are failures because all who are converted do not demonstrate the fulness of Christian faith; or to say that the teaching of mathematics could not be proven because a large percentage who profess to be mathematicians do not prove all that could be expected of them.

Is it not strange that five thousand persons should have had the desire to crowd the Metropolitan opera house in Philadelphia recently (and two thousand more outside attempting to gain entrance), to hear a simple lecture on Christian Science, if its philosophy were "crude, incomplete, and a jumble of confused and contradictory statements," as the doctor as reported claimed it to be?

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[Frank Bell in *Venango Herald*, Franklin, Pa.]

The one approximately correct statement in the platform attack on Christian Science, as quoted in your issue of March 6, is that "the average Christian Scientist has never dreamed that these awful things were true of his belief." The average Christian Scientist has better control of his dreams. As a matter of fact, no Christian Scientist, or any other unbiased investigator of the subject, has discovered that Christian Science resembles in any way the foolishness our friend puts forth as descriptive thereof. The literature of Christian Science is obscure to those who prefer that it should so appear. Its meaning has been found to be perfectly clear to countless numbers of sensible men and women who have turned to it with an honest desire for help in time of trouble. Any one capable of exhausting the vocabulary of offensive adjectives in criticism of that which is accomplishing so much genuine good as Christian Science, is of course incapable of grasping the meaning of its teachings.

For the benefit of those who might have taken seriously some of the statements made in the above-mentioned address, it should be said that Christian Science does not deny that humanity is afflicted with sin and disease. In fact, its adherents are actively and consistently engaged in an effort to help mankind out of evil of all kinds, and, incidentally, are enjoying marked success in such effort. There is not the slightest excuse for attempting to attach to Christian Science any teaching that would ease the conscience of the wrongdoer. On the contrary, the fact is emphasized throughout Mrs. Eddy's writings that the penalty not only for evil doing, but for evil thinking, is swift and inevitable. Christian Science does not even favor the unrighteous with the common clerical assurance that they may escape punishment until the "next world." It teaches nothing with regard to evil that is not borne out in the experience of mankind.

"Animal magnetism" is not disturbing any one who understands Christian Science. Mrs. Eddy selects this as "the specific term for error" (Science and Health, p. 103). Such use of the term is helpful in emphasizing the important point in Christian Science that evil is primarily mental, must be thought before it is acted, and is a product of the human mind and not of God. Mrs. Eddy gives her students much valuable instruction with regard to protecting themselves from injurious mental influences and tendencies, but the belief in and the practice of hypnotism are well understood to be inconsistent with Christian Science; and individuals who have so misconstrued the teachings in this respect as to attempt to incorporate something of that sort in their work, have been dismissed from the Christian Science church with Mrs. Eddy's sanction and approval.

Mrs. Eddy makes no mystery about the "revelation" of Christian Science to her. She says specifically that she derived all of it from her study of the Bible. The highest claim she makes for the text-book is that it is a "Key to the Scriptures." Christian Scientists use this text-book as their commentary on the Bible, in their private reading and in their public services alike. Certain clergymen are accustomed to consider themselves "called of God" to proclaim their opinions of what the Bible teaches, and nobody charges them with sacrilege, though they might have difficulty in establishing proof that the call is anything more than a sincere conviction. Why deny this privilege to another?

Mrs. Eddy is accused of charging too much for her teaching and her books. But the accusation is by one who says he believes her teaching useless and her writings nonsense, and to whom, therefore, any price would be excessive. The invariable testimony of Christian Scientists is that the value of these teachings and writings is to them beyond computation in dollars and cents. More copies of Science and Health have been printed and sold than of any other book written except the Bible. Evidently it is worth the price. Was ever anybody denied the teaching or the book who could not afford to pay? Mrs. Eddy's fortune was the direct fruit of her individual labor. There was in it not one involuntary dollar. She did not lavish her wealth upon herself, but gave it to the church and the cause that was dear to her. "Looking into her life, we see nothing but unselfishness," wrote Clara Barton, founder of the Red Cross Society.

Other alleged extracts from Mrs. Eddy's writings as given are either so misquoted or so separated from their context as to present nothing better than a burlesque on the real meaning. Take, for instance, the statement, "You may gash the body with an axe, pound it to a pulp with a club, and experience no more pain than a wounded tree." Now what Mrs. Eddy actually says is this, as found on page 393 of Science and Health: "Your body would suffer no more from tension or wounds than the trunk of a tree which you gash or the electric wire which you stretch, were it not for mortal mind." In other words, a body without mind, a dead body, feels no pain. Mrs. Eddy uses this simple illustration in a discussion of her conclusion that since matter itself without mind has no sensation, the direct relationship between a painful condition of the body and the mental state is something that should not be ignored. Even if one cannot accept her conclusion, it is not necessary to distort her statement.

By such inexcusable liberties as indicated above, the discourse is made to place the teachings of Christian Science in an entirely false light. Assertions with regard to conditions in eternal life and spiritual man are held up as though written with reference to material existence and human beings. The result may serve the purpose of raising a thoughtless laugh, but it adds nothing to the hearer's actual knowledge, and is certainly out of place in an enterprise professedly committed to the cause of truth.

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Editorial

"Which passeth all understanding"

In these days of wars and rumors of wars, it is well for us all to remember that evil is never made good by the seeming necessity for its employment. The fact that mankind appears to think there is no other way by which it can rise out of or overcome certain human conditions, is the only excuse for an appeal to force; but even this does not change the fundamental truth that there is but one power and this power is good. Christian Scientists especially should be entirely clear in their thought about war, because they are endeavoring to stand for righteousness at all times; and as Mrs. Eddy has so clearly answered the questions now being asked as to what shall be the attitude of Christian Scientists on this subject, it seems fitting to bring these answers directly to the attention of our readers by republishing some quotations from her writings. Most pertinent of all, perhaps, is the following sentiment from her letter of March, 1898, the period of the Spanish war:

"The characters and lives of men determine the peace, prosperity, and life of nations. Killing men is not consonant with the higher law whereby wrong and injustice are righted and exterminated. . . . But if our nation's rights or honor were seized, every citizen would be a soldier and woman would be armed with power girt for the hour" (The First Church of Christ, Scientist, and Miscellany, p. 277).

Again, on page 286 of the same volume, she writes:—

"For many years I have prayed daily that there be no more war, no more barbarous slaughtering of our fellow beings; prayed that all the peoples on earth and the islands of the sea have one God, one Mind; love God supremely, and love their neighbor as themselves.

"National disagreements can be, and should be, arbitrated wisely, fairly, and fully settled.

"It is unquestionable, however, that at this hour the armament of navies is necessary, for the purpose of preventing war and preserving peace among nations."

In another letter, which appears on page 278, she writes:—

"Nothing is gained by fighting, but much is lost.

"Peace is the promise and reward of righteous. Governments have no right to engraft into civil nations the barbarous code of personal encounter. War is in itself an evil, barbarous, devilish."

Pondering these truths voiced by our revered Leader, our desire can but be that the peace "which passeth all understanding" may hover over this and every other nation until discord of every kind shall cease. Above all else, we must be careful to resist the clamor which at a time like this attempts to sway public feeling by appeals to prejudice and sentiment rather than to divine justice and love.

Alexander McLellan.

Job and Others

The world of human sense is the scene of continuous struggle. With the poet it is the fight for existence, while many of those who have abundance are the slaves of that lust for more which generates the fevers of finance. They have entered the mad race for wealth as the guaranty of honor and power. Of the disharmony of many homes, societies and even social institutions, the source is the personal government, the selfish aim which controls a legislative body, the struggle which would control the business of the country, and the demand of capital that there should be no peace unless it be on the well-doing or the wicked, even though insurrections, revolutions, and international wars were at an end. When, moreover, we remember the unnumbered assaults of disease to which the young and the old, the rich and the poor, are alike subject, it is made apparent that the lot of those subject to these false material beliefs is cast in the mold of conflict.

And yet all these occasions of human unrest sink into relative insignificance in the presence of another struggle, namely, that of Job, the struggle for light upon the human problem, to escape the confusions and contradictions of experience and of much religious teaching. It is an effort to find a rational interpretation of the ways of God to men.

The coming of Christian Science is largely responsible for this turmoil of thought which is afraid lest it lose something of value, while beginning to rejoice in a new point of view which is recognized as revolutionary. In this transitional state the feeling often obtains that it is impossible to be sure of anything. Goaded by the fear of want or of the loss of good standing in the old paths, men are impelled to resist that skepticism which is the beginning of faith; and feeling in turn how discreditable this is, they are made utterly miserable.

Thousands of ministers and other thoughtful people are passing through this travail of sense today. They "have seen a great light" in the teaching of Christian Science: they can no longer be dominated by authority, and they honestly want to know, but not having gained as yet the inspiration and assurance which attends the demonstration of the word of God as "quick, and powerful," they are startled and made to tremble when called upon to exhibit that practical faith which they have so long commended to others. Sometimes, indeed, in the agony of their hearts, they are impelled to cry out, "My God, my God, why hast thou forsaken me?"

This is the greatest struggle of all times. It antedates and is prophetic of the new birth, of the gain of a veritable apprehension of Christ, Truth, and they who have entered upon it can never go back to dwell among the dry bones of a fruitless professionalism. Job was not comforted or helped by the words of his condemnatory friends, nor will these be. With every struggling heart, they need, as Mrs. Eddy has said, "a priceless sense of the dear Father's loving-kindness" (Science and Health, p. 366), and this it is ours to bring them, in tactful and loving address, in the inoffensiveness of our humility and true brotherliness, and in the demonstration of a healing apprehension of the Master's teaching.

That people are growing dissatisfied with things as they are, speaks for their responsiveness to that new vision of God's kingdom which is dawning upon the Christian world. It speaks for the movement and might of the new social impulse, and it immediately brings to the front the resistance of tradition and privilege to Truth's eternal progress. It precipitates fundamentally in individual consciousness, and phenomenally in every department of social life, the human struggle between Christian democracy and ecclesiastical domination, between the spirit of brotherhood and entrenched selfishness. Men cannot see all the future, but they must go forward and find salvation. The aspiration, the insistent striving which impels them to protest and to undertake, justifies itself and gives sure prophecy of ultimate victory. Let us know that Job and his kind are sure to come to their own.

John B. Willis.

Home and Heaven

A good many people think of home and heaven as places far removed from each other, separated indeed by a space called death. But Christian Science presents a different view of the subject and finds authority for it in the Scriptures. In Christian Science we learn to think about things heavenly

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ically, and so both home and heaven are understood to mean mental and spiritual states, as must be admitted by every one who is willing to go beyond a superficial view of the subject. The very first statement in the Bible is that "God created the heaven and the earth," and again and again we read that He is present everywhere, guiding, governing, and sustaining all His creation, and thus we come to link together heaven and home as mental states in which dwell the children of the all-loving Father. This does not, of course, mean that there is no outward manifestation of these divine ideas, but the all-important consideration is to seek "first" their spiritual significance, and then we shall begin to see them, like God, ever present. One who was marvelously healed by Jesus prayed that he might go with him on his journeys, but the Master told him to go to his home and prove to them there what great things divine Love had done for him, a requirement which is no less for us today.

In Science and Health (p. 589) Mrs. Eddy lifts thought above the mortal and material concept of Jerusalem, and calls it "home, heaven." Again she says (p. 58), "Home is the dearest spot on earth, and it should be the center, though not the boundary, of the affections." While it is true that some might dispute the identification of home and heaven, yet do not all who love their homes insist that the spiritual qualities which represent heaven shall be enshrined in the home,—such qualities as purity, truth, and love,—and would not all admit that without these there could be no home? Mortals have even felt justified in taking the life of one who would invade the purity of their homes, when perchance they did little themselves to keep it sacred. Because of mortal blindness, because mankind have failed to see that heaven should be established and maintained in the home, they have looked to death, the enemy that is to be destroyed, to bring them to the abode of purity and peace. Alas that it should ever be so, when Christ Jesus so plainly taught that the kingdom of God is not a distant place, but "within," and that when it comes down to our apprehension we shall realize that neither sin, disease, nor death has any place in our heavenly home.

Long ago, a young man left the home which was very dear to him, although it was most likely a tent; but it was truly home, because he had begun to know God there. As he traveled alone over the Syrian wilds, night came on, and he lay down to sleep with a stone for his pillow. Then came a vision of the ever-present Father-Mother, God, and of a ladder letting down divine ideas from spiritual heights, with promises which today enrich the lives of all who lay hold upon them as did Jacob. Under the silent stars he awaked to know that God had been with him all the time, though he knew it not, and in deepest awe he exclaimed, "This is none other but the house of God, and this is the gate of heaven."

Thus spoke Jacob at Bethel, and as we pause to ponder his wonderful experience we cannot deny that God is as ready to let down the ladder any night, any morning, into our earthly abode and to send to us the angels who can best aid us to make that abode home and heaven. What matter the walls which mortal sense beholds? The real walls are "garnished with all manner of precious stones," and "the glory and honor of the nations" enters it through the channels provided by divine Love, if we are alert to shut out whatsoever defileth "or maketh a lie." The walls of our real home must be strong enough to exclude sin, disease, and fear, and the doors guarded night and day so that only the divine ideas can enter. There, too, "his servants shall serve him" in the clear light of Truth, and to every child of God home and heaven are, to use our Leader's words in Science and Health (p. 574), "a present possibility."

ANNIE M. KNOTT.

Among the Churches

Current Notes

BOSTON, MASS.—The First Church of Christ, Scientist. Services: 10:45 a.m., 7:30 p.m.; Sunday school, 10:45 a.m.; Wednesday, 7:30 p.m. In the church edifice, Norway, Falmouth, and St. Paul streets. The church is open to visitors Wednesdays and Fridays from 10 a.m. to 5 p.m.

Reading-rooms: Berkeley building (suite 306-307), 420 Boylston street; open daily, except Sunday and Wednesday, from 9 a.m. to 9 p.m., and on Wednesday from 9 a.m. to 5 p.m. International Trust Company building (second floor), southwest corner Devonshire and Milk streets, opposite post-office; open daily, except Sunday, from 9 a.m. to 5:30 p.m. Coolidge Corner building, 1316 Beacon street, Brookline; open daily, except Sunday, from 9 a.m. to 6 p.m.

GREAT FALLS, MONT.—First Church of Christ, Scientist, was organized Dec. 28, 1904. The first meeting was held on Jan. 5, 1905, in room 19, Conrad Block, and on that day it was incorporated under the laws of the state of Montana. This room soon became too small, and Conrad hall in the same building was used for that purpose. In March, 1906, the congregation moved to the lecture hall in the Great Falls public library. They worshiped there until May, 1911, when they moved to the Valeria Public Library Building. At that time the congregation purchased the lot on the corner of First avenue north and Eleventh street from the Great Falls Townsite Company. In August of the same year, ground was broken for the church building, and on Aug. 28 the corner-stone was laid. The building was completed in November, and on Thanksgiving day of 1911 the first church services were held there.

Christian Scientists in Great Falls dedicate their church today [March 29] free from debt.—*Great Falls Tribune.*

FOSTORIA, OHIO.—The members of this society have just completed their incorporation under the laws of the state. During the past year they secured a site for a church home at the junction of Perry, High, and Wood streets. This is one of the most desirable locations in the city, being directly opposite the high school and the new public library. The lot is 85 by 182 feet and has two dwellings on it. The larger, made of brick, has already been rearranged and refinished for a church and reading-room. The seating capacity is about a hundred.—*Correspondence.*

CARBONDALE, ILL.—Property on the corner of West Elm street and South Normal avenue has been purchased by the local Christian Science organization, and it will be remodeled in such a manner as to serve as a church home for the congregation. The society began to hold meetings in private homes nine years ago, and in a year or so rented the I. O. O. F. Hall for services. For the past few years it has occupied the hall in the Smith Building on West Main street and has maintained a reading-room at the same location. Their new church home will be ready for occupancy in a few weeks.

The Daily Free Press.

BEXHILL-ON-SEA, ENGLAND.—The members of this society desire to announce with heartfelt gratitude that they have been enabled to secure a very desirable lot in Cantelupe road, one of the best residential thoroughfares in Bexhill, for their future church building. A larger structure has become necessary, owing to the increased number of residents and visitors attending the services.—*Correspondence.*

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ERIE, PA.—Next Sunday morning [March 29] the congregation of First Church of Christ, Scientist, will assemble for the first time in that part of their new church edifice which has just been made ready for occupancy on the west side of Sassafras street, between Sixth and Seventh. This building is the first unit of a larger structure soon to be erected, and will be the Sunday school of the finished church. The main church edifice, which will rise above the present building and occupy that part of the lot now vacant, will have a seating capacity of over six hundred. Its estimated cost, with the land, will be about sixty thousand dollars.

First Church of Christ, Scientist, has had a place among the religious bodies of Erie for nearly twenty years. In 1894 a small group of Christian Scientists who had been studying and reading together, took the first steps toward forming a church, and later a charter for the organization was granted by the commonwealth. The meetings were first held in rooms and small halls hired for the purpose, one after another giving place to larger quarters as the congregation increased in size, until 1905, when the opportunity offered of renting the Unitarian church on Sunday afternoons and Wednesday evenings. The continued growth of the congregation having rendered another move imperative, the present church site was purchased a year ago.—*The Erie Daily Times.*

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Admission to Membership in The Mother Church

The next admission of candidates will be June 5, 1914. Application blanks may be obtained by addressing the Clerk of The Mother Church, and should be returned to him on or before Wednesday, May 13, 1914.

An application sent to the Clerk does not constitute the applicant a member. Notice of election will be sent to those who are admitted to membership.

Those who have made application for membership prior to Nov. 7, 1913, and have not received notice of election, may communicate with the Clerk if they so desire, and are especially requested to do so before sending in a second application.

JOHN V. DITTEMORE, *Clerk*,
105 Falmouth Street, Boston, Mass.

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The Lectures

Chicago, Ill.

Clarence W. Chadwick delivered three lectures on Christian Science in the auditorium of First Church of Christ, Scientist. On each of these occasions the seating capacity of the auditorium was taxed to its utmost and hundreds were turned away. The great number of strangers and the large proportion of men were noticeable features, and a markedly close and absorbed attention was paid to the lecturer. Mr. Chadwick was introduced by Ernst F. Heyd, first reader, M. H. Lincicome, and George F. Towne, in turn. Mr. Heyd spoke in part as follows:—

The chief mission of Jesus Christ was as the Wayshower. For three centuries or more after the close of Jesus' earthly career the way was kept marked by his disciples and followers through the healing of the sick and the reforming of the sinner. Then the way began to grow dim, and was finally lost in isms, theologies, and materialistic theories. But with the Bible as her compass, Mrs. Eddy set out to find, and did find, the path trod by Jesus, which had been lost to mankind for so many centuries. With the unselfishness of true love, and that the way might never again be lost, our Leader made a chart thereof, and this can be found in the Christian Science text-book, "Science and Health with Key to the Scriptures."

Mr. Lincicome said:—

Jesus assuringly says to every faithful disciple or student, "Ye shall know the truth, and the truth shall make you free." You are here tonight because of an unanswered prayer, an unsatisfied desire in the human mind for the knowledge of the truth which makes free. You have come here to learn, from one who speaks with authority, about the fundamental teachings of Christian Science, which is at this time receiving more consideration from people who think for themselves than any other movement, and which is freeing suffering humanity from its self-imposed bondage.

Correspondence.

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Fort Collins, Col.

The Majestic Theater was well filled for the lecture on Christian Science, delivered by the Rev. William P. McKenzie. L. D. Crain introduced the speaker, saying in part:—

Just what Christian Science is, it is not my purpose to tell you, even if I knew. I have, however, seen some remarkable results of its teaching. I have seen the sick made well, the vicious made peaceable, the profligate made industrious, and the licentious made temperate. To those of us who are not members of the Christian Science church, it appears that this religion is endeavoring to make a practical application of the teaching of that great Teacher who blessed this earth nearly two thousand years ago.—*Fort Collins Express.*

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Glasgow, Scotland

A lecture on Christian Science was given by William D. McCrackan, M.A., in the Queen's Rooms. On introducing the lecturer, Wallace Smith of Edinburgh said in part:—

What the world is so much in need of today is a thoroughly practical religion which can be proved to be true in the ordinary affairs of daily life. It is an admitted fact that humanity is finding in the healing and regenerating ministry of Christian Science a spiritual remedy for all manner of sickness and radical relief from evil and distress of every kind. Christian Scientists are to be met with all over the globe who will tell you that they have experienced this spiritual healing both mentally and physically.—*Correspondence.*

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Franklin, Pa.

Bicknell Young, lecturing on Christian Science, was introduced by H. W. Breckenridge, who said in part:—

The injunction, "Be ye therefore perfect, even as your Father which is in heaven is perfect," uttered by Jesus, the divine Exemplar of Truth, to his disciples on the shores of the Galilean sea two thousand years ago, and the further commands, "Go thou and preach the kingdom of God," "Heal the sick," were not conferred upon a favored few of his followers or limited to the early centuries of the Christian era. It was a message for all humanity, to be exemplified in the lives of the children of men in every age and clime. The great heart of Jesus the Christ understood the needs of mankind better than any one who has ever lived. He knew their temptations, desires, failures, aspirations; and his assurance of man's perfectibility, and of man's ability to carry on the healing power of Truth, was full of hope and encouragement. These commands were a positive declaration of man's glorious heritage.

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Jesus' ministry on earth was to comfort, heal, and save, to bring peace, love, and good will to men. He saw the sick and the sinning on every hand, and healed them. He also instructed his disciples to do likewise, adding, "Greater works than these shall he do." The need of mankind for salvation from sickness and sin did not cease three hundred years after Jesus' time; yet because of unwillingness to be guided in God's way, the world witnessed, after the third century, the complete failure of the power of divine healing as taught by the Master, and only after a lapse of sixteen hundred years was this healing ability restored. It was in the year 1866 that one who had touched the hem of Christ's garment and received a vision from on high, was enabled to interpret in a new way the rich promises of the Scriptures, and to give to the world a message of light. This message, which today stands as a bright beacon, guiding along the pathway of life the foosteps of many an earnest seeker after Truth, was given by Mrs. Eddy, Founder of the great Christian Science movement and author of its text-book.—*Correspondence.*

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University of Illinois, Urbana-Champaign

Prof. Hermann S. Hering lectured in the chapel on Christian Science. He was introduced by Dr. A. J. Todd, who said in part:—

I shall not anticipate, I am sure, the message of the speaker of the evening in calling to your attention the fact that the great religious body which he represents offers a basis of unity to mankind, and grounds the validity of this basis in practical works of healing the sick, ministering to the needy, and reforming the sinner. Christian Science claims the attention of every thoughtful and honest student, for it is without doubt the most dynamic and rapidly moving force in religious philosophy, practical religion, and medicine today.

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Lakewood, Ohio

A lecture on Christian Science, by Clarence C. Eaton, was given in Gordon Square Theater. The lecturer was introduced by Leslie P. Strong, first reader, who said in part:—

The world is hungry for truth. It is looking for a higher, broader concept of life, for freedom from the discords, both mental and physical, which are so prevalent on every hand. Jesus said, "Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein;" that is, unless we come with the open, unprejudiced thought of the child, with a willingness to learn, we cannot know spiritual truth. Christian Science is the truth, explaining the relation between God and man. It is a demonstrable religion, one that we can prove in our daily lives, and it can be understood by any one who comes to it with an open mind.—*The Lakewood Herald.*

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Lectures to be Delivered

Arcata, Cal.—Prof. Hermann S. Hering, Pastime Theater, 8 p.m., May 11.

Bloomington, Ill.—Bicknell Young, Church Edifice, Monroe and Prairie streets, 8 p.m., May 9.

Brooklyn, N. Y. (First and Second Churches).—Bliss Knapp, Academy of Music, 3:30 p.m., May 10.

Champaign, Ill. (Second Church).—Bicknell Young, Park Theater, 8:15 p.m., May 10.

Charlotte, N. C.—Willis F. Gross, Piedmont Theater, 4 p.m., May 10.

Chester, Pa.—Willis F. Gross, Family Theater, West 7th street, 3:30 p.m., May 12.

Chicago, Ill. (Ninth Church).—Virgil O. Strickler, Masonic Temple, University and 64th street, 8 p.m., May 14 and 16.

Cincinnati, Ohio (First Church).—Clarence C. Eaton, Music Hall, 8:15 p.m., May 15.

Danville, Ky.—Clarence C. Eaton, Court-house, 8 p.m., May 14.

Decatur, Ill.—Bicknell Young, High School Auditorium, 3 p.m., May 10.

Des Moines, Iowa.—William R. Rathvon, Church Edifice, 8 p.m., May 14 and 15.

Dixon, Ill.—William R. Rathvon, People's Church, corner Hennipen avenue and 2d street, 8 p.m., May 7.

Escanaba, Mich.—Virgil O. Strickler, Peterson's Opera House, 8 p.m., May 12.

Eureka, Cal.—Prof. Hermann S. Hering, May 14.

Glenwood Springs, Col.—Virgil O. Strickler, Presbyterian Church, 8 p.m., May 1.

Groveton, N. H.—Bliss Knapp, Opera House, 8 p.m., May 15.

Hagerstown, Ind.—Jacob S. Shield, I. O. O. F. Opera House, 8:15 p.m., May 7.

Joliet, Ill.—Bicknell Young, Auditorium, 8:15 p.m., May 12.

Kansas City, Kan.—Col. William E. Fell, Masonic Temple, 7th street and Ann avenue, 8 p.m., May 12.

Keokuk, Iowa.—Jacob S. Shield, Auditorium, Elks Building, 8 p.m., May 12.

Kewanee, Ill.—William R. Rathvon, Grand Theater, 8 p.m., May 5.

La Fayette, Ind.—Jacob S. Shield, Victoria Theater, 3 p.m., May 10.

Marinette, Wis.—Virgil O. Strickler, Church Edifice, 8 p.m., May 11.

Minneapolis, Minn. (First Church).—Col. William E. Fell, Auditorium, 3:30 p.m., May 10.

Morrison, Ill.—Clarence W. Chadwick, Auditorium, 8 p.m., May 11.

Oak Park, Ill. (Second Church).—Bicknell Young, The Playhouse, 8 p.m., May 11.

Paducah, Ky.—William R. Rathvon, Kentucky Theater, 3 p.m., May 10.

Paris, Texas. —Hon. Clarence A. Buskirk, High School Auditorium, 3:30 p.m., May 10.

Petersburg, Ind.—Judge Clifford P. Smith, Opera House, 8 p.m., May 8.

Portage, Wis.—Virgil O. Strickler, Home Theater, 3 p.m., May 10.

Potsdam, N. Y.—Bliss Knapp, Town Hall, 8 p.m., May 11.

Rocky Ford, Col.—Clarence C. Eaton, Grand Opera House, 3:15 p.m., May 10.

St. Joseph, Mo.—Clarence W. Chadwick, Church Edifice, corner 12th and Felix streets, 8 p.m., May 14.

St. Louis, Mo. (First Church).—William R. Rathvon, Church Edifice, Kingshighway and Westminster place, 8 p.m., May 11 and 12.

Topeka, Kan. (Second Church).—Jacob S. Shield, Grand Opera House, 8 p.m., May 14.

Washington, Iowa.—Bicknell Young, Church Edifice, corner Iowa avenue and Jefferson street, 8:15 p.m., May 8.

Watertown, S. Dak.—Bicknell Young, Church Edifice, corner Maple street and First avenue south, 8 p.m., May 14.

West Chester, Pa.—Willis F. Gross, Church Edifice, North High street, 8 p.m., May 11.

Zurich, Switzerland.—William D. McCrackan, M.A., Grosser Tonhallesaal, 2:30 p.m., May 24. (In the German language.)

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Testimonies of Healing

If tongue could tell or language depict the inmost experiences of mortal man, surely the written page could at best but feebly express a condition of consciousness which has come to every Christian Scientist. It is not, therefore, with a thought of lending embellishment to actual experiences that I am moved to voice my gratitude for having lived in an age when it is possible to understand, even in an elementary degree, some of the attributes of an infinite God, who is really, wholly, and infinitely good; but every man who lays righteous claim to the title of Christian Scientist, has in a measure touched the hem of the Saviour's garment, and to some extent has experienced a gratitude that yet remains inexpressible in the face of the most fluent vocabulary. This, then, is not the real story—only an indication of it.

It is just about nine years since it was my misfortune to be suddenly overtaken with a serious collapse, which came wholly unannounced and entirely unexpected. For many years a business career, not materially differing from those of my business acquaintances, had almost completely occupied my attention to the exclusion of nearly all spiritual considerations. Indeed, now in retrospect I can see how the dollar had become my god, its capture and possession my chief aim and purpose. Indwelling, deep down among my real convictions, however, I was conscious of a respect for the Principle enunciated in the golden rule, and my transactions were somewhat guided by its potency. My early years were spent in an environment of religious thought that was very much mixed, ranging as it did all the way from spiritualistic legerdemain to the most uncompromising creeds of modern belief, with a liberal sprinkling of agnosticism thrown in. It is not strange, therefore, that manhood's estate found me with few if any fixed notions of a spiritual nature. In a way this was well, for when my need came I was not hidebound by a lot of inherited theological opinions, and my mind was more open to the flood-tides of Truth.

The cause of the breakdown was ascribed to overwork and strain, incident to the responsibility of important public duties which had been undertaken as the result of the choice of my fellow citizens, by whom I had been elected to a responsible position. Among my cherished friends were a couple of fine men whom I learned to look up to with all the esteem and regard that attaches to one's family physician. One of these was sent for in the night, and he immediately called the other in consultation, with the result that for months following, one or the other was a constant visitor and adviser. After some months it was determined that a change of climate was essential, so I was packed off to the Southland with its new scenes and new faces, only to return in a few weeks poorer in both flesh and pocket. Official cares had been turned over to competent hands, that nothing need be worrisome, but with it all I could not seem to mend. My doctor friend was constant and persistent in an effort to relieve a condition that I could see he feared for me, and with a nobility of purpose which I heartily appreciated, he was giving me of his best effort unselfishly and unsparingly.

To the original bowel difficulty with which I had first been attacked, there had been added a soreness in my side, which alarmed me greatly because of a tenacious belief in a law of heredity. It seemed that I too must soon pass on, a victim to the so-called incurable malady from which several of my immediate relatives had passed to the great beyond. The situation was a desperate one, when an old-time friend and business associate called upon me, a man in whose judgment and opinions I had the utmost confidence. He advised me squarely to try Christian Science, and there was no equivocation in the advice. He told how his wife, a lady I had known for years as an invalid, was being made a well woman under Science treatment. Though I was rebellious, the information touched a responsive chord somewhere, and I was interested though still unconvinced that it was what I needed. I determined, however, that I would test out the doctor at his next visit, so when he came I asked him flatly whether or not my trouble was malignant, and demanded an answer. Knowing that his regard for me would have made an emphatic negative most desirable if he could have conscientiously used it, my feelings can better be imagined than described when, calling me by name, he replied, "Don't shake hands with the devil until you meet him." Had he been sure, how gladly would he have said the simple "No" that I so strongly wished to hear!

That answer was the climax and my decision was then easy. I told my friend that I was ready for Christian Science treatment, and I was put in communication with a practitioner in Boston of whom I had never before heard. Following his instructions, although with much misgiving, my medicines were laid aside, and in an incredibly short time I was under absent treatment. The experiences of those first few days simply baffle all description. The most terrible and hideous aspects of the disease were one by one met and conquered, until finally came the grand surrender of self, with all its pride of knowledge and all its pride of importance, to absolute Truth, and I was becoming as a little child with its willingness to learn. I was under absent treatment for some months, until every last vestige of the soreness had disappeared. While I fretted somewhat that my healing seemed slow, and while there were many unpleasant little experiences, I have since learned that the healing came as fast as I was ready for it. I am grateful that there was time, for the spiritual unfolding was continuous, constant, and laden with a wealth of experience.

I have mentioned the fact of public service, and perhaps I may be pardoned for referring as briefly as may be to a rather unusual experience associated with it. The long-continued absence from my desk at the City Hall seemed to demand some recognition by the daily press of the city, and I was subjected to the publication of frequent bulletins calling attention to my physical condition. These bulletins, well intentioned though they were, continued until the prevailing opinion among the people seemed to be that the mayor was doomed and would not live long. After being under Christian Science treatment for a little time, the physical condition began to mend so much that I was again about the streets with a general appearance showing marked improvement. The change in the thought of the people was so abrupt that I could tell not only the day, but almost the hour, when the preponderating weight of public opinion tipped the scale past the balancing point and in my favor. There was an uplift to it that cannot be expressed in words. The hand-clasp of old friends, who no longer dodged into hallways or around corners because they could not find conversation for a friend they soon expected to follow to the cemetery, was now warm, firm, and told more eloquently than words of the sentiment that yet lived and loved.

The "everlasting arms" were surely about me and my advancing thought was finding reflection in my physical being. I had been born again, had become a new man, thinking new thoughts, living a new life, and finding in myself untouched depths that yielded new surprises every day. In short, I was beginning to get acquainted with myself as a child of the infinite. The spiritual healing of the past few years outstrips the physical, and I would again express my gratitude for

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having been led, through these experiences and a study of "Science and Health with Key to the Scriptures" by Mrs. Eddy, to a rational and reasonable concept of God, who is none other than good.—HARRY D. SISSON, Pittsfield, Mass.

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Before coming into Christian Science I made the remark one day that there could not be a God who would send such suffering as I endured, that there was something wrong somewhere. Since coming into Christian Science I have found the right understanding of God, man, and the universe, and peace, comfort, and security which I had never found in the old thought. It is not only the healing from physical ailments, but it is the spiritual uplift that we have received from this teaching which makes it mean so much to us. As we study and gain in understanding, we know more and more surely that we have found the right road in Christian Science. We cannot be too thankful to God, and grateful to Mrs. Eddy, for our literature and our churches, and for the good they have done and are doing for mankind.

I had many ailments, hereditary and other, and had been in the hospital several times for operations. Christian Science, therefore, came to me as a last resort, since nothing more could be done for me from a material standpoint. I have not been one of those who are instantly healed, for although a good many ills left me immediately, others seemed to take more time. I have had to study Christian Science very earnestly and stick to it, but it has given me the assurance that I know what I have found, and it is for all if they will only accept it. I have been in Science between three and four years and have not resorted to material remedies in that time, but have relied solely on Christian Science and the understanding gained through studying the text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy.

LOUISE THOMPSON, Los Angeles, Cal.

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I first became interested in Christian Science through the healing of my mother in April, 1912. She had been seriously ill for weeks with a complication of diseases. She also had acute lung trouble, besides severe hemorrhage of the bowels. The doctors stated that they could do no more with the case. We then called in a Christian Science practitioner, with the result that the hemorrhage stopped after the first treatment, and in about four weeks she was practically healed. Since then she has had better health than she had experienced for twenty years. In May I requested treatment for myself, as I had been suffering for years with female trouble, bowel disorder, and rheumatism in the hip. In two weeks I was entirely healed.

In July my husband was taken with a very severe attack of acute throat trouble. He had the best physicians, and one throat specialist who lanced his throat four times. For several days he was unable to swallow even water, and the operations did no good. Finally he called for help in Christian Science about five o'clock one evening. By eleven o'clock the next day he was able to eat a hearty meal, and he has had no trouble with his throat since.

For these and various other demonstrations, and especially for the spiritual enlightenment received, we are deeply thankful to God.—MRS. WILL PIEPER, Amarillo, Texas.

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It is a sacred privilege to be able to testify to the truth of God's many gracious promises to heal and to save. During the early spring of 1908 I was, to mortal sense, in a hopeless condition, due to organic heart trouble with all its complications,—extreme weakness, nervous breakdown, depression, sleeplessness, etc. The doctor's words on one occasion were, "At the bottom of the ladder, mentally and physically." Relatives and friends had been informed that I might pass away at any moment, and although I lingered many months in a distressingly helpless condition, receiving the best aid possible from *materia medica* and from those around me, the verdict was, "Incurable." Man's extremity, however, proved to be God's opportunity, for in a seemingly miraculous manner Christian Science came to my aid. By diligent and prayerful study of the Bible and of our text-book, "Science and Health with Key to the Scriptures," followed seven months later by the other Christian Science literature, I am now able to say that I am perfectly well. In fact, I have no recollection of ever possessing such real health, peace, and joy as have been mine during the last twelve months.

For thirty years I had suffered much from severe headaches, which would continue days at a time. These have disappeared completely; and the need of glasses has also been overcome, although I had worn them daily for ten years as a preventive. Quite recently an optician of repute assured me that I required no aid for distant sight. I have also been freed from a tendency to bronchial ailments, although these were said to be hereditary. The consciousness of omnipotent, omnipresent divine Mind to direct and sustain me in all my ways, has banished fear of various kinds, particularly the fear of fire. The use of medicine ceased with the introduction of Christian Science, and sleeplessness left me during the first week of my study of the text-book. My complete healing was seemingly slow, but the spiritual understanding which has come with it, is indeed a glorious inheritance.

I am very grateful for all the kindness received from Christian Scientists when I was so irrepressible, so determined to see many of the persons who had been healed, although the nearest one, to my knowledge, was twenty-six miles away. A very happy privilege was class instruction! The various demonstrations in connection with it have given me great joy and confidence. During the last twelve months the truth has been put to the test in innumerable ways, but I realized that the seeming obstacles were just opportunities for demonstration, and so they have proved to be. Truth has triumphed over error, solving even domestic problems satisfactorily. I subscribe for all the Christian Science literature, which brings me rich mental food daily, and enables me to share it. My earnest endeavor is so to live as to be worthy of the name "Christian Scientist."

BARBARA WILD, Uplands, Hest Bank, near Lancaster, England.

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A little less than five years ago Christian Science found me a physical wreck, after undergoing a very serious operation on the stomach that I could have avoided if I had only had a ray of this wonderful teaching at the time. God was so far away, as I thought, and I believed that my suffering came from Him.

It was only after I awoke in Christian Science that I was healed by the realization of His divine presence and love. The suffering I went through previously is beyond human conception. I lived on a liquid diet for almost a year; not one scrap of solid food entered my stomach, or what was left of it after the operation, in all that time. Now, after almost five years of patient study of Christian Science, I am completely healed physically and greatly benefited spiritually. I eat everything that I wish for, and experience no ill effects whatever. It was not until I eliminated from my thought the

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many little roots of malice, envy, jealousy, ill temper, and ungratefulness, and watched at the door of mortal mind, that my health was restored. My healing was slow at first, but I am glad it was, because only in that way, and by daily living the life taught and exemplified by Christ Jesus and explained through Christian Science, did I gain any headway.

I have also experienced a very wonderful healing from a growth in my throat that appeared about the time I was operated on for my stomach. At first it was very small, but it continued to grow until last fall it was so large that I could hardly swallow. I went to a Christian Scientist, and after three treatments it entirely disappeared. Not one vestige of it is to be seen today, while before the healing it was in plain sight.

These and many other ailments have been dispelled by this great truth. I thank God, and am very grateful to Mrs. Eddy, for the many benefits I have received through Christian Science. I have learned to turn to God, and He has kept me from sin and sickness. He has sent me the peace "which passeth all understanding," and has shown me that He is my constant supply in every way. He has given me strength and wisdom to meet my problems, and has shown me that there is nothing in life outside of His divine love.

ELIZABETH SETTEL, New York, N. Y.

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[Translated from the German]

Sincere gratitude prompts me to testify to the quick relief which I have experienced through Christian Science. For eleven years I suffered with abdominal complaint. I had been at a clinique three times, and then I heard of Christian Science; but I could not believe that healing was possible on earth today as in Jesus' time. In October, 1912, the difficulty manifested itself again, and I was expected to go to the clinique for the fourth time. I had completely lost faith in the physician's ability to relieve me, as he had guaranteed at three different times that the trouble would not return; therefore on this occasion I went to a Christian Science practitioner in Berlin for treatment, and after three weeks I was able to inform her that my healing was complete. For this, as well as for many other benefits, I am deeply thankful to God, and grateful to our dear Leader, Mrs. Eddy.

FRAU LUISE SCHULZE, Woltersdorf b. Gross Wusterwitz, Prov. Sachsen, Germany.

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I am grateful to Christian Science for what the understanding of Truth has done for me. I was led to this healing by picking up a *Sentinel* in a hair-dresser's shop. I opened at a page where a testimony was given which told of the help the writer had received in business affairs.

I was suffering from a nervous complaint, brought on through constant worry, anxiety, and other troubles, and this condition was taking all interest out of my life. It was during April, 1912, that things seemed to be coming to a crisis, as my health and business both seemed hopeless. A doctor was called in, and after the fourth visit he told my wife that I must be put in an asylum or he could not be responsible for the consequences. I am glad to say, however, that my wife would not hear of my being put away. I had been treated by a Christian Science practitioner, and as he called at the house after the doctor had left he was told what the latter had said. He then came into my room and spoke to me with a voice full of cheer, and immediately the condition which had seemed to hold me in such bondage fell away. I was at the same time suffering from heart disease and great weakness, but with the constant application of divine Truth I have been enabled to overcome these discords, and I am now healthier and stronger than I have ever been. I am also proving by this understanding of God, that in divine Love is my supply, as our Saviour said, "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." My sincere desire is to become more and more like a true Christian Scientist and a constant follower of our faithful Leader.

I am grateful for the physical healings, but these are nothing in comparison with the spiritual uplift I get from the Bible as interpreted through our text-book, "Science and Health with Key to the Scriptures." I send this testimony with the hope that it may help others, as this understanding of God as divine Love has helped me.

FRANK POWELL, Leicester, England.

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It is now several years since I experienced a wonderful healing through Christian Science, and words cannot express my gratitude to Mrs. Eddy for her tireless effort to spread this truth throughout the world.

For many weary years I suffered terribly, and was told by physicians that an operation was necessary; but feeling that no lasting benefit results from operations, I would not consent to have one performed. I had suffered from bowel trouble most of my life, and my kidneys were badly affected. Last but not least, in my breast there developed what the physicians told me was a malignant growth. For this I was given medicine for external application, also drugs to take internally; but the latter were so nauseating that I was compelled to give them up, and then all hope fled. My father and two of his brothers had passed away from this same disease, so the outlook was very dark for me.

I had suffered greatly for over two years, when my husband heard of the wonderful healing wrought through Christian Science and insisted that I should try it. I could not believe it would reach my case, however, so I did not take treatment until a friend was healed of heart trouble by this teaching, and I saw what a miracle was performed in her case. This friend also gave me some literature, which was indeed a great revelation to me, for I had no idea of what Christian Science was.

Finally, to please my husband, I went to a practitioner, and after the first treatment I returned home free from pain, —the first peace I had known in many years. In a little more than three weeks I was entirely healed, and the truth of Mrs. Eddy's words came to me, for I knew that truly "man is not material; he is spiritual;" also, that "every law of matter or the body, supposed to govern man, is rendered null and void by the law of Life, God" (Science and Health, pp. 468, 380).

There has never been any return of the trouble from which I was freed nearly five years ago. I am now in good health, arise at the usual hour each morning, do all the work for my husband and myself, take frequent long walks and mountain-climbing trips, and am, as many declare, "the picture of health." The malignant growth of which I was healed, has never again appeared. No soreness, pain, or swelling remains, but there is one unmistakable evidence remaining to prove there has been such a growth, and it is one upon which all physicians rely as conclusive. Upon this proof an old physician who met me in my practitioner's office, and who was searching for such evidence, was convinced.

I am still living within one block of the apartment house in which I resided at the time of my healing. I have the same associates, and they will all verify the truth of these state-

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ments, as well as testify to my splendid health since taking up the study of Christian Science. Through the work of the same practitioner, all my immediate relatives, also my husband and his parents, have been wonderfully helped.

I am deeply thankful to the divine, infinite Mind for these blessings.—LILLIAN GLANDOR, Los Angeles, Cal.

I can vouch for the correctness of the foregoing statement as given by my wife, and words cannot express my gratitude for her marvelous recovery. I can also testify that I, too, have received much good and almost immediate help through Christian Science.—VERNON GLANDOR, Los Angeles, Cal.

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It gives me great pleasure to tell what Christian Science has done for me. One morning I noticed that my left eye was inflamed. I paid no attention to it, thinking that perhaps there was something in it. About a week passed, however, and it became worse, so I went to our family physician. He treated the eye for three months and then both eyes became affected. When he found he could do no good, he sent me to a hospital, where I received one month's treatment without obtaining any relief. I then went to another hospital, with the same result. My mother thereupon took me to an eye specialist, who said I had a foreign disease of the eyes. He treated them for about six months, but without helping me. I wore dark glasses all this time.

When all material aid had been proved of no avail, I came to Christian Science, and after reading Science and Health and having treatment for six months, my eyes were well and I no longer needed to wear any kind of glasses. I also received many other blessings. I am very grateful for this truth which has been given to us through Mrs. Eddy.

LAWRENCE MEIER, Pittsburgh, Pa.

✧

[Translated from the German]

The help which I have received through Christian Science has filled me with deep gratitude and prompts me to give the following testimony. Two years ago, just before Easter, I was about to draw the curtain of the show-window, when the ladder on which I was standing slipped, and I fell to the ground. Passers-by picked me up and carried me into the house, as I seemed helpless. I was in great pain, and had difficulty in breathing; then my neck became stiff. I lay in this condition, without expressing a desire for anything, while my dear wife read in *Der Herold der Christian Science*. As no change for the better took place, we asked a practitioner to treat me. With the first treatment my neck improved, so that I was able to turn my head, and during the following three weeks the pain gradually disappeared, until I recovered completely. For this I give thanks to God, the great Physician, and I gratefully remember our Leader, Mrs. Eddy.

DIEDRICH PAULSEN, Berlin, Germany.

✧ ✧ ✧

The incense of the orange bloom
Invades the desert air,
And so a happy thought makes room
Within a heart of care.

The orange tree bears golden spheres
When blossom time is past;
And so a happy thought appears
A golden deed at last.

ROSE TRUMBULL.

From Our Exchanges

[Rev. A. H. Moncur Sime in *The Christian Commonwealth*]

The Bible, through the examples it presents, through the history it traces, and through the eternal principles of conduct which it lays down, lifts the veil and shows us certain great verities. And these verities are accepted by us as verities because they commend themselves to our reason and conscience, and we know we are listening to the voice of truth, and that we are face to face with moral and spiritual facts. In order to increase the influence of the Bible we must get behind all theories of inspiration, behind all theological formulas, to the Book as the record of a life and experience which are of supreme value.

All history, it is true, is pervaded by the divine presence, and is full of spiritual instruction for all who have the hearing ear and the understanding heart, but no other to such an extent as that of the Hebrew people. The Bible differs from other sacred writings in the larger revelation it contains. "The Jews and the Christians saw more of God and His purposes than any other people, and therefore the Bible, which contains a record of what they saw, is superior to all other sacred writings." In the life story of Israel there are two outstanding facts: the moral idealism of Israel in its search for God, and the self-revelation of God in the consciousness of Israel. The primary value of the Bible is that it creates in us that same magnificent idealism and sends us in search of God, and it convinces us that God is searching for us and revealing Himself in us and our experience.

[*The Congregationalist and Christian World*]

There are men to whom it has been given again and again to render the last full measure of devotion to holy and accepted causes, who through it all have walked in ever-increasing fulness of life and in ways seemingly remote from the bitterness of Golgotha. None the less they bore their crosses and were comrades of the Christ. Nay, they were prophets of what Christ meant cross-bearing should be in those diviner and ampler days which he died to make possible.

Most men who follow great causes to grave and consistent ends, find themselves, at least once, called to those roads of loneliness which lead across the slopes of the hill of crucifixion, or even to its crest. The world is not yet so constituted that we can be wholly true to the ideal without paying the price; yet even then the cross is not merely the lonely, tragic culmination of hostility between far-seeing love and short-sighted hate. Even then our crosses are the supreme tasks of our life, the great work of love and service to which we have long been committed. Whether on ways of light or hills of pain, to have served is to have borne the cross, to have been true to holy love is to have shared the secret of the Master.

[*The Universalist Leader*]

What does the average man or woman really know about foreordination or free will as a theological dogma? Absolutely nothing. At best it is a guess. But this or that great philosophic-theological opinion or dogma happened along just as this or that soul was passing through a great experience, and the result was that whichever opinion or dogma happened to be associated with that experience, even by accident, became the lifelong religious belief of the convert.

It is in this haphazard way that ninety-nine out of every one hundred conventional believers get their theology. And when they get it they come to think of it as inseparable from their spiritual illumination. Therefore they assume that

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belief in their opinions is divine, and unbelief in them is devilish. We are not complaining. We are explaining why it is that in so many minds so much virtue attaches to belief and so much vice attaches to unbelief. In the last analysis one's opinions are in some way the result of one's experience. Often the connection is crude. Sometimes it is arbitrary. Often it is preposterous. But the truth remains that if we are going to change the opinion or the belief, we must begin with a change in experience. For the only beliefs, opinions, or convictions which are real in any soul are those which grow in some vital way out of what has been lived and felt.

[*The Living Church*]

The religion that is Christian cannot pass away, although men's views of it change daily. What has so felt the overwhelming power of change as religious belief? None today could hold the beliefs of our forefathers unless he were grossly ignorant; and few of us could hope to escape the fire and stake had we lived a hundred and fifty years ago and believed as we do about many things. The fundamentals are still the same, of course; but man has seldom bothered about fundamentals,—he has fought his sectarian battles too constantly to think much about the divine realities, or else he has insisted upon his own explanations of such truths as he has been able to accept. Along with his faith has grown up his theology, with the dogma his philosophy; and while the faith and the dogma are eternal, theologies and philosophies are temporal, the working tools of the hour.

[*The Christian Register*]

We get providence in life when we get clear and consistent ideals. We demonstrate providence in so far as we dominate our doing with the largest and truest measure of perfection. If our hold on the greatest is strong enough to control our use of the least in life, if we make all things according to some pattern on a mount, we are showing a divine will. There is no success in any part that is not connected with a great whole. It is only the love of God that makes all things work together for good, because no lesser love is competent for such wide endeavor. When that love is intimate and is put into all doing, a faith in providence is made. According as we see life whole are we likely to make our part of it correct and lifelike, and nothing but a religion is competent for such vision.

[*The Advance*]

The disciples kept together; they reminded each other of what Jesus had been to them, and what he still was. They silenced jealousies and discord in their own company; they waited for the message which was to equip them for larger service; they continued to tell one another and to tell the world the story of Jesus and his love, and they changed the history of the world. When we consider how many things they might have done and remember the simple thing which they actually did, and what a difference it made, we can but rejoice in their wisdom and steadfastness whereby the ambassadors of Christ carried his message to the ends of the earth.

[*The Congregationalist and Christian World*]

The eagerness with which large congregations are listening to ministers declaring themselves on the great themes of religion—God, Christ, Bible, sin, salvation, immortality—shows that the multitudes yearn, not for a nebulous hypothesis or a beautiful guess, but for solid, definite convictions, plainly stated. Surely we who have for years tested for ourselves the religion of Christ and seen its workings in the world, ought to be able to say modestly but firmly, "Christianity is no longer a question to be reopened every morning; I believe in it with all my heart."

Special Announcements

From the Publisher of Mrs. Eddy's Works

THE CHRISTIAN SCIENCE TEXT-BOOK, "SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES."—For styles of bindings and prices see back cover of this periodical.

"THE FIRST CHURCH OF CHRIST, SCIENTIST, AND MISCELLANY."—A volume of the later writings of Mrs. Eddy, compiled from the files of *The Christian Science Journal* and *Sentinel*, together with historical matter pertaining thereto, as selected by her, is now on sale, and orders will be received by the publisher. Prices as follows: Cloth, single copy $2.25; six or more copies to one address, each $2.00. Morocco or pocket edition, single copy $4.00; six or more copies to one address, each $3.75. Orders for six or more copies to one address may include the two styles of bindings at the quantity prices.

In response to many requests, the "CHURCH MANUAL," heretofore published only in the cloth binding, is now issued in a "pocket edition," size 4 x 5¾ inches, morocco, limp, round corners, gilt edges, Oxford India Bible paper. Prices of this special edition: Single copy $2.00; six or more to one address, each $1.75.

Orders for the books named above and the other works by Mrs. Eddy should be addressed to ALLISON V. STEWART, Falmouth and St. Paul Streets, Boston, Mass.

From the Editor

All manuscripts submitted for publication in the *Sentinel*, *Journal*, and *Herold*, whether articles, poems, or testimonies, and all correspondence relating thereto, should be addressed to the EDITOR, and not to individuals.

From the Society

When a change of address is desired, subscribers, instead of asking their local postmaster to notify us, should write the Publishing Society direct and at least two weeks in advance, giving name and address exactly as it appears on the wrapper of the periodical, and the new address to which it is to be sent. It is necessary that each periodical for which the change is desired should be specified.

The lecture entitled "Christian Science: The Gospel of the Kingdom," by Judge Clifford P. Smith, has been translated into French ("La Science Chrétienne: C'est l'Evangile du Royaume"), and is now published and ready for distribution.

A translation into Spanish has been made of the pamphlet "The Providence of Good" ("La Providencia del Bien") and it is now printed and ready for distribution. Thirty-six pages and cover.

From the Clerk of The Mother Church

CHURCH TENETS.—The tenets of The First Church of Christ, Scientist,—The Mother Church,—printed on folded sheet for use of the branch Churches of Christ, Scientist, with space for the names of the churches and their by-laws, can be had at seventy-five cents a hundred. Orders will not be taken for less than one hundred, and postage stamps should not be sent in payment.

Correspondence relative to the tenets or to membership with The Mother Church, should be sent to J. V. DITTEMORE, Clerk, 105 Falmouth Street, Boston, Mass.

From the Church Treasurer

The annual per capita tax of members of The Mother Church is due June 1, but may be paid at any time during the year. The per capita tax of members uniting in November is reckoned from the preceding June, this being the beginning of the church year. Unless otherwise directed by the sender, the full amount of each remittance will be credited for the current year.

Please remit by postal or express money order, bank draft, or check. Currency should be sent by registered letter only.

Please advise promptly of any change in name or address.

Send all per capita taxes and contributions to ADAM H. DICKEY, Treasurer, 103 Falmouth Street, Boston, Mass.

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The Christian Science Journal

Published Monthly

Founded April, 1883, by Mary Baker Eddy, Discoverer and Founder of Christian Science, and author of the Christian Science Text-book, "Science and Health with Key to the Scriptures."

This monthly magazine is the official organ of The First Church of Christ, Scientist, in Boston, Mass. In addition to articles, lectures, and testimonies not published elsewhere, it contains a complete list of Christian Science practitioners, and a directory of Christian Science Churches, Societies, and Reading Rooms.

SUBSCRIPTION PRICE, PAYABLE IN ADVANCE, POSTPAID: For the United States, Mexico, and Cuba, single copy, one year, $2; six months, $1.20. For Canada add 25 cents for postage. SALE PRICE: Single copy, 20 cents. In all other countries add 65 cents postage for each annual subscription. SALE PRICE: Single copy, 25 cents.

BOUND VOLUMES: Current and past year, cloth, $2.50; half calf or half morocco, $3. On earlier volumes write for prices.

The Christian Science Monitor

Published Every Day, Except Sunday

A daily newspaper for the home. Adequate news service. The various departments of a modern newspaper. Unique home forum page. Entire page of editorials dealing with the vital topics of the day. Contributions for the columns of the MONITOR should be addressed, Managing Editor, THE CHRISTIAN SCIENCE MONITOR.

SUBSCRIPTION PRICE, PAYABLE IN ADVANCE, POSTPAID: For the United States (except in the Boston Postal District), Canada, Mexico, and Cuba, $5 a year, $3 for six months. In all other countries additional postage at the rate of $3 yearly is required. When delivered by carrier through a local news-dealer, 12 cents a week, payable to the news-dealer. In the Boston Postal District, by mail, $7.25 a year. Quantity rates will be furnished on application.

The Christian Science Quarterly

Published January, April, July, and October

Contains the Lesson-Sermons which are read at the Sunday services throughout the year in all the Christian Science churches. These Lessons, which present citations from the Bible and "Science and Health with Key to the Scriptures," are valuable for daily study.

TERMS OF SUBSCRIPTION AND SALE: In the United States, Canada, Mexico, and Cuba, 50 cents annually; single copy, 15 cents; fifty copies or more to one address, 12½ cents each. In all other countries, 60 cents annually; single copy, 18 cents; fifty copies or more, 15 cents each.

Subscriptions not accepted for less than one year. Subscriptions begin with current quarter unless otherwise designated, and terminate with the last of the month named on wrapper.

Der Herold der Christian Science

Published Monthly

A magazine printed in German. It contains original and translated articles bearing upon Christian Science, testimonies of healing, also the Lesson-Sermons which are read at the Sunday services in all the Christian Science churches. Improved and enlarged in 1910

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Pamphlets

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CHRISTIAN SCIENCE VS. MENTAL SUGGESTION. By FREDERICK DIXON. Reprinted from the *Weekly Budget*, London, England.

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Miscellaneous

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CHRISTIAN SCIENCE SENTINEL

"What I say unto you I say unto all-WATCH" Jesus

Vol. XVI No. 36

Boston, May 9, 1914

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A·LADY·WITH·A·LAMP·SHALL·STAND·IN·THE·GREAT·HISTORY·OF·THE·LAND·

A·NOBLE·TYPE·OF·GOOD·HEROIC·WOMANHOOD·
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Christian Science Sentinel

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Items of Interest

An interesting ceremony took place lately at Shalma, in the Gharbieh province, Egypt, when Lord Kitchener formally distributed plots of reclaimed land to the fellaheen. This is the second distribution of land in connection with Lord Kitchener's policy, the first having taken place about fifteen months ago at Biala.

At Shalma an area of about eleven hundred and thirty acres has been reclaimed, the land is being thoroughly drained and roads are being cut. A village numbering one hundred and eighty buildings and covering an area of about two hundred and thirty acres has been created, one hundred and sixty-nine houses of two rooms, with a yard, are being given to the fellaheen. The rest of the land has been divided into plots, of which there are one hundred and sixty-nine, each having an area of about five acres. For the first three years the fellaheen will pay a merely nominal rent, but during the following fifteen years they will be required to pay back with interest the total capital, amounting to ten thousand pounds, spent on the settlement. When this is done and the various other conditions have been fulfilled, the land will be the property of the fellaheen.

Since the production of rubber in Brazil has declined, attention has been directed to the greater utilization of the many fiber-producing plants. It is considered that one of the greatest sources of wealth in that country is still the least exploited, but that with proper care and the introduction of systematic methods these plants can be made most important revenue producers. In comparison with *canhamo* (hemp), it is considered that the *guaxima vermelha* plant might rival it if properly prepared. In Sao Paulo more than twelve thousand acres are under cultivation, and the eight hundred tons produced annually is used by one factory in the capital of the state. The principal use of the fiber is for making bags, as many as seventy thousand being made monthly. Brazilian hemp constitutes the chief fiber-producing plant in the republic. Cultivation on a large scale has begun at Rodeio, in the state of Rio. Each acre of this hemp produces in the neighborhood of three thousand pounds, and the earnings per acre are said to be three hundred dollars.

St. Petersburg is to cease obtaining its water from the Neva and is to be supplied from a better source. The project of the Russian engineer, S. P. Pjata, has been accepted by the government, and work will be started in the autumn. By his project, the water will be obtained from Lake Ladoga, twenty-five miles distant, and thence transported to St. Petersburg by means of pipes. The work entailed is enormous, and it will be at least ten years before it is completed, as a tunnel must also be made under the Neva. The estimated cost is forty-five million nine hundred and forty thousand rubles, and there will be sufficient water to supply a population of three million five hundred thousand people.

Important changes in musical instruction in the public schools of Boston have been decided on for next year, with a view to raising it to a vocational or avocational subject. It is to be introduced into all of the high schools, with the possible exception of the two Latin schools, as a required study for all pupils during the first year and an elective during the remainder of the course, while points on outside work will be given for graduation. The orchestras, clubs, and musical classes now organized as after-school activities in many of the elementary schools will be organized as a regular department of school work, pursued under the direction of a supervisor and in school hours.

Increase of the national expenditure in South Africa has necessitated the finding of new sources of taxation. In introducing the budget recently, General Smuts caused some surprise by stating methods adopted. It was necessary, he pointed out, to meet increased demands by fresh sources of taxation, and he found these in an income tax and in a tax on undeveloped land. In the former case incomes under one thousand pounds will be exempted. On incomes over this there will be a sliding scale of a sixpence to one and sixpence. In the latter case, all undeveloped estates of upward of twenty-two thousand acres, or of ten thousand pounds in value, will be taxed.

Upward of twenty million dollars is the amount represented in improvements now being made on the harbor of Seattle. By the expenditure of this sum it is expected to increase the present dock frontage of nine miles to a length of over thirteen miles, as well as to provide merchandise sheds, storage sheds, and all the most modern devices for handling the millions of tons of merchandise which each year pass over Seattle's water-front. Beyond this there are being opened up almost unlimited possibilities for further dock expansion as the needs of a growing commerce shall demand.

After years of negotiation with the railroads centering at Dallas, Texas, work has begun on the actual construction of what will be one of the largest and most elaborate passenger terminals in the South. More than ten acres of land has been secured in close proximity to the business center of the city at a cost of over three million five hundred thousand dollars, and a contract for the construction of the building of the station and yards has been let. The agreement calls for the completion of the whole plant within eighteen months.

Commissioner Osborne of the internal revenue office has taken steps to detect evaders of the income tax. He has called upon all corporations and joint stock companies for lists of their stockholders, with the amount of dividends received by each during the period of 1913 covered by the income tax law, and for the names of all officials or employees receiving salaries high enough to bring them within the operation of the law. These reports will be used in checking up returns.

Plans to erect a twenty-five million-dollar group of buildings for the exposition of many subjects, ranging from aviation to gardening, were discussed at the first meeting of the "Association for the Establishment and Maintenance, for the People of the City of New York, of Museums of the Peaceful Arts." The chief purpose of the organization is to establish and to maintain permanent and useful memorials of the century of peace that has followed the signing of the treaty of Ghent in 1814.

The United States exports over three hundred thousand fountain pens per annum, and more than one half of these were sent to England. Important markets for this class of American manufactures are Germany, the Netherlands, and Austria-Hungary in Europe; Cuba, the British West Indies, and Panama in North America; Brazil, Argentina, and Chile in South America; India and Japan in Asia, and Australia and the Philippine Islands.

A jury in the United States court at Syracuse, N. Y., decided, in effect, that the occupant of an automobile who is injured by the breaking of a certain part of the car, can recover damages from the company which assembled and sold the automobile rather than from the manufacturer of the part that broke. This was a test case and the outcome was awaited by automobile makers throughout the country.

Germany now uses between forty and fifty million gallons of denatured alcohol a year, of which over thirty million gallons are sold to the general public for burning purposes. Denatured alcohol is not only gaining in favor for general burning purposes, but a determined effort is being made to find a way of using it as a motor fuel in place of the high-priced gasoline.

A decision has been rendered by the Panama supreme court that oil fields are national property and can be disposed of by the nation. The court sustained the recent law, by which the government reserves for itself the right of ownership to such natural resources as mines of gold, silver, or other metal, also of coal and oil which might be found in waste lands sold to private individuals by the government.

At sunset on the 25th of April, the bronze yacht Resolute, owned by a syndicate of members of the New York Yacht Club and being constructed at the Herreshoff yards, was launched into Narragansett bay, the first of the three cup defenders to take the water.

The United States is now a country of one hundred and nine million people, according to the bulletin containing the estimates of population for the years subsequent to the thirteenth census, soon to be published by Director Harris.

By making its own flour bags, the Rio de Janeiro flour mills and granaries were able to pay an extra 5 per cent dividend in addition to the regular dividend of 15 per cent.

White Wolf, the Chinese political bandit, has issued a proclamation denouncing the President, Yuan Shi Kai, and announcing himself as the champion of the republic.

The best forested area of China is in Manchuria. The principal tree varieties are pine, cedar, larch, fir, yew, oak, ash, elm, walnut, and birch.

Almost two hundred cotton mills are now operating in Brazil. The manufacture of jute bags is becoming an important industry.

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Christian Science Sentinel

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

Vol. XVI May 9, 1914 No. 36

Christian Science Practice

JUDGE CLIFFORD P. SMITH

STATUTES which are really designed to regulate the practice of medicine and surgery—which contain no curiously wrought definitions of this phrase, extending it beyond its ordinary and natural meaning—do not apply to the practice of Christian Science. This has been decided by several courts; for instance, by the supreme court of Rhode Island (State *v.* Mylod, 20 R. I. Reports 632, 41 L. R. A. 428). But when a medical bill is under consideration, account should be taken of the fact that if it is passed the enforcement of the law will not be left to disinterested officers. Members of the profession from which all such bills emanate are always clothed with power to construe and administer the law and institute prosecutions. Therefore the language of a medical act needs to be carefully guarded in order to preserve the rights of the people, and the presence of broad and drastic terms calls for an express statement that the act does not affect the practice of Christian Science in particular or religion in general. A saving clause of this nature is valid and constitutional. This has been decided by the supreme court of Kansas (State *v.* Wilcox, 64 Kan. Reports 789) and the California court of appeals (*Ex parte* Bohannon, 14 Cal. App. Reports 321, 1111 Pac. Rep. 1039).

The sponsors of a medical bill sometimes try to prevent the insertion of a clause designed to preserve the rights of citizens who may prefer Christian Science, by arguing that such a provision would confer a special privilege on Christian Scientists. It should be observed, however, that the necessity for such a clause arises out of the effort of organized medicine to prohibit the practice of other systems of healing. The practice of medicine does not need to be defined by law, as more than one court has remarked; and it is mere effrontery for those who are asking for a monopoly to say that an effort to limit that monopoly constitutes a request for special privileges. No artificial advantage should be allowed; no monopoly should be established; the medical and surgical system should be made to stand or fall according to its merits. On the other hand, Christian Science is a distinct and well-known system, and it has rights as such; that is, those who can practise it have the right to do so, and those who may want Christian Science have the right to employ its practitioners.

Christian Scientists rely on the practice of their religion to prevent and cure disease, and for very good reasons. The principal reasons which obtain with most of them are these: 1. They have had need of relief from sin or sickness and have failed to obtain it by other means. 2. They have found Christian Science to be a superior curative agent, even curing the diseases which other systems deem incurable. 3. They believe it to be the divine curative agent which Christ Jesus used and commanded all his followers to use. 4. They believe that the practice of Christian Science will ultimately overcome and abolish evil and its effects and thus deliver the human race from sin and mortality. For these reasons and others—such, for instance, as the fear of ill effects from other alleged remedies—a large and ever-increasing number of intelligent and law-abiding citizens rely on Christian Science to prevent or cure disease, and others are constantly turning to it after other methods have failed to heal or relieve them.

We submit to all fair-minded persons that the facts just stated ought to preclude the enactment or existence of any law calculated to forbid or hinder citizens from relying on Christian Science or employing Christian Science practitioners in case of sickness. Aside from the constitutional questions which are involved, we assert that the use of drugs, surgery, and serums is experimental in practice, uncertain in results, and its product is liable to be a harm instead of a cure. Forty centuries of earnest efforts have not developed the medical system to the point of reliability. If this system were scientific in its practice and certain in its results, the patronage of the medical profession would be assured and a law to compel people to employ medical aid would not be considered necessary.

The question whether Christian Science is more or less efficacious or beneficial than the medical and surgical system, is one which no group of citizens should undertake to decide for another. It is a question which each citizen is at liberty to decide for himself. At present the majority prefer to rely upon material remedies rather than upon the prayer of spiritual understanding; but there is a time in every stage of human progress when wisdom is with the minority. A true idea is always perceived by one person, then received by a few, and afterward accepted by a substantial minority before it finds favor with the majority. Christian Science has now advanced to the third stage in this course of progress, and who can say that it will not be adopted by the majority, or even universally? Whatever the future may bring forth, the majority have and will have neither moral nor legal right to impose their preference on the minority. A minority of the people have the same right to choose Christian Science as the majority have to choose something else.

The protection of the individuals who constitute a minority from the tyranny of the majority is the criterion of good government. This is the test of liberty. The settlement of this country and the form of its governments, national and state, witness the soundness of this proposition. The main contribution which America has made to the science or knowledge of government is a means of securing such protection; that is, the written constitution, which is a compact between the people and every one of their number by means of which the protection of certain rules and principles is assured to every citizen. (Curtis, Constitutional History of the United States, Vol. 1, p. 317.) Therefore, as said by Judge McClain of the supreme court of Iowa on page 11 of his work on "Constitutional Law": "The fundamental rights of liberty and property should be as fully protected against the will of the majority of people as they are against the action of the departments of government."

The case is thus stated by the supreme court of California: "Our institutions are founded upon the conviction that we are not only capable of self-government as a community, but, what is the logical necessity, that we are capable,

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to a great extent, of individual self-government. If this conviction shall prove ill founded, we have built our house upon sand. The spirit of a system such as ours is therefore at total variance with that which, more or less veiled, still shows in the paternalism of other nations. It may be injurious to health to eat bread before it is twenty-four hours old, yet it would strike us with surprise to see the Legislature making a crime of the sale of fresh bread. We look with disfavor upon such legislation as we do upon the enactment of sumptuary laws. We do not even punish a man for his vices, unless they be practised openly, so as to lead to the spread of corruption or to breaches of the peace or to public scandal. In brief, we give to the individual the utmost possible amount of personal liberty; and, with that guaranteed to him, he is treated as a person of responsible judgment, not as a child in his nonage, and is left free to work out his destiny as impulse, education, training, heredity, and environment direct him. So, while the police power is one whose proper use makes most potently for good, in its undefined scope and inordinate exercise lurks no small danger to the republic; for the difficulty which is experienced in defining its just limits and bounds, affords a temptation to the Legislature to encroach upon the rights of citizens with experimental laws, none the less dangerous because well meant." (*Ex parte* Jentzsch, 112 Cal. Reports 468.)

"Christian Scientists, whether rightly or wrongly, believe it to be a sacred religious duty to heal the sick by spiritual means, as they understand the Scriptural command to heal the sick and the mode of healing pointed out by the Master in his teachings and example.

"This being their attitude, founded upon sincere and earnest conviction, the question at once arises whether a law that denies or abridges their right to heal in their own way, or to receive such ministration as they feel to be the proper one, is not a violation of the express provisions of the Constitution of the United States designed to protect the people of the country in the observance of their religious rights. In the settlement of this momentous question we must consider the case of both the one who administers to the sick and the one who seeks and desires this mode of treatment.

"Is the practitioner of this mode of healing, in which he has supreme faith and confidence, to be denied the right to practise? Again, is the man who has equal trust and confidence in this remedy to be denied his right to resort to it for help? If so, why? Only because some other people do not believe in it. This is the sole foundation for any and every effort that has been made to prevent or abridge such practice, unless we take into account the selfish desire of those practising other modes of healing to uphold themselves by the prohibition of this mode of healing." (From a speech delivered by Senator Works of California in the United States Senate.)

✦

Perseverance

GERTRUDE TWIGGS

It often happens that one coming into Christian Science for physical healing firmly believes that it is the truth, knows that thousands have been healed through its teaching, and is convinced that it is the healing which Jesus practised; and yet to understand life spiritually and to reverse the testimony of the physical senses, seems to call for an effort which at times threatens to overwhelm him. Some of us who have been healed in Christian Science could tell of moments which we now smile to remember,—times when error presented itself with such seeming force that we could not see one ray of hope; when struggle as we would to remember that Christian Science is not a theory, not a philosophy, but absolute truth, the voice of reason seemed to be drowned by the louder cry of sense-testimony. One in the grip of such a struggle may be assured that as he holds steadfastly to the truth, as he gains in understanding, these hours will become less frequent and will pass more quickly, until finally they will cease entirely and the spiritual harmony which expresses itself in physical healing will be his. Often just a glimpse of Truth will heal one person, while it may take months of persistent effort in another. This is not because God is a "respecter of persons," for in every case God's work is already done. He is unchanging Love, and the work to be done must begin in one's own mentality.

Christian Science practice is not the use of a formula, and certainly the mere repetition of another's words, however sacred, will not heal. These have to be spiritually understood in order to benefit one. We can, however, sometimes be brought back to peace and harmony by clinging persistently to a clear, fundamental statement of Truth, as this, for instance: Life is not in matter; or, God is Love. Many beginners will find that while repeating these words or reading explanations from our text-book, they thereby gain a measure of spiritual understanding which they are unable to reason out for themselves, especially when confused by a sense of fear and pain. Our Leader's perception of the truth was so clear, her expression so perfect, that in dwelling upon her words we find it easier to "cling steadfastly to God and His idea" (Science and Health, p. 495).

The Christian Science Hymnal abounds in beautiful and helpful statements of the truth. It is easy to remember at least some lines from these songs and to hold them in thought, and this practice will bring us an enlarged sense of Truth. While repeating (p. 150), "Day by day the manna fell," we can hardly hold doubt or fear for the morrow, and while striving to know (p. 84) that

> In atmosphere of love divine,
> We live, and move, and breathe,

we certainly cannot have much room for bitter thoughts. Many of us do not have church privileges, and some others cannot sing, nevertheless the great hymns are well worth studying.

I shall never forget reading years ago of how Helen Keller, the remarkable deaf and blind girl, learned her first word, namely, water. Her devoted teacher held the child's hand over her mouth and throat while she spoke the word and spelled it. Then she poured water on the child's hand, and guided her finger as she wrote the word in the dust, also in the child's hand, and finally, after days of persistent effort, the little girl comprehended the word; it was hers, and the key to written and spoken language had become her possession. Likewise I shall never forget the patient labor of the one who first brought to me the healing in Christian Science. For weeks I had studied our Leader's writings while I crept slowly back to what I believed had been an abandoned life. I read them with avidity, as a fever patient drinks water, and with some degree of understanding, but when I would drop the book from sheer weariness, my courage and faint understanding would go with it. Over and over again this dear, patient teacher would remind me of what it means to be God's child, that all God made is perfect, and I was His child. At last the vision came with a burst of light,—the spiritual creation, God and His ideas,—never to grow dim again.

Anything, everything that is worth doing, takes steadfast work and patient waiting, and what else is so well worth while as this demonstration of our way into the truth of being? Here we have absolute assurance that as a man sows,

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so shall he reap. Let us remember how patiently our dear Leader labored that she might give us this wonderful truth. She tells us that she found the path less difficult when she had the high goal always before her thoughts, than when she counted her footsteps in endeavoring to reach it (see Science and Health, p. 426), and surely none knew better than she of struggles against what seemed mighty odds, of endless patience and perseverance.

Sometimes when the healing is slow we are tempted to disbelieve in instantaneous healing. But why should not healing be instantaneous, and why should this not come to us at any moment? The healing is just the waking from a dream, just the destruction of an enshrouding mesmerism of mortal sense. Let us then be patient and of good cheer. We have eternity in which to work out our problems, and absolutely nothing can keep us from making our demonstrations if each day we do our very best. Isaiah says, "Precept must be upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little," and we are assured in the book of Revelation, "He that overcometh shall inherit all things; and I will be his God, and he shall be my son."

✧

Belief versus Understanding

W. H. CAHOON

During a conversation with a member of a Christian church, I asked the question, "What do you understand is the relative proportion of the devil's power as against God's power?" and the reply was that they are equal and opposite, that is, the devil is fully as powerful for evil as God is for good. To the question, "So, then, you do not believe in a Supreme Being?" came the reply, "Why, of course I do." Attention was then called to the self-evident fact that if it be true that the devil's power equals that of God, God cannot be supreme, and the reply to this was, "I cannot help it; that is what I believe."

The foregoing has since recalled my first attendance at a Christian Science church and the subsequent visit at my home of an old acquaintance whom I was surprised to meet at that church; and I was even more surprised to learn that he had been a student of Christian Science for several years. During the two hours of that visit I asked all the questions which I had always considered "stickers," and every question was satisfactorily answered, not one being evaded in the least. I had at last found a man who could give me a sound reason for the hope that was in him.

Most of the statements made to me on this occasion were directly contrary to the teachings I had received in my own church, and were consequently quite amazing; nevertheless, they appealed to my sense of reason as nothing else ever had. I had always believed that God is infinite, and it was not difficult to grasp the idea that infinite good could not possibly possess an element of evil; that the infinite creator could not possibly possess an element of destruction; that infinite Love could not possibly possess an element of hatred or anything akin to it; that God is infinite good (not infinitely good), and that therefore all good is in God. These truths, with many others spoken of at that time, showed me that God's power, which Jesus said did the works, being unchanging and eternal, must be just as available now as it was two thousand years ago; that as the kingdom of heaven "is within," it is therefore not a place, but rather a condition of thought; that eternal life consists in knowing God, and that the knowledge of God "is life eternal," not shall be. Another very important point which was brought out was the fact that beliefs do not give us anything substantial to rest on, that what we require is an understanding by which we can put our beliefs to the test; for when they are tested and found to be correct, they become positive knowledge and are no longer beliefs.

Referring again to the conversation mentioned in the first paragraph, my orthodox friend expressed the belief that spiritual healing is impossible, premeditatively, and also that it is sacrilegious to attempt it. The study of Christian Science shows us that healing is the direct result of a mental condition. Did not Jesus say, "These signs shall follow them that believe"? Our text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, has clearly pointed out to us that if Jesus meant his statement only for those within hearing of his voice, the pronoun used would have been in the second person instead of the third. (See p. 328.) Again, with every command to "preach the gospel," Jesus coupled the command to "heal the sick," and more stress was laid upon the healing than upon the preaching. In the epistle of James we gather that faith, or spiritual-mindedness, is evidenced by what one can do with it. This is seen again as we read the fourteenth chapter of John. Furthermore, we see that Jesus did not at any time limit his teaching to a few people or to any particular period of time, but it was for all mankind and for all time. Again, we see that it is possible and right to do the things which he did, since with his perfect sense of justice he never could have commanded us to do things which are impossible to us. It is not difficult to see, therefore, that to attempt to heal as Jesus did, is not only not sacrilegious and impossible, but it is an absolutely essential Christian requirement.

So much for our belief; and when we read in history that spiritual healing was one of the most important factors in the early Christian church up to the third century, and when we see the healing which is being accomplished by earnest Christian Scientists all over the civilized world, we are convinced that Christian Science is true, and that it is not based upon mere belief; for to the one who accepts this teaching, belief has given place to understanding.

✧

"As a little sanctuary"

M. EVELYN LINCOLN

In the eleventh chapter of Ezekiel we learn that the prophet had been sent to tell the children of Israel that their idolatry and the presumption of their princes would destroy them. While he was prophesying, one of the princes, "Pelatiah the son of Benaiah," passed on. Falling on his face, Ezekiel cried with a loud voice, saying, "Ah, Lord God! wilt thou make a full end of the remnant of Israel?" and the protecting answer was, "Thus saith the Lord God; Although I have cast them far off among the heathen, and although I have scattered them among the countries, yet will I be to them as a little sanctuary in the countries where they shall come." This prophecy remains true to this day. God has kept His promise. Always divine Love is as a sanctuary to those that understand the all-power of Truth and Love.

A sanctuarium in the olden time was a church, an abbey, or an asylum, where the criminal could take refuge. Here the law of the land could not reach him. In these days also there is a "little sanctuary" which God has prepared for each one of His children, and to which we may escape from the assaults of error. Moses declared that the Father dwells in the sanctuary, and to his disciples the Wayshower made this statement: "In my Father's house are many mansions: if it were not so, I would have told you." These mansions, therefore, or sanctuaries, as we may call them, are in the "secret place of the most High," for God is our refuge and

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our fortress, and will always hide us from the assaults of material law. This sanctuary is not of vast dimensions to overpower us with its grandeur, but is a little one, and we find our loving Father dwelling there ready to welcome us. He is close to us, and all fear is destroyed where He is. It is our privilege and our right to go to Him with every problem.

When God commanded the Israelites to build Him a sanctuary, He put such wisdom and understanding into their hearts that they wrought all manner of cunning work, and there was such an outpouring of love from those who could not work that they brought more than the workers could use and had to be restrained from giving. They made a free-hearted offering of every choice thing they had which would grace the sanctuary. The privilege of bringing the best of one's possessions is shown again in Isaiah, where he says that the "glory of Lebanon" shall come to "beautify the place of my sanctuary." The slopes of Lebanon were covered with a luxuriant growth and the cedar was renowned far and wide; it was a symbol of all that was rich and beautiful.

Thus may we too find on our Lebanon choice gifts to bring to the Lord, who is "as a little sanctuary" to us. The fairest of fair offerings are there, but we may have a long and weary climb for them. The way up the mountain is steep and rugged in places, and the path may often be obscured. There may be seeming beasts and Goliaths to encounter, but if we rise from every fall with renewed vigor through our understanding of Truth, and overcome our fear and doubts, we will gather here and there along the way the "fruit of the Spirit," which is "love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance." We may have to strive diligently for this fruit, but if we persevere we shall gather these precious gifts and may bring them as tithes to our storehouse of Love.

Mrs. Eddy shows us the way to reach our Lebanon when she says: "In the quiet sanctuary of earnest longings, we must deny sin and plead God's allness. We must resolve to take up the cross, and go forth with honest hearts to work and watch for wisdom, Truth, and Love. We must 'pray without ceasing'" (Science and Health, p. 15). As we ascend in spiritual consciousness, we will come to know that the offerings we bring to our Father are gifts which He has prepared for us, and we will humbly give thanks with the psalmist, saying, "All things come of thee, and of thine own have we given thee."

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"Love one another"

C. L. BOSTWICK

He who spake as never man spake, said, "A new commandment I give unto you, That ye love one another." The rabbinical law had insisted upon love for God, and at the same time had taught "an eye for an eye." The Master's teaching was in striking contrast to this, for he emphasized the fact that we must have not only love for God but also love for man; that, as Paul later declared, "love is the fulfilling of the law." John fully understood this teaching, for he said, "He that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?" implying that with any thought or feeling unlike love in our hearts it is impossible for us truly to love God. Paul declares that without love one is as "sounding brass, or a tinkling cymbal;" also that love "is not easily provoked, thinketh no evil." He who loves his neighbor as himself does not take offense easily.

In "Pulpit and Press" (p. 21), Mrs. Eddy says: "Christian Scientists, their children and grandchildren to the latest generations, inevitably love one another with that love wherewith Christ loveth us; a love unselfish, unambitious, impartial, universal,—that loves only because it *is* Love. Moreover, they love their enemies, even those that hate them. This we all must do to be Christian Scientists in spirit and in truth." She does not say that we "should" do this, but that we "must" do it,—that upon no other condition can we truly be Christian Scientists. She also declares that "the vital part, the heart and soul of Christian Science, is Love. Without this, the letter is but the dead body of Science,—pulseless, cold, inanimate" (Science and Health, p. 113). It therefore necessarily follows that if we are entertaining any unloving thought or voicing anything unkind or uncharitable about our fellows, we are not worthy to bear the name of Christian Scientist; much less can we hope to heal according to its Principle.

The world is watching us, listening to our words, and judging us. Are we voicing criticism? Are we resentful? Are we "taking up a reproach" against our neighbor, repeating unkind things which may have been voiced to us about some person? If we are, let us stop now, before we forfeit our right to the name we bear. We are required to give the same proofs which the Master gave. Mere profession counts for nothing; but as we manifest Love and bring it more and more into our consciousness, so that we begin to approximate the Mind of the Master, our healing work will be sure and quick. If at any time our demonstrations are slow or uncertain, it will be well for us to pause and consider whether our "brother hath aught against" us, and if so, act according to the rule laid down by our great Wayshower, "be reconciled" with our brother, and then take up the work again. Surely it behooves us all to let our light so shine before men, that they may see our good works (the manifestation of Love), and glorify our Father which is in heaven. It is not possible to overestimate the results which can be attained in Christian Science if we keep ever before us and obey the command of Christ Jesus to "love one another."

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[Written for the *Sentinel*]

Aspiration

F. WINIFRED S. BLOXHAM

Nearer "the great heart of Love"* I longed to be.
The road seemed rough, no pathway could I see;
Dark were the nights, no daylight chased the gloom,
To my sad sense of things, a living tomb.

The golden sunshine others saw and praised;
Its splendor dazzled, but it never raised
My drooping hopes, for shadows deep were cast,
Which seemed to say: Joy comes when life is past.

What comfort was there here? For peace I sighed.
Nearer "the great heart of Love" my footsteps guide,
Was still my prayer, when lo! the answer came:
Here, now and always, Love is still the same.

As nearer "the great heart of Love" your steps you trace
Through sorrow's night, heaven's joy will then efface
From mem'ry's tablets all that giveth pain:
Press on undaunted, for the end is gain.

There is no waiting; Life and Love are one.
What lacks completion, since God's work is done?
The dream of sense alone is blinding thee;
Love's crown is thine. Awake! and thou art free.

*Science and Health, p. 448.

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Selected Articles

[Albany despatch to *The Christian Science Monitor*]

Governor Glynn yesterday vetoed the McClelland-Thorn bill, which was favored by Christian Scientists and others who are not practising medicine. This bill was endorsed by the Christian Scientists because the medical societies are trying to have the present law, which says, "This act shall not be construed to affect . . . those who practise the religious tenets of any church," defined as prohibiting the practice of Christian Science.

The McClelland-Thorn bill provided for the striking out of the above clause, inserted in 1907, and the substitution of a clause similar to that in the Illinois law. The bill passed by the Senate and Assembly and vetoed by Governor Glynn read as follows: "This act shall not be construed to affect . . . any person who ministers to or treats the sick or suffering by mental or spiritual means, without the use of any drug or material remedy."

Governor Glynn gave the following as his reasons for not signing the bill:—

"If the bill simply allowed Christian Science healers to practise among the followers of Christian Science, there might not be serious objection to it; but it opens the gates to all kinds of medical pretenders, who, as a matter of fact, 'administer to or treat the sick or suffering without the use of any drug or material remedy,' and who, if this bill were approved, would swarm across our borders and pretend to practise medicine upon our citizens.

"Under the phrasing of the proposed law, I am precluded from passing upon the claim of the sincere believers in Christian Science, and I am, therefore, constrained to disapprove the bill."

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[Frederick Dixon in *Weymouth Telegram*, Weymouth, England]

On page 29 of Science and Health Mrs. Eddy says, "The Holy Ghost, or divine Spirit, overshadowed the pure sense of the Virgin-mother with the full recognition that being is Spirit." There is the full explanation of the Christian Science position. As the perception of Truth dawns on the human consciousness, the human mind frees itself from the trammels of so-called material law in discovering that the only real law is the law of Spirit. The limitations of ignorance have bound men for centuries in the belief of the dominion of matter, from which it was Mrs. Eddy's aim to set them free. Jesus had said, "Ye shall know the truth, and the truth shall make you free."

This knowledge of the truth was the knowledge of the absolute spiritual law which was to banish from men's minds the limitations of material sense. In the exact proportion in which the old belief of material dependence gives place to the new understanding of spiritual dominion, man repents, for the Greek word translated repentance simply means a complete change of mind.

Now, as the body is only the subjective condition of the human mind, in proportion as the human mind is permeated with the understanding of Truth, the subjective condition alters from a condition of inharmony to a condition of harmony, and in repenting, we find the kingdom of God at hand. It was so that, as Mrs. Eddy says in the passage above quoted, the divine Spirit, overshadowing "the pure sense of the Virgin-mother," brought forth her child by the revelation of Truth, and it was this, as she says later in the book, on page 534, which enabled "the Son of the Virgin-mother" to unfold the remedy for error, in healing the sick, raising the dead, walking on the water, and destroying the sins of the world. "The illumination of Mary's spiritual sense," Mrs. Eddy says on page 29 of Science and Health, "put to silence material law and its order of generation," but there can be only one immaculate conception, as there can be only one Christ Jesus. The work of the followers of Christ Jesus must be to fulfil his commands, in the effort to walk so closely in his footsteps as to be able to repeat his works in the healing of sorrow and sickness and sin.

Christ Jesus healed sorrow and sickness and sin, not because he believed these things to be real, and therefore indestructible, but because he knew they were false human beliefs which could be obliterated from the human consciousness and so prevented from manifesting themselves in the flesh, in the exact proportion in which men realize the spiritual truth and permit the Mind of Christ to be in them instead of the carnal mind. It is, however, of very little use for a man to make professions. What is required is unemotional, scientific demonstration. This was why Jesus demanded that his followers should prove their Christianity not by their words but by their works. He put his demand, again and again, with the utmost clearness, in the requirement that professing Christians should prove their Christianity as he had proved his, by the healing of the sick and the other great demonstrations of divine power.

It follows, consequently, that a man's claim to be considered a Christian must run concurrently with his power to demonstrate his knowledge by Christian healing. This power cannot be attained by payment, cannot be received merely through teaching. It is attained by the hourly, momentary effort to endeavor to destroy in one's self the carnal mind and to walk in the footsteps of Jesus the Christ. Its teaching is contrary to the wisdom of this world, its demonstration a defiance of the dominion of matter, but it is a power which, in the proportion in which it is once attained, can never be confounded.

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["An Observer" in *The Herald*, Duluth, Minn.]

I was very much surprised and disappointed, coming down on a street-car this week, to see that one of our local pastors had on his church bulletin-board this sign: "Religious Fads —Eddyism, or Christian Science."

I had thought the religious world too far advanced to have one denomination occupying the whole service in denouncing another. Fads—well, there certainly are thousands who must enjoy fads, to note the number who have identified themselves with Christian Science and the rapid growth of that faith in Duluth and all over the world. I have no particular sympathy with Christian Science, not understanding it thoroughly (and I also question whether this pastor does), but I do admire the Christlike spirit in which its adherents go about their work, and the toleration they have for all who do not believe as they do. My personal belief is, that if God is back of the Science movement it will succeed, and if not, it will fall to the ground, and no amount of such preaching against it will prevail. I sincerely hope the time will soon be here when all those who preach unity of churches and denominations will actually practise what they preach, and give a message from the pulpit that shall be constructive to the best interests of all God's people.

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[Thomas F. Watson in *Fresno* (Cal.) *Republican*]

My attention has been called to an article entitled, "Fresno Clergyman Says Healing is Church Work." The reverend author who says that "it is impossible for the 'healing by faith' to be practised to its fullest extent by every rector of

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the church, for the reason that peculiar mental equipment with a knowledge of psychology would be necessary," should be reminded that Jesus made no such distinction in commanding his followers to preach the gospel, heal the sick, and "teach all nations . . . to observe all things whatsoever I have commanded you," and no one believes the humble fishermen of Gennesaret or their followers had any knowledge of psychology. The Bible states that "faith cometh by hearing, and hearing by the word of God," and the only mental equipment necessary is an understanding of and reliance upon God. "Science and Health with Key to the Scriptures" by Mrs. Eddy states (p. 1), "The prayer that reforms the sinner and heals the sick is an absolute faith that all things are possible to God,—a spiritual understanding of Him, an unselfed love."

Our critic says, "In matters of organic trouble the doctor is the best physician," etc., but this is not the teaching of the Bible, and Jesus and his early followers made no distinction between nervous, organic troubles, or those purely functional, but healed them all through an understanding of the law of God. Paul wrote, "The law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death." That law has never been repealed, and is just as available today as it was in Jesus' time.

Our critic first talks of "healing by faith," then adds that "peculiar mental equipment with a knowledge of psychology would be necessary." He then goes on to state that "healing is a matter of suggestion, with the aid of [illegible] Jesus stated the whole law when he [illegible] prayer." my word, then are ye my [illegible] said, "If ye continue in the truth, and the [illegible] disciples indeed; and ye shall know follows that [illegible] truth shall make you free." It therefore [illegible] in order to be free from all error, sin, sorrow, poverty, disease, and death, we need a spiritual understanding of God and His Word, for that alone will free us from all forms of bondage. Again, Jesus said, "Father, I thank thee that thou hast heard me," but there was nothing of suggestion in his prayer. The Bible teaches that "the carnal mind is enmity against God," and it follows that no suggestion of the carnal mind, or will-power, can heal.

We learn in Christian Science that it is the false beliefs and fears of this carnal, or mortal mind, which cause disease, and it is only as we lay off this false consciousness and "put on the new man," or that Mind "which was also in Christ Jesus," that we can grasp the right understanding of God which frees us. The Master said, "This is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent."

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[R. Stanhope Easterday in *Lafayette* (Ind.) *Journal*]

I note in a recent issue the report of a sermon by a reverend gentleman, in which he touches upon Christian Science in a manner that may be misleading to your readers. So nearly, indeed, does the minister in the general outline of his sermon approximate the teachings of Christian Science, that we are surprised to have him speak in sweeping disparagement of these same teachings in the latter part of his discourse. The apparent confusion at least indicates that the speaker does not understand Christian Science teaching at all; hence, of course, his misrepresentation of it.

Contending stoutly for such fundamental points of Christian theology as the fact that man and not God is to be reconciled, that "God hates sin but loves the sinner," that "sin is self-destructive," etc., it would seem to require no far stretch of reasoning to deduce the further teaching in direct conformity with Christian Science,—that sin and the sufferer should not be confused in our reasonable effort to "judge righteous judgment," in dealing with the broad theme of sin and salvation. In Christian Science, reasonable effort is made, in conformity with Scriptural teaching, not to judge in such matters after the sight of the eye or the hearing of the ear, but to follow the Master's more wholesome sense of the proposition, as evidenced in his persistent effort to separate the sin from the sufferer.

A careful analysis of this process of impersonalizing evil in effecting its destruction, will be found to conform more reasonably with our critic's contention that "even so it is not the will of your Father, which is in heaven, that one of these little ones should perish." Evil being thus impersonalized and tending logically to self-destruction, all that is hateful in the sight of Deity can be destroyed and yet leave real being absolutely untouched. Such a logical view of evil and its final elimination is in direct conformity with the divine plan of atonement made plain in the Scriptures and championed in Christian Science. One can suffer from misconception; and as we are taught in the first chapter of Genesis, that God created all and pronounced it good, while evil was designated by Jesus as emanating from "a liar, and the father of it," being manifested first in the uncertain atmosphere of "a mist," "a deep sleep," and a "dream," why not concede that Jesus, in bringing the truth into the world, simply eliminated the fatal results of a gigantic misconception of spiritual being by recalling the true sense of all things? Thus Jesus was crucified, buried, and rose again to prove that all phases of evil, including sin, disease, and death, can be eliminated from human experience, can be "destroyed" or "lost" by the process of lifting consciousness above the erroneous material sense into the true spiritual concept of all real being.

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[Frank Bell in *The Truth*, Scranton, Pa.]

The author of a sermon quoted in a recent issue declares that he disapproves of Christian Science, and he then proceeds to describe the object of his disapproval in terms which show that it is not Christian Science to which he objects, but his own mistaken impression of it. If Christian Science taught that matter is unreal or non-existent to the physical senses, or that mortals are immune from sin and sickness, as our friend professes to believe, he might add considerably to his array of deprecatory adjectives and still be fairly conservative in his denunciation; but, as every one knows who understands the subject, there is no such teaching in Christian Science.

Nowhere in the literature of Christian Science are there statements more radical with regard to matter than those of the Founder of Christianity, who said, "Take no thought for your life, what ye shall eat, or what ye shall drink," and, "Be ye therefore perfect, even as your Father which is in heaven is perfect;" and who yet found sickness to be healed, sin to be overcome, and material food to be provided. The assertions in the Christian Science text-book, "Science and Health with Key to the Scriptures," concerning the essential unreality of matter and its conditions, relate to spiritual life and not to the phenomena of so-called physical existence. Mountains are as high, oceans as broad, and skies as blue to the consistent Christian Scientist as to any one else. But the Christian Scientist is better instructed than some others in the knowledge that his real life is not in materiality, and that he is not required to wait until he is dead to acquire some apprehension of his true spiritual selfhood.

Our friend is no less mistaken as to other phases of the subject. He seems to think Christian Science denies that "Jesus is the Christ, the Son of God;" yet the tenets of the Christian Science church, to which all members subscribe, in-

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clude such statements as these: "We acknowledge and adore one supreme and infinite God. We acknowledge His Son, one Christ . . . We acknowledge Jesus' atonement as the evidence of divine, efficacious Love, unfolding man's unity with God through Christ Jesus, the Wayshower. . . . And we solemnly promise to watch, and pray for that Mind to be in us which was also in Christ Jesus" (Science and Health, p. 497). Any one who says Christian Science teaches that prayer is idle, proclaims his inability to speak of Christian Science at all.

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[Ezra W. Palmer in *Denver* (Col.) *Post*]

The Rev. Mr. —— is quoted in a recent issue as stating that "not until the church rejects the Bible will it have anything to do with Christian Science." This opinion is directly contrary to the conclusions of a number of prominent members of his own church, who see that if Christianity is to be a paramount factor in the redemption of humanity, it must practically adopt the fundamental features of Christian Science.

It is well to remember that the truths of Christianity appeal to the individual. At the present time no one is much inclined to follow the lead of any ecclesiastic who is apparently more intent on defending his particular brand of theology than he is to know and prove the healing and redeeming potency of Christ's teachings. The religious leaders of Jesus' time refused to heed his teachings or to credit the confirmation of them by the healing of human ills, but the common people heard him gladly. In like manner, while some religious leaders continue their anathemas against Christian Science, many continue to come to it, seeking and finding healing of body and mind and the spiritual insight which comes from genuine knowledge of the Holy Scriptures.

For a number of years this clergyman has thundered against Christian Science. Has he succeeded in destroying its firm foundations? Not at all. I wonder if he has ever summed up what he has gained by his bitter attacks. Certainly he has done no apparent injury to Christian Science, which today is more prosperous and efficacious than ever before.

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[Eugene O'Neill in *Lewiston* (Idaho) *Tribune*]

In a published article it is stated, "Judge Smith may know law as a judge, but he is out of his province in theology." Christian Science is not a discussion of theology; it is a presentation of the truths that Jesus taught and demonstrated with "signs following." The scribes and Pharisees sat in Moses' seat and interpreted the Mosaic law, being well versed in the Scriptures; but Jesus did not select his disciples from the scribes and Pharisees. He called the tax-gatherer and the humble fisherman. These men imbibed the truth that Jesus taught, and they were afterward able to do the works that he did. Jesus' command was to preach the gospel and heal the sick, and these early Christians lived up to the command. History shows that they raised the dead until the end of the second century, and healed the sick until the end of the third.

It is necessary to understand the distinction drawn by Christian Science between the human personality of Jesus and the Christ. In "Science and Health with Key to the Scriptures" by Mrs. Eddy (p. 332) we read: "Jesus was born of Mary. Christ is the true idea voicing good, the divine message from God to men speaking to the human consciousness. The Christ is incorporeal, spiritual,—yea, the divine image and likeness, dispelling the illusions of the senses; the Way, the Truth, and the Life, healing the sick and casting out evils, destroying sin, disease, and death." As Paul says, "There is one God, and one mediator between God and men, the man Christ Jesus." The corporeal man Jesus was human. Christian Science does not deny that Jesus was divinely inspired, nor does it deny the divinity of Christ, but rather declares (Science and Health, p. 25), "The divinity of the Christ was made manifest in the humanity of Jesus."

It is said that Christian Science is infidel. If healing the sick and the sinner is infidelity, then Jesus was infidel, as were his immediate followers. A Christian Scientist can only say in the language of Paul, "After the way which they call heresy, so worship I the God of my fathers." The claim made for the Christian Science concept of God and man's relation to Him is that it heals the sick and reforms the sinner as the Master said should be done by those who believed on him. This is brought out plainly in Jesus' last words before the ascension: "And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover. So then after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God. And they went forth, and preached everywhere, the Lord working with them, and confirming the word with signs following."

The general opposition to the Christ-healing, and denial of the same, is not new. Jesus had this to contend with, according to the account in the ninth chapter of John's gospel. Christian Scientists can say with the blind man quoted therein, that whereas they were blind, now they see.

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[Henry Deutsch in *Fergus Falls* (Minn.) *Journal*]

Permit me to correct a certain statement made by a clergyman in a lecture reported in a recent issue. Christian Science is the exact antipode of suggestion, hypnotism, or their allied subjects. The healing power, as manifested through Christian Science practice, is the result of a demonstrable faith in God, and the effect, not of the human mind, but of the divine Mind, or Spirit, upon which all churches rely for the saving power of the soul, as they put it, and to which Christian Science adds also the healing power of the body. Mrs. Eddy says, in the Christian Science text-book, "Science and Health with Key to the Scriptures": "They regard the human mind as a healing agent, whereas this mind is not a factor in the Principle of Christian Science" (Pref., p. x).

Christian Science heals on the same basis that Jesus healed. Its followers accept literally the fulfilment of his promise, "He that believeth on me, the works that I do shall he do also; and greater works than these shall he do."

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[Written for the *Sentinel*]

From out the Mists

MINNIE TINGLE

The day, to mortal sense, was dark and drear;
A mantle gray enveloped earth and sky;
From o'er the dim and distant mountains high
The rain-clouds swept, dispelling light and cheer.
All suddenly from out the rain I hear
A wild, sweet strain of gladness trilling nigh:
A little bird—his brown coat snugly dry—
Burst forth in song that knew nor gloom nor fear.

Ah, prophet bird, that plainly saw the light
Tho' yet concealed behind the darkling cloud!
Thus we, who walk by faith and not by sight,
Behold, while mists the senses still enshroud,
The bow of promise stretched above the clod,
And know that all is light and love and God.

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Editorial

"Human will-power is not Science"

Occasionally we hear a testimony given at a Wednesday evening meeting in which the speaker refers to "the financial demonstration" which he has made; whereas the facts as stated clearly indicate that this so-called demonstration was nothing more than the exercise of will-power, or to use the more recent term, psychology. If the reader in charge of the meeting is clear enough in his understanding of Christian Science, and courageous and loving enough to explain what a great gulf lies between Christian Science and psychology, no harm will have been done; but unless this explanation is made, it is possible that some may go away from the meeting with a very erroneous concept of Christian Science.

In Science and Health (p. 206) Mrs. Eddy writes: "In the scientific relation of God to man, we find that whatever blesses one blesses all." Therefore, a demonstration in Christian Science can have no other effect than to bless not only those who are most intimately connected with it, but also all mankind. It does not impoverish one person to enrich another, nor does it invade the rights of any one. This is in complete contrast to the effects of the exercise of human will-power, concerning which Mrs. Eddy writes on page 104 of Science and Health: "Christian Science goes to the bottom of mental action, and reveals the theodicy which indicates the rightness of all divine action, as the emanation of divine Mind, and the consequent wrongness of the opposite so-called action, —evil, occultism, necromancy, mesmerism, animal magnetism, hypnotism." Again, on page 144, she writes: "Human will-power is not Science. Human will belongs to the so-called material senses, and its use is to be condemned. . . . Human will-power may infringe the rights of man. It produces evil continually, and is not a factor in the realism of being."

The one paramount purpose of Christian Science is to enable mankind to know God aright, and the one paramount duty of Christian Scientists is to seek first the kingdom of God. When they really do seek *first* this kingdom, they cannot help being blessed with health, intelligence, and substance. Christian Science neither buys nor sells, and its prayer is not, "My will be done," but "Thy will be done." Men are not given power through Christian Science to enforce their will upon other men, but, through the understanding of God which true prayer gives them, they are enabled to deal intelligently, justly, compassionately, and unselfishly with all mankind, and every business problem thus solved is a blessing. On the other hand, every business transaction founded on the basis set forth in the following excerpts from a recent article by a distinguished exponent of psychology, in a popular magazine, not only blesses no one, but must be ultimately demoralizing in its effects. We quote from this writer as follows:—

"In a hundred thousand stores of this country men and women are employed to sell goods to the customers of the stores. Every employer expects his salesmen to know as much as possible about the wares they are to sell. But curiously enough, nobody expects them to know anything about the much more important part of their business, namely, the minds of their customers, and the way to influence those minds in order to impress them and to awake in them the desire to buy."

"More often the salesman has to force upon the customer's mind the decision to select and to buy."

"This is the most valuable method of influencing him—you can make his mind more suggestible."

"If we can make a person a little more suggestible, he will resist our request less vigorously; and the fact is, we can do that."

"The opposing ideas become feeble, and he cannot help doing what we ask."

It is easy to see that salesmanship of this kind is will-power, the influencing of one human mind by another, the dominance of the weak by the strong, and emphatically not a demonstration of the teaching of Christian Science. One of the prevalent misconceptions of Christian Science is that it is suggestion, but nothing could be farther from the truth. Its practice is free from even the faintest taint of human will, and only as this point is made clear in the testimonies given on Wednesday evenings, will these meetings fulfil their mission, which is to afford an avenue whereby those who have been healed morally, mentally, and physically through the ministry of Christian Science may publish abroad "how great things God hath done" for them.

Archibald McLellan.

New Blessings

Christian Science brings to mankind a demand for unceasing progress, and this is a surprise to some, who think that because God's work is perfect and complete, there is no need for us to press forward. There are, however, few if any who can claim to have already reached the condition expressed by the psalmist's word "satisfied;" hence the demand for progress. It is quite true that, as we gain clear glimpses of the infinite goodness of God, we are satisfied with it; but this is quite different from being satisfied with our own present attainment. This truth comes to mortals when they are in great darkness as to the future, if not the present, and this was expressed by the wise man when he declared, "Thou knowest not what a day may bring forth." This sentiment in most cases has been regarded as a prediction of impending evil, but even in the book of Lamentations we are assured that God's mercies and compassions fail not, that "they are new every morning."

The unfoldment of the spiritual senses through the understanding gained in Christian Science, means much to the student of Mrs. Eddy's teachings, but it should mean much more. It makes possible each day discoveries of new blessings; indeed, of "a new heaven and a new earth." Our revered Leader says of her own emergence from the old ways of material belief: "The divine hand led me into a new world of light and Life, a fresh universe—old to God, but new to His 'little one.' It became evident that the divine Mind alone must answer, and be found as the Life, or Principle, of all being; and that one must acquaint himself with God, if he would be at peace" (Retrospection and Introspection, p. 27).

It thus inevitably follows that, as we grow better acquainted with God, each day brings forth wonderful discoveries of the glorious things awaiting us in the realm of infinite Mind, things we had not even dreamed of when thought was held fettered in the dreary domain of mortal belief. Now we can say joyously, Who knows what a day may bring forth in the way of new blessings, the clearing away of clouds and shadows, till we can see in Truth's glad sunshine, "new regions blest, new powers unfurled"! It rests with us to know that God has all good for us, if we are only ready to take possession of man's eternal heritage.

The apostle John, exiled from native land and loved fellow workers, saw through the dark shadows of mortality the same vision which dawned upon Mrs. Eddy in the light of divine Science, and he heard that "great voice out of heaven" which is never silent, proclaiming the overcoming of sin, sorrow,

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pain, and death, and divine Love wiping away all tears. Then he beheld the vanishing of sorcery, idolatry, and impurity, followed by the spiritual uplift typified by "a great and high mountain." After this, John saw the glories of the spiritual universe, and they were so new to him that he could only describe them to others as rare, beautiful, and imperishable gems and gold. Then, as if the vision had almost dazzled his unfolding sense, he was shown another new blessing, the ever-flowing river of the water of life, and the leaves which were then and are today "for the healing of the nations."

Here it may be asked for whom all these blessings were provided. Were they meant for a favored few? Clearly, no! But there are a few conditions given, one being the keeping of the commandments, another that those who are "athirst" shall come and bid others come. More than this, the invitation extends to "whosoever will," to all who are willing to avail themselves of the boundless blessings which are "new every morning"!

ANNIE M. KNOTT.

Giving No Offense

No habit is more easily acquired than that of speaking without knowledge respecting the character and purpose of others, and yet those who thus thoughtlessly contribute to the circulation of unloving and unfair if not slanderous comment, are guilty of an offense which receives quite as much attention at the hands of the Mosaic decalogue as does the crime of homicide. "Thou shalt not bear false witness" is a definite and absolutely uncompromising mandate of divine law, and its violation would find legitimate place on the list of sins concerning which, in his counsel to professed Christians, St. Paul has said, "Let it not be once named among you, as becometh saints."

Very often the making of unwarranted statements or insinuations regarding men and motives and movements, is simply an ignoble byplay of thoughtlessness, but none the less surely does it result in a dissemination and growth of distortion, if not downright falsity, which effects an outrageous wrong and which is as harmful to the defamer as to the defamed. Those who thus give a lease of life to unsavoriness, may not be actuated by personal enmity, and would resent the intimation that they merit classification with liars and thieves; nevertheless, they are certainly committing the crime described by Iago when he said:—

> Who steals my purse steals trash; 'tis something, nothing;
> 'Twas mine, 'tis his, and has been slave to thousands;
> But he that filches from me my good name,
> Robs me of that which not enriches him
> And makes me poor indeed.

How strange it is that, as the result of custom and familiarity, a given act seen in one form is recognized as robbery and abhorrent; seen in another form, which is far more hateful and serious perchance in its effects, it is regarded as a privileged pastime and constantly participated in by "thoroughly respectable people." Standing before the court to hear his sentence, a criminal is often treated with great leniency because it has been shown that he was born and reared under conditions which fully account for his evil propensities; but what can be said by way of extenuation for professed Christians who repeat derogatory statements or insinuations about others which they do not know to be true, and any reference to which is quite unnecessary? We have all been tripped by this error. Indeed it is one of "the sins of the world," being found in many a record of conduct which is otherwise sweet and wholesome, and yet no man was ever guilty of it while making an honest effort to show himself "approved unto God, a workman that needeth not to be ashamed."

All who read the Selected Articles columns of the *Sentinel* can but be no less pained than amazed to note how frequently the prejudices of good men, and many of them ministers of the gospel, impel them to make derogatory statements which they do not know to be true and which they have evidently made no effort whatever to verify, though the facts are easily accessible.

Christian Scientists have come to know full well that the successful resistance of the temptation needlessly to criticize, or repeat discreditable remarks, the fictions of the evil-minded, depends largely upon the degree to which one has awakened not only to the exceeding sinfulness of sin but to its oneness in kind, the utter hatefulness of its every least expression of ignorant and unrighteous judgment, and it is here that they have not only the greater vantage but the greater responsibility. Christian Science lays supreme emphasis upon the fact that stumbling of every type and degree, all error, is sin, and points out that one of evil's subtlest manifestations is found in that pretentious solicitude for imperiled good which asserts that it is impelled by a disinterested desire to conserve the truth, while zealously disseminating error!

Among the sins against which St. Paul counsels that we be constantly on guard, "as becometh saints," is that of "foolish talking," and it is well to remember that in the whole catalogue of idle habits there is none more out of keeping with Christian profession and more blighting to character, than that which without verification and without need contributes to the circulation of wanton disparagement.

JOHN B. WILLIS.

Among the Churches

Current Notes

LIVERPOOL, ENGLAND.—Owing to the steady growth of Christian Science in Liverpool, First Church of Christ, Scientist, are extending their premises in Leece street. For some time past there has been only standing-room at the Wednesday evening testimony meeting, and the Sunday services have been crowded. The premises are now being enlarged and redecorated, and when the alterations are completed the hall will hold considerably over three hundred. In connection with the church there is also a reading-room at 11 Old Postoffice place, which is open daily and is free to the public.—*Liverpool Courier.*

OKLAHOMA CITY, OKLA.—During the year 1913 the *Monitor* committee and the reading-room and distribution committee, by sale and free distribution, have circulated approximately 7,864 *Sentinels*, 9,555 *Monitors*, 777 *Journals*, and 1,550 pamphlets. In addition to this the reading-room sold 174 copies of "Science and Health with Key to the Scriptures," 23 of "Miscellaneous Writings," 17 of "First Church of Christ, Scientist, and Miscellany," 6 Concordances, 22 Mother Church Manuals, and 86 copies of other writings of Mrs. Eddy, besides 38 Bibles, 32 Hymnals, and 1,953 *Quarterlies*, making a grand total of 22,097 pieces sold and distributed.—*Correspondence.*

DURBAN, NATAL, AFRICA.—Much has been said and written on the subject of Christian Science, but the fact remains that the interest and number of its adherents continue steadily to increase. It is a little over six years since Christian Science was introduced into this town, but it was not until March, 1910, that the Christian Science Society of Durban was formed. Since then the cause has steadily progressed. The

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new reading-rooms on the ground floor of Brunton's Arcade were opened today [March 2]. We are informed that these rooms will be open in the daytime as well as in the evening, and here the Christian Science text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, and all other literature bearing on the subject, may be read or purchased.

The Natal Mercury.

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Admission to Membership in The Mother Church

The next admission of candidates will be June 5, 1914. Application blanks may be obtained by addressing the Clerk of The Mother Church, and should be returned to him on or before Wednesday, May 13, 1914.

An application sent to the Clerk does not constitute the applicant a member. Notice of election will be sent to those who are admitted to membership.

Those who have made application for membership prior to Nov. 7, 1913, and have not received notice of election, may communicate with the Clerk if they so desire, and are especially requested to do so before sending in a second application.

JOHN V. DITTEMORE, *Clerk*,
105 Falmouth Street, Boston, Mass.

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The Lectures

Hongkong, China

A lecture on Christian Science was delivered by William R. Rathvon in the Theater Royal before a large audience. Charles E. Richardson, chairman of the local First Church of Christ, Scientist, said:—

Christian Science comes with a message of loving help to all mankind, a message of health, of abundance, of peace, joy, and happiness to you and to all mankind. The members of the local organization, having been so greatly blessed in their slight understanding of Christian Science, desire to lay before you some of the teachings of Christian Science which they have tried and found good. St. Paul wrote, "Prove all things; hold fast that which is good." The purpose of this lecture is to present for your consideration, from an authorized source, statements of Christian Science upon which some of you may be holding erroneous opinions, and thus to dispel incorrect views.—*Overland China Mail.*

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Macomb, Ill.

Judge Clifford P. Smith delivered a lecture on Christian Science before a large audience at the Opera House. P. E. Elting introduced the speaker, and said in part:—

The recognition of a Supreme Being, with the hope of immortality, is the great fountain of happiness. Two thousand years ago the preacher by the shore of Galilee taught the existence of a God, the immortality of the soul, the brotherhood of man, exhorting us not to be afraid, and assuring us that this was the whole "law and the prophets."

Christian Science, as I understand it, is a revelation to mankind of the power and strength that comes to the Christian faith, by which man may meet the every-day problems and perplexities, understand health and the real purpose of life. The influence of good and truth in the lives of men is not a discovery; but the scientific statements that God is All-in-all, that truth always conquers, that good always prevails, that Love is sufficient for every human need, are contributions to the religious thought of the world made by the Founder of this great movement.

Christian Scientists claim for their system that it is the exact Science of Christ, by which each one may with certainty fulfil the ancient admonition, "Know thyself," and recognize his true relation to God and his fellow men. Without this recognition of the brotherhood of man there can be no abatement of selfishness, no relief of the oppressed, and consequently no progress. We who are not members of this church feel a particular gratitude for the effort and thoughtfulness which have given us this much-desired opportunity to hear a lecture on this important and interesting subject.

The Macomb Daily Journal.

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Reno, Nev.

The Rev. William P. McKenzie, who lectured on Christian Science in the Grand Theater, was introduced by the Hon. Samuel Belford, who said in part:—

History has taught those who study its deeper meaning, that the progress of mankind has been marked by the development of its spiritual ideals. Europe struggled through fifteen centuries of darkness toward the light of the Reformation, through spiritual paralysis to religious liberty, through mental bondage to the right of man to do his own thinking; and this freedom brought with it its responsibilities and its unrest. Our reason could not accept an interpretation of God which associated Him and His purposes with the perpetuation of sin and sickness, evil and death. It could not reconcile this condition with a creator whose beneficence enfolded all living things, nor could it regard with satisfaction any religious dogma which consigned His children to eternal torment instead of visiting upon them that gentle mercy which is a godlike attribute. The church became a laggard, because it would not be a leader, and men turned from it when they could not find in its teachings those blessings which the Master had so often promised.

The intellectual freedom we enjoy was the precursor of a religious freedom, and both will be remembered as the glory of the age in which we live. Out of them have come a new faith and a new understanding of the relation between God and man. We have seen the decadence of a doctrine that sought to exercise its sway through fear, and we are now witnessing the triumphant progress of a truth which wins its followers through love. The past taught us the dominion of evil over man, while the present and the future will speak of the dominion of man over evil. The one held up to our vision the remoteness of God, the other brings into our daily lives the nearness of God.

It is said that we are created in God's image, but this cannot mean that we are mere counterfeits, a semblance without reality, bearing His likeness but without His powers. Rather does it point a truth, that we are like unto Him so long as we obey His laws. That is the only limitation He places upon us. All other limitations we place upon ourselves. And why should we do this? Why should we not reach out and grasp the fulness and richness of life, rather than its narrowness and poverty? Why should we not realize its blessings, rather than its disappointments? Both are vouchsafed to us in just that measure in which we prepare ourselves to receive them. Is it the part of wisdom to yield to fear and failure, when courage and success are as easily our own; to say that we cannot, when we know that we can bespeak our own happiness, regulate, direct, and control our own destiny?

Christ has said that the kingdom of heaven is within us, here in our midst, in each one of us, already prepared for our acceptance, and yet mankind for twenty centuries has been searching for it everywhere else. If we cannot believe that ills and error are ever a part of that kingdom, why should we believe they can become a part of ourselves? And this philosophy should direct us to create a condition in our own lives where there is no room except for good, and

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into which, therefore, no wrong can enter. And how are we to create this condition? By the simplest of all ways,—love one another; return good for evil; do unto others as we would have others do unto us; be sincere in our search for truth and fearless in its utterance; dispel the shadows of life by sending happiness into the abodes of sorrow. What better religion can there be than this, whose conquests are those of love and helpfulness, whose aim is to banish evil that man may come into a finer realization of his own capacity and his likeness to God? It manifests His works by working in His spirit for the good of humanity. It makes us know that, in the ultimate analysis of life, we retain only what we have freely given, for whatever influence emanates from us is the influence which comes back to us.

Such is the philosophy of Christian Science, as I understand it, and such is the reason why it has spread with marvelous rapidity over every part of the world, steadfastly bearing its message of hope and good will to all the children of men, and gaining a dominion over their hearts and minds that no other faith has ever had or exercised.

Correspondence.

Belfast, Ireland

The introductory remarks of J. H. O'Loughlin, who introduced Prof. Hermann S. Hering at a lecture on Christian Science in Ulster Minor Hall, were in part as follows:—

Christian Science has been before the world for less than forty years, and during that time it has made marvelous progress in the face of tremendous opposition and misrepresentation, and it continues to make progress at an unprecedented rate.

When it is understood that this religion has become established in almost every civilized country in the world; that its adherents are drawn from almost every creed and school of thought in existence; that its followers are to be found in every walk of life; that Christian Scientists publish an international daily newspaper, which is admitted on all sides to be constructive, clean, and impartial,—then the public, realizing that Christian Science has come to stay, naturally desires to learn the reason for this progress. I am sure that in a city like this, with a world-wide reputation for practical progress, the representative of a religion of this kind will receive a patient and sympathetic hearing.—*Correspondence.*

Lectures to be Delivered

Atlantic City, N. J.—Judge Clifford P. Smith, Apollo Theater, May 10.

Auckland, New Zealand.—Prof. Hermann S. Hering, King Edward's Hall, Symonds street, 8 p.m. (June 23?).

Batavia, Ill.—Virgil O. Strickler, Baptist Church, 8 p.m., May 15.

Belleville, Ill.—William R. Rathvon, Liederkranz Hall, 8 p.m., May 21.

Berlin, N. H.—Bliss Knapp, Gem Theater, 3 p.m., May 17.

Chariton, Iowa.—Clarence C. Eaton, Temple Theater, 8 p.m., May 19.

Charlotte, Mich.—Francis J. Fluno, M.D., Church Edifice, 8 p.m., May 22.

Cleveland and Lakewood, Ohio (joint lecture).—Virgil O. Strickler, The Hippodrome, 3 p.m., May 17.

Delavan, Wis.—Bicknell Young, Opera House, 8:15 p.m., May 21.

Duluth, Minn.—Col. William E. Fell, Auditorium, corner Third avenue east and First street, 8 p.m., May 18.

Eau Claire, Wis.—Bicknell Young, Church, corner Gray and Farwell streets, 8 p.m., May 16.

El Reno, Okla.—Clarence W. Chadwick, El Reno Theater, 8:30 p.m., May 18.

Exeter, N. H.—Judge Clifford P. Smith, Town Hall, 8 p.m., May 18.

Fortuna, Cal.—Prof. Hermann S. Hering, Church Edifice, 8 p.m., May 12.

Geneva, Ohio.—Virgil O. Strickler, Armory, 8:15 p.m., May 18.

Greenville, Mich.—Virgil O. Strickler, High School Auditorium, 8 p.m., May 22.

Guthrie, Okla.—Clarence W. Chadwick, Guthrie Opera House, 8 p.m., May 19.

Janesville, Wis.—Bicknell Young, Church Edifice, corner Pleasant and South High streets, 8:15 p.m., May 19.

Lansing, Mich.—William R. Rathvon, Gladmer Theater, 8 p.m., May 18.

Lebanon, N. H.—Judge Clifford P. Smith, Town Hall, 8 p.m., May 19.

Mankato, Minn.—Bicknell Young, Mankato Opera House, 8 p.m., May 15.

Maplewood, Mo.—William R. Rathvon, Maple Hall, 7314 Manchester avenue, 8 p.m., May 9.

Montclair, N. J.—Judge Clifford P. Smith, Montclair Theater, Bloomfield avenue and Valley road, 4 p.m., May 17.

Oklahoma City, Okla.—Clarence W. Chadwick, Overholser Opera House, 3 p.m., May 17.

Pittsburg, Kan.—Clarence C. Eaton, City Hall Auditorium, 8 p.m., May 22.

Redlands, Cal.—Prof. Hermann S. Hering, Wyatt Theater, 8 p.m., May 22.

Red Wing, Minn.—Bicknell Young, T. B. Sheldon Memorial Auditorium, 3 p.m., May 17.

Richmond, Ind.—Jacob S. Shield, Gennett Theater, 3 p.m., May 17.

Riverside, Cal. (Second Church).—Prof. Hermann S. Hering, Loring Opera House, 8 p.m., May 18.

San Bernardino, Cal.—Prof. Hermann S. Hering, Opera House, 8 p.m., May 19.

San Francisco, Cal. (Fifth Church).—Prof. Hermann S. Hering, Dreamland Rink, Steiner street, between Post and Sutter streets, 3 p.m., May 17.

Sedalia, Mo.—William R. Rathvon, Sedalia Theater, 8 p.m., May 22.

Sterling, Ill.—William R. Rathvon, Academy, 8:15 p.m., May 19.

St. George, Staten Island, N. Y.—Rev. William P. McKenzie, Curtis Lyceum, Stuyvesant place and Wall street, 3:45 p.m., May 17.

Stillwater, Minn.—Clarence C. Eaton, Auditorium, 3:30 p.m., May 17.

Stroud, Okla.—Clarence W. Chadwick, Opera House, 8:30 p.m., May 16.

Terre Haute, Ind.—Jacob S. Shield, Zorah Temple, 8 p.m., May 21.

Tomah, Wis.—Bicknell Young, Unique Theater, 8:15 p.m., May 18.

Traverse City, Mich.—Virgil O. Strickler, Grand Opera House, 8 p.m., May 21.

Waco, Texas.—Hon. Clarence A. Buskirk, Auditorium, corner Sixth and Columbus streets, 3 p.m., May 17.

Warsaw, Ind.—Virgil O. Strickler, Circuit Court Room, Court-house, 7:45 p.m., May 19.

Waterloo, Iowa.—Col. William E. Fell, First M. E. Church, corner W. 4th and Randolph streets, 8 p.m., May 15.

Waukegan, Ill.—William R. Rathvon, Parish House, 410 Grand avenue, 8 p.m., May 8.

Winona, Minn.—Bicknell Young, Masonic Temple, 8:15 p.m., May 17.

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Testimonies of Healing

It is said that each one comes to Christian Science in his own way. In my case it was not because of any material need, nor indeed was I at first conscious of any great spiritual lack. Scientific and professional success, foreign travel and other means of culture, hosts of friends, and not least, a happy home life,—all were mine. In addition I held a position of growing responsibility in a religious body to whose traditions I was attached by every tie of family and habit of mind. But through all this, deep down, was the longing for the truth, truth which should satisfy, which should be effective. I looked for something which should save men, regenerate them without the whip of fear or the stimulant of an unreflective emotion.

I knew many earnest social workers, some well known among all who care for the welfare of others, and I knew also many kind and gentle-minded people who in less prominent ways were devotedly striving to help their fellow men. Yet the core of the problem seemed to elude them all. Like my good friends in the medical profession, they appeared to be dealing with symptoms, not causes. My own religious conclusions were useful enough as a fair-weather philosophy, but I had had painful evidence of their ineffectiveness in times of trial. One could talk about the truth and hear much talk about it, but the truth itself seemed far off.

When my wife began to read "Science and Health with Key to the Scriptures" and her health and spirits visibly improved, I wondered if it could be possible that this religion from America would prove to be what I was seeking. Just then I chanced to have a painful abscess on the jaw. After talking the matter over with my dentist, I went to see a Christian Science practitioner about it, with the same state of mind in which I would approach any problem in my professional work. Besides giving me treatment, the practitioner talked to me, and I saw at once that some of my preconceived ideas about Christian Science were wide of the mark. The abscess disappeared, and other things with it, particularly feelings of contempt and resentment in regard to certain individuals.

Thus I began to see Principle at work. The healing of the abscess was a little thing, but so was the fall of an apple. Might it not be that the power which healed the abscess was the power which could heal the nations? So I went on reading and studying, a fiercely critical intellect fighting every step of the way. With the growing understanding which was coming to me, however, deep-seated faults of character began to come to the surface and reveal themselves as noxious weeds to be uprooted and cast out; and I knew that only the truth could have done this.

It all seemed to me so wonderful, if it was true, that I feared lest the will to believe should becloud my critical judgment. I therefore read everything I could lay my hands on that endeavored to show the falsity and absurdity of Christian Science. I discussed it with those who said they had looked into it and knew all about it. The only result was that I became convinced that here at last was the truth I sought, while the attacks seemed to be distinguished by a quite surprising lack of intelligence. They never touched the question at all, for the simple reason that not one of the critics evidently had the faintest notion what he was trying to attack.

Since those days I have seen proof upon proof of the healing power of Truth. Ordinary family ailments and accidents, such as colds, sore throats, swollen glands, cuts, and burns, have been readily and quickly destroyed. A serious trouble with my younger boy, which was diagnosed by our doctor as a septic infection of the lung and for which he recommended (as he carefully said it was his duty to do) a specialist and a curative remedy, was successfully met through the unwearied work of a practitioner. I shall not forget how the deadly fear was first cast out of my own consciousness, and how under all the trouble and human anxiety there was a note of joy. Truly, as Mrs. Eddy says, "the effects of Christian Science are not so much seen as felt" (Science and Health, p. 323).

Besides physical healing, there is scarcely an occurrence in life, from little matters of daily happening to large affairs of wide import, to which I have not seen Christian Science successfully applied. In fact, Christianity is here evidenced, not by this or that result of a confused and in some cases crudely materialistic historical criticism, nor by the *ipse dixit* of a church or of this or that gifted individual, but by daily demonstration, the way to which is open to every honest heart. Here, then, or nowhere, seems to me to be the hope of the world. One can conceive of no more splendid opportunity than to be the means, even in a small degree, of aiding in the spread of this new truth, which is indeed but a better understanding of the old truth which the Wayshower said should make us free.

GILBERT J. FOWLER, D.Sc., Manchester, England.

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At the first Wednesday evening meeting I attended, a little over five years ago, I was healed of a serious bowel trouble. Previous to this, I had been operated upon a number of times, and these operations had left my bowels in a paralyzed condition. Material remedies were resorted to, but without much relief. Seated there that night, listening to the various testimonies of healing through Christian Science, I felt that I would never need these remedies again, that God would help me, as He had helped others; so I went home and threw away the medicine I kept at hand for myself and family. Truth has been the only physician in our home from that evening, and it has never failed.

I am thankful to God, the giver of all good, and grateful to our Leader, Mrs. Eddy, for showing us the way to this healing truth.—LYDA F. MEYER, San Francisco, Cal.

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I send this token of my gratitude in remembrance of the great blessings of help, strength, and guidance, which have been so bountifully bestowed upon me through the healing and saving power of Christian Science. I knew nothing of this teaching when it was recommended to me as a means of relief from a severe attack of sciatic rheumatism. I had tried everything that seemed to offer a hope of betterment, but to no purpose.

When I went to see a Christian Science practitioner, I had been unable to sit in a chair for some weeks. At the first treatment I was told that God is Love, that He has all power, and that I could be healed through a knowledge of Him who heals all our diseases. When I went home I threw away all my material remedies, and God has been our help ever since. My healing was not rapid, but it came slowly, as the light was revealed to me. After a few weeks I was told by the practitioner that I could do something for myself through the study of the Bible and a careful reading of our text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy. I continued to read and study, for I was convinced that my freedom from disease was to be obtained in proportion to my understanding of the truth.

I have been a member and an officer of the fire department for a number of years, and before the healing power of Truth was fully realized we had a call one night for a fire. It was

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extremely cold, and a severe storm of wind and snow made the conditions seem very serious. As I ran along I tried to realize God's protecting care. We had to stand on the roof of an adjoining building, directly facing the heat, the smoke, and the storm. A number of the firemen were overcome by the conditions and had to be carried home. There was much for me to attend to, but whether on the roof or on the ground, whenever there was a spare moment I realized that indeed God was taking care of us, and that we needed to trust Him fully. It was not until morning that our work was finished. I went home covered with ice, yet I realized a sweet sense of help and joy and strength, with no sense of fatigue. I felt as refreshed as though I had not been through such a night's work, and I continued to work the following day and a portion of the night.

I am glad to say that my healing has proved complete and permanent. It took place eight years ago, and there has been no sign of any relapse. My case attracted considerable attention where I live and was the means of bringing a number of people to a knowledge of Christian Science. I feel deeply thankful to God for this revelation of the truth, and I am very grateful to our beloved Leader, whose devotion and faithfulness to God enabled her to show us how we may come to an understanding of Him in whom "we live, and move, and have our being."—Henry A. Jones, Adams, Mass.

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I heard of Christian Science several years ago, when all medicines had failed to relieve me. This truth was brought to me by a faithful practitioner, and with her help, together with the reading of Science and Health, I was soon a new person. I was suffering from many ailments. My father and many others in the family had passed away with lung trouble, and I was being treated for the same disease, also for nervousness, liver complaint, and other ills; but I was completely healed through Christian Science.

I have just passed through another trial and wish to say that although I cannot yet overcome all the discordant conditions that arise, I feel deeply grateful for the understanding of Truth which I have already gained. At times it has seemed that I could not endure any more, but with Christian Science treatment my needs have been met by divine Love. During the past few years, others in our home have also been healed. I am very thankful to God for all these blessings, and I want to learn how to become more Christlike every day.—Bettie M. Cavett, Macon, Miss.

I also have been healed through Christian Science. An oculist of Atlanta, Ga., told me that I would be blind in six months, and that I must give up my work. I, however, went to a Christian Science practitioner and did not quit work; in consequence, I can now see better than ever before. It has been seven years since my healing. I hope this testimony will be of benefit to some one.—W. M. Cavett, Macon, Miss.

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I have many times wished to write of my experience since I came into Christian Science, and I can no longer refrain from expressing my gratitude for the blessings I have received through this teaching. I hope these few words will be useful to others who may be in need as I was, and that they may be led to the one true and living God and His Christ.

Before coming into Christian Science I had been under the care of one of the best physicians in this city for two years and had been in very poor health for about five, suffering day and night. After two years' treatment my physician told me he could do nothing unless I underwent an operation, to which my family objected very much. After this I tried another form of treatment which promised relief, but this also failed. I was very much discouraged and hardly knew where to turn. We had a niece in our home who was trying Christian Science for nervous trouble, and I noticed she was improving under the treatment, so one day I picked up the text-book, "Science and Health with Key to the Scriptures," and began to read. I became so interested that I could hardly leave off, and the following day I looked up a practitioner and purchased a copy of the book.

After six weeks' treatment I seemed to be no better and became greatly discouraged, but at this time a friend who had had a wonderful healing called me up on the telephone, and when I told him I was discouraged, he said he knew Christian Science could and would heal me if I followed its teachings. I began at once to improve, and in about six months I was entirely relieved of the suffering. Eye trouble was the first to yield to treatment, and this healing proved to me beyond a doubt that Christian Science is the truth. I can honestly say I am stronger today than I have ever been in my life. The physical healing was truly wonderful, and it is much to be grateful for, but the spiritual light, joy, and peace which I experienced at the same time is beyond words to express. It has been eight years since this healing took place, and I have not had the slightest return of the old ailment. My prayer is that by more willing obedience to Truth each day, I may prove my thankfulness to God, the giver of every good and perfect gift, and my love for our Leader, who brought us this Science.

Minnie Fallbush, Sharpsburg, Pa.

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Christian Science has been so much a part of my life for the last five and a half years that I wonder how I ever existed without some knowledge of it. The blessings I have received from it are countless. This teaching was brought to my attention by a friend, who knew how much I needed it both morally and physically, just after I had undergone a very serious operation, and at a time when I realized that the continual use of drugs and stimulants for four years (to relieve pain) had become a habit which I seemed powerless to break. With Christian Science treatment, however, this habit was completely overcome, and any one who has suffered in this way will understand that for this alone I owe Christian Science my deepest gratitude.

Before coming into Science I had suffered very acutely from eye trouble, and about a year after hearing of this teaching I had such a severe attack that I lost my sight completely. The pain seemed very intense and tenacious, but the truth was stronger still, and I have waited until now to be able to testify that this truth, as taught in Christian Science, has healed me. I can now read, write, and sew with comfort, and I have no pain whatever. I have also been healed of a recurrence of the abnormal growths for which I had been operated on, and of many other physical troubles. But far above and beyond all physical healing I am grateful for the knowledge of God as Love, for the joy and peace and the broadened outlook on life it has given me. It has indeed brought me into "a large room." When Christian Science came to me, I was passing through a phase of great sorrow, and it seemed as though happiness had fled forever; but with even the small understanding of God that I have gained through this teaching, all that sense of sorrow has passed away, and my life is now full of contentment and love.

I thank God daily for our revered Leader's purity of vision, which enabled her to see the truth, and so to express and reflect it that eventually all the world must see.

Mabel Gordon-Inglis, London, England.

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I wish to express my gratitude for the great blessings that have come into my life and home through Christian Science. I was educated for the Christian ministry, and served six years in one Christian church and six years in another more liberal, but throughout these years of study and work I was restless and dissatisfied. I had no conviction of the truth and no real message to give. Christianity seemed to have no spiritual meaning, and no interpretation of its teachings would rouse or inspire the people. The pulpit was a place for the discussion of ethics, social economics and philanthropies, educational problems, literature, etc.

I believed there was spiritual truth which would mean blessing and power for men if discovered, and because I did not find it in the church and its creeds I finally turned my back on Christianity and the Bible. I investigated most of the theories of the day, especially the metaphysical and the occult, but I only learned the emptiness and futility of mere philanthropy or of social reform from a material basis. Still holding to the belief that God is manifest in creation, assuming that all that appears to human sense is real, I argued that evil was a part of the divine plan and must be good. This confusion of good and evil led to the seeming justification of every selfish and sensual impulse, the logical outcome of which is non-resistance, carelessness, self-gratification, and moral chaos.

While in this mental state, seeing no light but with no consciousness of need, I was led by divine Love, at the recommendation of a friend, to go to a Christian Science practitioner. I had decided opinions about Christian Science. I thought it was largely hallucination, but recognized certain phenomena which I did not understand, and I went, as I supposed, to learn what was the secret of the faith and enthusiasm of these people and the growth of the movement. The practitioner would take me only as a patient, and after some hesitation I gave her the right to work for me, little understanding what this meant—I had no thought or expectation of receiving practical help. After a number of interviews in which I did a great deal of talking, I began to see something of what Christian Science means. Slowly the idea was borne in upon my consciousness that God could not create matter or be manifest in matter, since He is Spirit, and that "man is the reflection of Soul" (Science and Health, p. 249). Was this spiritual understanding of God the secret of Jesus' power? I asked, and is this the truth which he taught would make men free, and which is now being demonstrated by Christian Science? As I saw the boldness, the immensity of the claim, I was hushed and said to myself, It is all or nothing.

With eagerness and dawning hope I took up the work, and for two years I have been retracing the weary, wandering steps of previous years, every day receiving larger faith, clearer vision, and wonderful experiences of God's love and care. My first surprise came in the healing of stomach disorder and malnutrition, from which I had suffered since childhood. I had been poorly nourished and limited in strength, but when the stomach trouble disappeared, in a few months I gained greatly in weight. Since that time I have been able to do more hard mental and physical work than I ever before thought it possible for me to do. Besides this, a serious sense of inharmony in my home was healed, and for this I am especially grateful. My business, which was on the edge of disaster, has also been clearing up and growing better. Within two years, attacks of acute lung trouble, hay fever, headaches, colds, and other physical ills in the family, have been quickly healed by the understanding of the truth; but greater than all else is the faith in God, the understanding of life and of man that has come through Christian Science. The Bible is a new book of inspiration and promise; the problem of evil is no more a problem, for evil does not exist. The future life is no more a mystery, for man is the child of God, "the same yesterday, and today, and forever."

I thank God for the truth, with all that it means to me and to all men,—it is truly the Christ, the Saviour,—and for the Christian Science church, harmonious and helpful, standing as it does for the truth, and the truth alone. I am grateful for the literature, which brings light, love, and truth into the home every day and every week. I acknowledge with love and honor my debt of gratitude to Mrs. Eddy, who was pure enough to see, and brave and loving enough to stand, holding aloft the banner of truth till men could read its meaning. I am also thankful for the loving, patient help I have received and for the privilege of instruction in Christian Science. I am striving daily for a greater understanding and a larger service.—Robert C. Bryant, La Grange, Ill.

✧

Christian Science came to me at a time when all was dark. I did not know which way to turn. At eight years of age I became afflicted with what the doctors pronounced an incurable disease of the kidneys, and for years I underwent a process of doctoring and dieting which amounted almost to starvation, but without benefit. My parents were told I would never be healed and would never grow to womanhood. I became weak and miserable, and in the course of a few years throat and lung trouble developed, besides stomach disorders and neuralgia in its worst form. I would be confined to my bed for days, suffering untold agony. The least exposure to cold would bring on these attacks, and I could not be on my feet for any length of time without suffering. In spite of the doctor's predictions I grew to womanhood, but I was never quite free from suffering.

Three years ago, when a great affliction came to my home, a relative told us about Christian Science and sent us some of the literature. We read it all, and then I purchased a copy of Science and Health and began its study in connection with the Bible. I never doubted its truth for one moment, and as its teaching was opened up to me my ailments began to disappear. The nervous trouble was not so easily reached, but after having absent treatment for a time, this too yielded to the truth. Fear and discouragement have passed away, and truly the peace that passeth understanding is mine.

I became a member of a Christian church at an early age and read the Bible a great deal. Whenever I read of the wonderful works done by Christ Jesus, I had a great desire to be able to do these works also. I would think of it for days, and would talk with others about it, but none seemed to see as I did or think it possible that these works could be done today. I thank God that Christian Science has shown me that they can be done today; that just as I let that Mind be in me "which was also in Christ Jesus," I too may do at least some of these works. I have recently passed through what to mortal sense was a great sorrow, but the protecting power of divine Love has been with me through it all. There is a realization of security and harmony that cannot be taken away.

I am thankful to God for Christian Science, and I am also grateful to our dear Leader, who gave this teaching to the world.—Mamie F. Miller, Hagerstown, Ind.

✧

I want to express my gratitude for the blessings received through Christian Science. This teaching came into our home when I was a child, and I accepted it all, with never a doubt as to its being the truth. Although I have never lost my faith in it during these twenty-five years, still I have had to prove through demonstration the things that I believed.

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About five years ago I was attacked with bladder trouble in a severe form, and as I found I could not help myself, I asked for aid from a practitioner. I was soon relieved, but after two weeks' treatment I was not healed. I began to see, however, that there was work for me to do, as I had been harboring a nest of serpents in the guise of self-pity, hatred, and resentment. I therefore dismissed the practitioner and began to treat myself. I received word from my mother, who lived in Kansas City, that there was to be a lecture there soon, and she asked me to attend it. I consented, knowing there was help for me, somehow, in some way. I went to the Wednesday evening meeting, and the next morning attended the Thanksgiving service, both of which were feasts of love. There was a prayer in my heart constantly. When we started for the lecture on Thursday evening, I was suffering a great deal. The speaker announced that his subject was the overcoming of fear, and every word seemed meant for me. I was not conscious of my surroundings, so eager was I for the truth. When he spoke of Mrs. Eddy, saying that the world was beholding the unparalleled spectacle of thousands of grateful men and women who had been blessed by her teaching, I caught a glimpse of Christian Science and its Discoverer that I had never had before, and my whole heart went out in desire to be a better woman, to follow more closely the footsteps of our Master. The thought of physical healing was completely wiped out, and my consciousness was filled with love for God and man.

When I left the church that night, I was hardly conscious of walking, I was so free from physical distress; and the sweet communion that I held with God was an experience never to be forgotten. I was completely healed. I was on my feet all the next day, shopping, without experiencing any ill effect, and I have never had a return of the trouble, although several years have elapsed since then. It was my first realization that disease is not a physical sensation but only a mortal belief, and I had learned that "the prayer that reforms the sinner and heals the sick is an absolute faith that all things are possible to God,—a spiritual understanding of Him, an unselfed love" (Science and Health, p. 1).

ETHEL MCCANDLESS, Topeka, Kan.

[Written for the *Sentinel*]

The Widow's Son

PERLEY A. CHILD

THROUGH darkness to the underworld I sank,
And all the way was thronged with those who there
Made outcry, as of some long-dead despair,
That one again was come to join their rank.
Then you came. On a sudden I was 'ware
Of you, who drew me upward to the air.

Yet by what rites soe'er you made the soul
Quicken the body lying cold and white,
I know not; but I know a great delight
Ran through me, such as thrills the silent pole
When the aurora breaks the icy night.
And, Master! I cried, and leaned upon your might.

I saw a strong, grave face with smiling eyes,
And in a tender vision seemed to see
The quiet shores of sacred Galilee,
And hear a voice like silver citherns: "Rise,
Take up thy bed." Then healing fell from thee,
For lo! I knew the Christ was come with life for me.

From Our Exchanges

[*The Christian Register*]

We are too far away, too cold and passionless, to conceive what that hope meant to the early Christians, and how the heart grew faint with waiting and yearning for the appearance of the loved and adored one who was to give them, the elect, all that their hearts craved or imaginations conceived. Nor can we conjure up the sick sense of disappointment and hope deferred that must at times have chilled their faith as years rolled round and he came not. Did it ever occur to them that they had mistaken the true tenor of his words when he spoke of mysteries above their understanding, he who ever strove to impress on them spiritual truths by means of parable and vivid image? They were literalists as we know, and the mistakes they made as to his purpose and meaning were in line with the level of their intelligence and insight. He loved and trusted them for the simplicity and honesty of their natures, but it is apparent that he was often grieved by their inability to enter into the secrets of his thoughts.

The hope of the great Easter, when Jesus would be known and recognized by the whole world, has not departed altogether from the minds of men. There are those who still yearn to see their Lord returning in the clouds of heaven. They are in the thrall of the early disciples, who had not conceived the spiritual Christ, but longed for a spectacular display of his power and majesty. The great Easter of his supremacy in the hearts of men has been deferred for ages. But we may still hope for its coming in the only way it ever could have come,—a rebirth, a new pentecostal baptism of pure and undefiled religion.

Not in the clouds of heaven, but in the new consecration of human souls to humanity, the passionate love of truth and justice, the new conception of service, of devotion to all the higher and nobler interests of life, will Christ manifest himself in the great Easter; not as king and ruler, but as brother, helper, friend, the inmate of our homes, the companion of our lives.

[*The Continent*]

So it came about that while Christ himself preached for three years and won the following of fewer than a thousand believers, Peter could preach of the crucified and ascended Christ under the power of the Spirit and in one day see three thousand brought to belief. The fact is, that Peter had more to preach than he could have had before the crucifixion and resurrection. Our ministers ought to be mightier than the seventy or the twelve during the earthly life of Jesus. They have weightier argument for the love of God and the saving power of Christ than there was then. God has not simply made His gift; He has given it back again, after we had cast it aside. Easter is the day of assurance for that.

Is it not, therefore, the day for regaining any lost gift of God, in assurance that He is ready to restore what we may have cast away? If we have lost our courage, this is the time to regain it. There is evidence in the Easter fact that God's power is at work. Why should we lose heart?

[Rev. R. J. Campbell, M.A., in *The Christian Commonwealth*]

When, with some of the best literature on the subject in my hand, I wandered at Pompeii, Ostia, and Rome among the ruins of the grandiose pagan civilization of old, and let my imagination feed upon what it must have been in the days of its greatest pride and glory, I could but stand amazed at the audacity, the sublime faith of the humble men and women of the apostolic church in thinking it could ever be overthrown. And what a power was that which could overthrow it, with

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nothing at its command but a spiritual message addressing itself to a spiritual need, and with everything venerable, imposing, and outwardly authoritative against it! Gibbon and other historians have attempted to explain the success of the Christian propaganda in the early days of the Roman empire on naturalistic grounds, but the more light thrown upon the matter by present-day research the more futile is all such reasoning seen to be. It was a spiritual victory and nothing else; in fact, the very force which made it worth the while of the state at length to recognize and court the good will of the Christian church, lost something and gained nothing by that alliance. The Christian evangel had a stronger appeal before it mounted the throne of the Cæsars than it had afterward. I will even dare to make the sweeping and comprehensive statement here, that if Christianity had never become a state religion it would long ago have conquered the world.

[*The Christian Intelligencer*]

It is as true now as it ever was that what souls by millions are starving for is the bread of life; and it is mockery of the deepest wants of the human soul to offer it for bread a stone, for an egg a scorpion. Preachers of Paul's stamp scorn the preaching that shuts the Bible as if it had no use for it, and draws its material from Emerson or Shakespeare or from human sources alone, the preaching that excels in everything except in magnifying the Holy Scriptures, the preaching that glides into brilliant essays on philosophical theories, on systems of ethics, on popular literature, or is habitually occupied with the signs of the times, the social and political problems of the hour, or the horoscope of the future, failing to exalt in human esteem the Word of God and the Christ of Revelation, which never wakens the inquiry, "What must I do to be saved?"

Pastors in the pulpits should have a controlling sense of the fact that the people in the pews want them to preach the Word. Men immersed in business cares and the arduous duties of workaday life, find on Sunday neither rest nor profit in listening to pulpit discussions—no matter how timely and eloquent they be—on secular and state questions which have occupied their minds the whole week through. Their desire is for respite from all that, and their craving is for bread other than that which they have been constrained to feed on, —the bread from heaven, the bread of life, and not that which is forced upon them out of the maelstrom of trade and politics. For this they go to church on the Sabbath day, and nothing short of this they reasonably expect and should receive from those who minister at her altars.

[*The Universalist Leader*]

Must we not enlarge our conception of church work? Should we not emphasize the fact that the greatest and best church work is done outside the church? There is no more vital factor in the commercial world than the man who is putting the goods on the market, though he may never appear at the central plant! The largest and most vital part of church work is being done by the men who, having received impulse and direction, go out into the world and deliver the goods. "Now, what can I do?" You have proclaimed yourself a Christian,—not meaning that you are perfect, but that you are headed right. Go out in the world and keep going! You have the chance to preach the gospel far more effectively than your pastor; the appeal of the life you are living is far more winning than pulpit eloquence. There is your church work in your home, in your business, in your social life, in your politics, where all your human relations are tempered and sweetened by the refreshment of your soul at the altar; and when you realize the connection, you will find ways in which to maintain and glorify the altar.

Special Announcements

From the Publisher of Mrs. Eddy's Works

THE CHRISTIAN SCIENCE TEXT-BOOK, "SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES."—For styles of bindings and prices see back cover of this periodical.

"THE FIRST CHURCH OF CHRIST, SCIENTIST, AND MISCELLANY." —A volume of the later writings of Mrs. Eddy, compiled from the files of *The Christian Science Journal* and *Sentinel*, together with historical matter pertaining thereto, as selected by her, is now on sale, and orders will be received by the publisher. Prices as follows: Cloth, single copy $2.25; six or more copies to one address, each $2.00. Morocco or pocket edition, single copy $4.00; six or more copies to one address, each $3.75. Orders for six or more copies to one address may include the two styles of bindings at the quantity prices.

In response to many requests, the "CHURCH MANUAL," heretofore published only in the cloth binding, is now issued in a "pocket edition," size 4 x 5¾ inches, morocco, limp, round corners, gilt edges, Oxford India Bible paper. Prices of this special edition: Single copy $2.00; six or more to one address, each $1.75.

Orders for the books named above and the other works by Mrs. Eddy should be addressed to ALLISON V. STEWART, Falmouth and St. Paul Streets, Boston, Mass.

From the Editor

All manuscripts submitted for publication in the *Sentinel*, *Journal*, and *Herold*, whether articles, poems, or testimonies, and all correspondence relating thereto, should be addressed to the EDITOR, and not to individuals.

From the Society

When a change of address is desired, subscribers, instead of asking their local postmaster to notify us, should write the Publishing Society direct and at least two weeks in advance, giving name and address exactly as it appears on the wrapper of the periodical, and the new address to which it is to be sent. It is necessary that each periodical for which the change is desired should be specified.

The lecture entitled "Christian Science: The Gospel of the Kingdom," by Judge Clifford P. Smith, has been translated into French ("La Science Chrétienne: C'est l'Evangile du Royaume"), and is now published and ready for distribution.

A translation into Spanish has been made of the pamphlet "The Providence of Good" ("La Providencia del Bien") and it is now printed and ready for distribution. Thirty-six pages and cover.

From the Clerk of The Mother Church

CHURCH TENETS.—The tenets of The First Church of Christ, Scientist,—The Mother Church,—printed on folded sheet for use of the branch Churches of Christ, Scientist, with space for the names of the churches and their by-laws, can be had at seventy-five cents a hundred. Orders will not be taken for less than one hundred, and postage stamps should not be sent in payment.

Correspondence relative to the tenets or to membership with The Mother Church, should be sent to J. V. DITTEMORE, Clerk, 105 Falmouth Street, Boston, Mass.

From the Church Treasurer

The annual per capita tax of members of The Mother Church is due June 1, but may be paid at any time during the year. The per capita tax of members uniting in November is reckoned from the preceding June, this being the beginning of the church year. Unless otherwise directed by the sender, the full amount of each remittance will be credited for the current year.

Please remit by postal or express money order, bank draft, or check. Currency should be sent by registered letter only.

Please advise promptly of any change in name or address.

Send all per capita taxes and contributions to ADAM H. DICKEY, Treasurer, 103 Falmouth Street, Boston, Mass.

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The Christian Science Journal

Published Monthly

Founded April, 1883, by Mary Baker Eddy, Discoverer and Founder of Christian Science, and author of the Christian Science Text-book, "Science and Health with Key to the Scriptures."

This monthly magazine is the official organ of The First Church of Christ, Scientist, in Boston, Mass. In addition to articles, lectures, and testimonies not published elsewhere, it contains a complete list of Christian Science practitioners, and a directory of Christian Science Churches, Societies, and Reading Rooms.

SUBSCRIPTION PRICE, PAYABLE IN ADVANCE, POSTPAID: For the United States, Mexico, and Cuba, single copy, one year, $2; six months, $1.20. For Canada add 25 cents for postage. SALE PRICE: Single copy, 20 cents. In all other countries add 65 cents postage for each annual subscription. SALE PRICE: Single copy, 25 cents.

BOUND VOLUMES: Current and past year, cloth, $2.50; half calf or half morocco, $3. On earlier volumes write for prices.

The Christian Science Monitor

Published Every Day, Except Sunday

A daily newspaper for the home. Adequate news service. The various departments of a modern newspaper. Unique home forum page. Entire page of editorials dealing with the vital topics of the day. Contributions for the columns of the MONITOR should be addressed, Managing Editor, THE CHRISTIAN SCIENCE MONITOR.

SUBSCRIPTION PRICE, PAYABLE IN ADVANCE, POSTPAID: For the United States (except in the Boston Postal District), Canada, Mexico, and Cuba, $5 a year, $3 for six months. In all other countries additional postage at the rate of $3 yearly is required. When delivered by carrier through a local news-dealer, 12 cents a week, payable to the news-dealer. In the Boston Postal District, by mail, $7.25 a year. Quantity rates will be furnished on application.

The Christian Science Quarterly

Published January, April, July, and October

Contains the Lesson-Sermons which are read at the Sunday services throughout the year in all the Christian Science churches. These Lessons, which present citations from the Bible and "Science and Health with Key to the Scriptures," are valuable for daily study.

TERMS OF SUBSCRIPTION AND SALE: In the United States, Canada, Mexico, and Cuba, 50 cents annually; single copy, 15 cents; fifty copies or more to one address, 12½ cents each. In all other countries, 60 cents annually; single copy, 18 cents; fifty copies or more, 15 cents each.

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Der Herold der Christian Science

Published Monthly

A magazine printed in German. It contains original and translated articles bearing upon Christian Science, testimonies of healing, also the Lesson-Sermons which are read at the Sunday services in all the Christian Science churches. Improved and enlarged in 1910

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CHRISTIAN SCIENCE VS. MENTAL SUGGESTION. By FREDERICK DIXON. Reprinted from the *Weekly Budget*, London, England.

CHRISTIAN SCIENCE VS. FINITE SENSE. By FRANCIS J. FLUNO, M.D.

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ANSWERS TO QUESTIONS CONCERNING CHRISTIAN SCIENCE. By EDWARD A. KIMBALL. Also printed in Dutch, German, and Norwegian.

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THE LAW OF KINDNESS.

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Miscellaneous

BIBLES. Clarendon Brevier (01483 x), heavy faced, very distinct type, Turkey morocco, size, 6½ x 4¾ inches, corresponding in size and binding to pocket edition of Science and Health. Price, $3.75.

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CHRISTIAN SCIENCE SENTINEL

"What I say unto you I say unto all-WATCH" Jesus

Vol. XVI No. 37

Boston, May 16, 1914

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A LADY WITH A LAMP SHALL STAND IN THE GREAT HISTORY OF THE LAND

A NOBLE TYPE OF GOOD HEROIC WOMANHOOD
Longfellow

THE CHRISTIAN SCIENCE PUBLISHING SOCIETY
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Christian Science Sentinel

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Items of Interest

Figures have been compiled from public documents to prove that the actual cost of war between nations in the nineteenth century amounted in all to forty thousand millions of dollars. That sum of money would buy the French nation complete. Everything that the French people possess,—lands, houses, shops, ships, gold, silver, jewels, mines, merchandise,—everything that thirty-nine million Frenchmen possess could be duplicated for the sum of money spent by the world on war in a single century. Such a sum would buy the German empire entire. It would purchase the great Russian empire and leave five billion dollars to spare. It would buy everything possessed by Italy, Belgium, Spain, the Netherlands, Portugal, and Switzerland, and leave six billion dollars to spare. This sum is equivalent to nearly one-half of all the wealth possessed by the United States.

The growing importance of the French-African colonial empire has led to serious consideration as to whether or not there should be created a new department for the colonies of North Africa with a minister having the sole direction of Tunis, Algeria, and Morocco, of which so large a percentage of the population is white. At the present time each colony is directed by a separate minister. Tunis comes under the minister of foreign affairs, Algeria the minister of the interior, Morocco the minister of war, and Central Africa the minister of the colonies. This anomaly largely accounts for much of the existing difficulty in dealing with French colonial administration in northern Africa by blocking the way to the needed reforms.

In 1905 the timber sold from the United States national forests aggregated ninety-six million board feet, which brought the government no more than eighty-five thousand dollars. Three years later the amount of timber sold increased to nearly three hundred and ninety million board feet, and the money received rose to seven hundred and thirty-five thousand dollars. In 1911, eight hundred and thirty million board feet sold for more than two million dollars, and in 1913 more than two billion feet brought in contracts amounting to four million five hundred thousand dollars. Not all this money was received in any one year, because national forest timber is sold on contracts which range from one to twenty-five years, and it is paid for as cut.

The treaty between Colombia and the United States, settling the long-standing dispute over Panama, has passed its first reading in the Colombian Senate. The Colombian-American Panama treaty was presented to the Colombian Congress May 8 for ratification. It was signed in April by representatives of the Colombian state department and T. A. Thomson, the American minister at Bogota. The convention has not yet been sent to the Senate at Washington. The treaty provides that Colombia shall enjoy freely and in perpetuity free passage through the Panama Canal for her troops and warships, and stipulates also that six months after the exchange of ratifications the sum of twenty-five million dollars shall be paid to Colombia.

The effect of land taxation in Australia is shown in the breaking up of the Australian Agricultural Company's fine estate known as Warrah, near Quirindi. An area of fifty-five thousand acres will be subdivided into blocks of from four hundred to four thousand acres. The demand for land is in excess of the amount offered, and the government is now resuming leases from the landholders for the purpose of closer settlement. The government contemplates putting on an additional state tax on all lands not under cultivation within fifteen miles of existing railways, and this, if done, is sure to unlock many thousand acres of first-class agricultural land now devoted to stock raising.

In chancery court at Mobile, Ala., a bill has been filed seeking dissolution of the Fairhope colony in Baldwin county, the principal experiment of the single-tax theory in the United States. The bill alleges that the corporation has failed, "because the single-tax theory never can be carried out in any jurisdiction where laws deny the essentials of that theory." The single-tax colony was established eighteen years ago, and was populated largely by single-tax pioneers from Iowa. A large tract of land on the eastern shore of Mobile bay was purchased, the corporation paying all taxes to the state and levying on its members and lessees only a single tax—for land.

The British prime minister last week received a deputation of twelve Liberal, twelve Unionist, and six Labor members, representing three hundred and sixty-six members of the House of Commons, in favor of the participation of the United Kingdom in the Panama exposition. It is believed that the deputation made little impression on the prime minister, and it is understood that no alteration of their previous decision will be made by the government.

It is declared by Commissioner of Corporations Davies, in a report to President Wilson, that nation-wide price fixing in the lumber industry has never ceased. Before 1906 price fixing was open; then it changed to more clandestine methods,—first the publication of "market reports," or "prevailing prices," and later the employment of "basis lists," and "discount" or "concession" sheets, according to the report summary.

The revised constitution of China has been promulgated. The cabinet has been abolished and the administration handed over to a body of secretaries. The change makes Yuan Shih-Kai complete dictator of the country. He is now commander-in-chief of all the naval and military forces, is enabled to declare war or conclude peace without consultation with anybody, and empowered to veto absolutely any legislation he may choose.

The Chinese national conservation bureau is considering reforestation at the headwaters of the Yellow river. The government report shows that this will ameliorate the torrents and cause a more regular flow from the now denuded uplands. It is acknowledged, however, that this reforestation may not have an appreciable effect within the lifetime of the present generation.

Residents of Cleveland, Ohio, last week moved their clocks forward one hour in compliance with the ordinance recently passed by the city council adopting Eastern time for the city. Railroad and interurban lines are arranging their time-tables to suit the new schedule. Youngstown, Canton, and Conneaut also began to operate under Eastern time.

Directing the Pullman Company to correct numerous conditions in its service in California, the state railroad commission emphasized the inattention of employees to patrons and criticized the corporation for paying only $27.50 a month to porters, who thereby "are compelled to look to the traveling public for their principal income."

Governor Goethals has decided to begin a barge service through the Panama Canal, thus bringing it into commercial use much earlier than had been anticipated. This decision was brought about by the interruption of the Tehuantepec railroad route. The first freight to be towed through will consist of Hawaiian sugar.

A two-year-old plantation of Douglas fir on the Oregon national forest shows 94 per cent of the trees living. Extensive plantings of young trees in Washington and Oregon are costing only eight dollars an acre. Direct seeding of lodgepole pine has been successful without exception on the Arapaho national forest, Colorado.

The "Congress for the economic defense of the Amazons" has added an interesting and important chapter to the history of agricultural Brazil. One paper urged strongly that there should be established in the country a number of agricultural training stations along the line of those in the United States.

A treaty providing that any question between the United States and Italy which cannot be settled by diplomacy shall be submitted for investigation to an international commission of five members, was signed last week by Secretary Bryan and Marquis Cusani Confalonieri, Italian ambassador.

A constitutional amendment has been proposed empowering the Legislature of Colorado to create a state board of arbitration to handle industrial disputes and providing for enforcing its decisions.

Redwood sawdust is being used by vineyardists in California for packing fresh table grapes. It takes the place of the ground cork used for imported Spanish grapes.

The French minister of commerce has proposed that a bill shall be brought in to protect the plumage birds in order to prevent their extinction.

In preparation for the coming fire season in California, one hundred and ten miles of fire lines have been built on the Sierra national forest.

The imports of matches into China greatly exceed in value any other wood product. Most of the matches come from Japan.

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Christian Science Sentinel

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

Vol. XVI May 16, 1914 No. 37

Long Life

ROBERT NALL

In the book of Job we read, "If thou prepare thine heart, and stretch out thine hands toward him [God]; . . . thine age shall be clearer than the noonday." Mortals have always associated the thought of decrepitude, disease, suffering, and decay with old age; and death, it has been assumed, is the most welcome form of relief. The writer of the book of Ecclesiastes drew a mournful picture of the "evil days" which come to man when all is dark, when the body is feeble, when the faculties have nearly faded, just before he goes to his "long home." And there is a correlative passage in Shakespeare's description of the "seven ages," where the mortal drifts helplessly into the "last scene of all," into "second childishness, . . . sans everything."

What is outlined in the above passages is the general belief which mankind holds with regard to mortal man. It is true that philosophers have sought to soften the picture by describing old age in a less repulsive way, with a pleasant retrospect and a joyous hope of better things to come, "like a Stradivarius," as one described it, "whose tone has become so sweet that its value has increased a hundredfold and it seems almost to have a soul." But they leave everything to be desired; they never even intimate that possibly the basis upon which the fear of old age is built is entirely wrong. It is only when we turn to Christian Science that we see this.

In the text-book, "Science and Health with Key to the Scriptures," Mrs. Eddy uncovers the cause of the trouble, and with unerring skill and spiritual insight reveals the way to all who desire to be freed from this enslavement. What is the error? It is, as she says on page 246, that of "measuring and limiting all that is good and beautiful." But for this, she adds, "man would enjoy more than threescore years and ten and still maintain his vigor, freshness, and promise." On the preceding page she gives a remarkable illustration of an Englishwoman who retained the thought of perpetual youth, so that even at the age of seventy-four, "she had no care-lined face, no wrinkles nor gray hair, but youth sat gently on cheek and brow," making it "plain that decrepitude is not according to law, nor is it a necessity of nature, but an illusion."

Unfolding so clearly the wonderful effect of right thinking, Christian Science has a distinct message to humanity on this problem of old age. It teaches that man is not material, subject to all the incidents of mortal existence, but spiritual; not both matter and spirit, not a mixture of truth and error. Made in the divine image and likeness, man can never depart from it, and he is therefore the reflection of all that is perfect. When thought is centered upon the mortal, the result can only be mortal. The constant dwelling upon that which is material and therefore transient, produces results in accordance therewith; these are the beliefs of sin, sickness, and death. But these can be overcome by that knowledge of God which is in harmony with all His works. Mortal thought is invariably circumscribed. It places a limit upon time, and declares, with an emphasis which misleads the unthinking, that man is the creature of circumstances, and that it is impossible for him to avoid manifesting the signs of disease and decay. How such thoughts act upon the human body and create the illusion of fear from which humanity suffers, is everywhere painfully in evidence.

The error in all this is a misconception of God and His creation. In the light of the fuller revelation of Truth which the world now has, past concepts of the giver of every good and every perfect gift seem like a caricature. It is impossible to conceive that infinite Mind, the Principle of the universe, could have created man to be the poor creature which mortal thought has pictured him to be; that he is powerless against the host of deadly enemies with which he is apparently surrounded. It is with a sense of relief that humanity is awakening to the falsity of material belief and proving that there is freedom from the bondage of fear. This applies to the depressing forecast of old age just as forcibly as it does to poverty and disease and every other human woe.

When the testimony of the corporeal senses is accepted as true and reliable, we accept as real many things that have no inherent claim to reality; but as we learn the truth of being, thought becomes transformed. Then we begin to dwell more in the spiritual than in the material. We look at life in a different light, and focus it from an entirely new standpoint. We must destroy the belief of life in matter if we would get the victory over physical and mental disabilities. We come to recognize the power of Spirit over the flesh, and we learn to bar the door of thought against the entrance of every intimation that the passing years must necessarily be attended by signs of dotage.

As thought is spiritualized, it is brought into harmony with all that is pure and holy, and we find that Truth is doing its work in us. Its effect is seen in the healing of the sense of fatigue, of the belief in sickness and in every inharmonious condition. As false sense is overcome, we begin to see the spiritual, eternal man, who knows neither birth, growth, nor decay, but is as God made him. We are thus awakening from the mortal dream of existence as material instead of spiritual, and acquiring spiritual understanding, which will give us power to demonstrate that error of every kind can be and must be destroyed by Truth.

Mrs. Eddy says, "If man is governed by the law of divine Mind, his body is in submission to everlasting Life and Truth and Love" (Science and Health, p. 216). He cannot be mesmerized by a false sense of existence and of the limitation of life; rather, he will know that as he enters into and abides in the consciousness of good as the only reality, he will effectually exclude all thought that does not reflect the nature of God. Moreover, he will recognize that divine Love is unceasingly making for his peace and happiness, and that the abundant life which is given to all who follow Christ, Truth, in sincerity, is an unfaltering conviction of the truth of man's immortality.

So, therefore, if it happen that one has become enslaved and is dominated by the fear of evil days, it is a wonderful consolation to learn that the Saviour is here; that one may know

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the truth that gives freedom; that one may so demonstrate that truth—revealed as it is in all its sacred beauty and power in Christian Science—that every belief which is not based on the spiritual law of Love will perish. It is in this way only that we shall cease to measure life by time. Life is eternal, immortal, divine, and man, conscious of his spiritual individuality, can never be anything but the perfect reflection of his perfect creator.

The Chrysalis

LOUISE KNIGHT WHEATLEY

TWICE a year announcement is usually made in the branch churches of Christ, Scientist, that persons desiring to unite with the Christian Science church will be given an opportunity to do so at the forthcoming communion service. No solicitation or personal effort is put forth to persuade any one to become identified with the organization. The simple fact is stated, and the rest is left to the individual and to Him who knoweth the hearts of all.

The reading of this notice is frequently a time for earnest thought on the part of many in the congregation who may have been attending the services regularly and yet have apparently hesitated to take their stand before the world as Christian Scientists. They are familiar with the idea expressed in the Manual of The Mother Church (p. 17), which thus states the intent of this church, in Mrs. Eddy's words: "A church designed to commemorate the word and works of our Master, which should reinstate primitive Christianity and its lost element of healing." These people have practically identified themselves with the movement in every other way, for they believe in Christian Science, and publicly acknowledge that it has healed them; but when it comes to a question of actual church-membership, they seem to be much like the one of whom the poet wrote,—

> Standing, with reluctant feet,
> Where the brook and river meet,—

not quite ready to decide to take the crucial step.

At such times, countless arguments assail, adroitly varied to suit each individual, but all adapted to prolong indefinitely that period of irresolution at the meeting-place of the brook and the river. Perhaps one of the most common of these is the argument which appeals to the loyalty of the would-be Scientist to old and time-honored associations. It tries to make him think that it is a very serious thing to give up a respected and well-established church for any "new" religion, however high its ideals. It tells him that to sever his connection with it would be like repudiating some old and faithful friend. Is not "the church of your fathers" good enough for you? it asks. Why run after this strange new doctrine, upon which the church as yet frowns?

Especially do these arguments appeal to the man whose early education has been in a church whose stately formality, impressive liturgy, and elaborate ritual are so linked with dear and sacred associations that to leave it would seem like leaving behind a part of himself. Although he has reached the point where outward accessories mean very little to him, and in his inmost heart he really finds a certain undefined relief in the sunny, sweet simplicity of the Christian Science service, yet—"old thoughts they cling, they cling." Gently tenacious as the ivy that climbs to its crumbling towers, are the memories of those quiet hours in the Sunday twilight when he heard, with childish awe, of the antiquity of his church, its authority, its history blood-stained with martyrdom, its tradition intertangled with medieval mysticism. Notwithstanding his realization that, in spite of all this, it never really satisfied the great heart-hunger which came as childhood merged into maturer years, he asks himself if he can actually turn away from it forever without a pang.

There was a woman, once, to whom these questions came in all their disquieting insistence. Born and bred "under the shadow of the church," as the saying is, she one day awoke to find that she could no longer stay within its walls and be happy. In name, she was "a churchman;" at heart, a Christian Scientist. Communion season was drawing near. Why prolong an anomalous position? To be strictly honest, should she not step out and join the ranks of those under whose flag she was really marching? The struggle was on, and in the midst of it she went one day into the woods, moved by a sudden impulse to get away from everything and everybody, and to try to decide, once for all, the momentous question. Her books were with her, but she did not read. Instead, she tried to pray, but being still very young in the study of Christian Science, she hardly knew enough of its letter to express herself in words. All she knew was that her whole heart went out in a deep, unspoken longing, which would, if expressed audibly, have perhaps taken some such form as this: O heavenly Father, I want to do right. Help me to see that when I leave my dear church I am not leaving anything, but just getting nearer Thee.

With childlike faith she felt sure that in some way God would understand. And He did, for "desire is prayer" (Science and Health, p. 1); and though its phrasing may be crude, a cry like this, coming out of the darkness of human need, cannot fail to find its way to the great heart of Love. As she sat there, thinking, a butterfly flitted past, its yellow wings glinting like gold in the May sunshine. In spite of her troubled mood, she felt a sudden swift delight in its beauty. Who would imagine, she thought, that it was once shut up in a dull, dark chrysalis! Then, as she idly watched it flutter out of sight, she added, How happy it must have been when it found its wings!

And then the light came upon her problem. As that greatest of teachers, Jesus the Wayshower, often made use of the simplest things in nature—the flowers, the birds, the grass of the field—to symbolize his most profound sayings, so did the passing of that golden butterfly awaken in her consciousness "a white-winged angel throng of thoughts" (Poems, p. 12), by means of which she found the answer to her prayer; for she suddenly saw that the beloved church of her childhood had been her chrysalis, nothing more. All the chrysalis had ever done for the butterfly was just to hold him close while he was waiting for his wings. In its quiet embrace he had slept through those early spring days, unconscious of the green loveliness outside, of the stars, the dew, the sweet May winds; yet they were there all the time, just waiting for him to find them.

Then, by and by, a gleam of light crept through a tiny rift in the darkness, and the butterfly awoke and stirred uneasily in his narrow cradle. After a while, he hardly knew why or how, he found himself at last outside in the sunshine, unfolding his big soft wings, and looking down in wonder at the strange, empty thing beside him. Could he have felt any sorrow at leaving an old association? Did he stand and gaze wistfully at that which was so obviously outgrown? There may have been a brief moment when he lingered, uncertainly fluttering his wonderful new wings; then a blur of gold in the distance told that he was on his ascending way; nothing lost—oh, miracle of Love!—nothing left behind, just gratitude for the sunshine and joy in new-found freedom.

The woman picked up her books and went home. The struggle was over. A few days later she had occasion to pass the familiar spot which had once been her church home, but

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that last look was taken without one pang of regret. My chrysalis, she thought, just my dear chrysalis! I love it, but—how could I stay in it after I had found my wings? Did not Paul say, "If ye then be risen with Christ, seek those things which are above"?

Looking Upward

LULA ARMSTRONG

THE wisdom of pressing onward, with no backward look at evil, is an unquestionable advantage to the Christian Scientist. Not long ago I said to a Scientist, "I am searching myself to find the cause of this discord." She replied, "Suppose now you search to find your true being in God's image, or how good you are as God's reflection." This dispelled a sense of self-condemnation and I felt a great measure of freedom. I would like to add that this experience made me willing to look squarely into the face of a faulty past and led me to know that God was holding my hand all the way, that no mistake had ever had any power but to destroy itself, and that there was much good for which to be grateful.

Having a natural fondness for children, and there being a necessity for some effort to support myself, I became a teacher. I tried to make every pupil feel that I was a friend and interested in every detail of his life, for I loved a child the moment he entered my schoolroom. I recall, too, that the pupils seemed to know that I loved them all alike. This was evidently the prompting of that divine Love which made Jesus the teacher he was and Mrs. Eddy the leader she was. When we remember Jesus' application of the truth he taught to every detail of human life, with his eye ever fixed on the Principle of being above it all, can we doubt his love? The teacher under whom I studied Christian Science, told me that when she first went into Mrs. Eddy's presence she felt that she was with the best friend she ever had. After coming into the light of this truth, and learning better what Love is, and how to reflect it, I found much joy.

A little girl in my school said very seriously, "My mother says she could never learn the multiplication table, so you need not try to get me to learn it, for I can't." Through my understanding of the one Mind I was able to refute this lie of limitation, and the pupil soon became as ready and active in her use of the tables as any one in school. In further pondering my work, before I came into Christian Science, I see where I was enabled under Love's guidance to feel a great sense of compassion for the so-called stupid child, and to work patiently in helping him up to a normal standard. I remember once, while laboriously yet lovingly trying to get two "dull" boys to understand a lesson, using my own time out of school hours, an older pupil said, "Don't work with those boys, for they cannot learn, and the teacher in the other school just let them go and did not bother with them." I continued this faithful labor, however, with little encouragement; but after getting an understanding of Christian Science fine results followed, with less labor and greater joy.

If the teacher is governed by Christian Science, the child somehow feels that every detail of his life interests her. I saw this in numberless instances, when pupils would relate the most trifling details which love had enhanced. A little boy came in one Monday morning with a beaming face, which showed plainly he had something to tell me. I said: "What is it? Let me hear all about it." "Well," he began, still breathing fast, "on Saturday I was down in our pasture, and I looked up and saw a very wild bull coming after me." "What did you do?" I asked. "Well, I just shut my eyes and said, 'What time I am afraid, I will trust in thee,'" and when I looked again the bull was going the other way."

The same little boy came in one day leading his younger brother, whose eyes were closed and his face terribly swollen and inflamed. The two came up close to my desk, and the older one said, "Mama says she's got an engagement to have this boy's picture taken Saturday, and I wish you'd look at him, just covered with poison-oak! Please treat him, and mama won't do anything herself if you'll treat him." The result was that not a vestige of the poison was to be seen on Saturday, and the picture was perfectly satisfactory.

Sometimes, in working over the harder problems of mathematics, the pupil may feel a chilling distance between himself and his teacher, who knows so much more than does he. At such times Love prompts the teacher to say, "I was once a little child like you, learning this same lesson." This at once brings the teacher and the taught into nearness. Similarly, when we are struggling with some seemingly hard problem of sin or disease, we are prone to think what a distance lies between us and the great Teacher, Christ Jesus; we feel that we are not worthy to be called his students, that our problems are too hard, that we cannot solve them.

In the schoolroom I should say to the discouraged one, Yes, I was tempted as you are to think I could not work aright, until I looked away from myself to the basic law and studied the rules enough to apply them. Jesus was tempted in all points "like as we are, yet without sin." He never claimed that he could of himself do anything, but his eye was single, always clearly discerning the divine Principle of being, God, who gives man no problem that he cannot solve and clothes him as He does the lilies.

Can we not in the light of Christian Science say as did Paul in the face of every manifestation of ignorance,—limited health, a limited purse, limited intelligence, limited purity, limited joy,—"I have all, and abound."

Bearing False Witness

JOHN M. DEAN

VIEWED in the spiritual light of Christian Science, it is natural and logical for things to take on a much deeper meaning than is generally attached to them, and thus the definition of sin comprehends far more than is meant by the ordinary interpretation of that word. This larger way of looking at things at once impresses the beginner in Christian Science, who inevitably realizes a constant widening and deepening of his thought; and this expanded understanding not only takes in the round of daily experience, but it revitalizes the sacred pages of the Bible to such a marked degree that the student begins to wonder why its transcendent truths were not always apparent. A study of the ten commandments through this scientific method is peculiarly interesting.

Time and again, by her compelling logic Mrs. Eddy has driven home the thought that the first of these commandments is the key-note of all, for to have "other gods before me" is not merely to bow down before a carved image of wood or stone. It is done every moment of the day by teeming millions of people throughout Christendom, who in countless ways, by thought, word, or deed, ascribe place or power to aught beside God, infinite good. In "Science and Health with Key to the Scriptures" (p. 340) Mrs. Eddy vividly shows the all-pervading influence of this commandment in the affairs of men and throws a wonderful light on these words of James: "Whosoever shall keep the whole law, and yet offend in one point, he is guilty of all." All the other commandments are thus seen to be elaborations of the first, and serve simply to forbid the various phases of idol worship which mortal mind has subdivided to suit its own whims.

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In line with this spiritual mode of reasoning, it becomes plain that the command, "Thou shalt not kill," cannot be confined to the ordinary conception of physical murder with a material weapon, for it must be evident that one who thinks harmful thoughts of his fellow man,—thoughts of malice, hatred, jealousy, revenge, and all the hideous train which human thinking ofttimes, and always vainly, attempts to clothe with respectability,—is, in a greater or less degree, a murderer. It is impossible to separate from the thought the intent or desire to injure. Indeed, they are one and the same, for the thin partition dividing thought from action is removed. In a similar manner, Christian Science enables one to perceive the deeper meaning in each of the commandments, so that the act of stealing, of breaking the Sabbath, of dishonoring one's father and mother, etc., becomes imbued with a nearer significance, and each positive and negative command stands out like a beacon-fire to light the dark nooks and crannies of human consciousness, and to govern one's relations with his fellow men.

At this particular period of growth in Christian Science, however, it would sometimes seem that special emphasis should be placed on the meaning of the command, "Thou shalt not bear false witness," for this command possibly involves even finer shades of meaning than do the others. To lie about one's neighbor, in the ordinary acceptance of its meaning, is bad enough, but the Christian Science interpretation does not stop here; it goes all the way and includes every conceivable angle or phase of the subject, applying even to our testimony regarding ourselves. In short, to use the legal term, Christian Science stands for "the truth, the whole truth, and nothing but the truth" regarding God and His entire creation. This is the goal set before us, and the time spent in reaching it depends upon the faithfulness of our endeavor.

Sense-testimony is always untrue, and is therefore now and always a false witness. To speak of our neighbor or of ourselves as ever being anything less than God's image and likeness, is out of keeping with absolute Science. To bear false witness is to give power or reality to that which is unlike God, good, and it logically follows that to think, say, or do anything wrong, is thus to bear false witness. In the prophecy of Isaiah, we read: "Ye are my witnesses, saith the Lord," and to be a witness for God is to know the truth about Him and mentally to contradict every suggestion of evil or material thinking about His creation,—to declare as untrue every subtle insinuation regarding the moral, spiritual, physical, or financial shortcomings of our fellow man. This does not signify the overlooking of the claims of false sense. Lies can never be corrected by simply ignoring them; they must be overcome by knowing the truth concerning them; and the only truthful thing to be said about a lie is, that it is unreal. So long as we see our brother's manifested faults as pertaining to man, as attached to real personality, so long are we bearing false witness.

The query "Am I my brother's keeper?" is often voiced in real earnestness by those who would blush to propound it did they but stop to consider by whom and under what circumstances it was first uttered. While it is absolutely true that each one's problem is purely individual, it is none the less true that the individual would have fewer obstacles to overcome did not his neighbors ignorantly or maliciously place many of them in his path. Little do some of us realize how much we are responsible for the shortcomings of our brother, and every thought thrown into the right side of the scale helps to adjust the balance in his favor. With what care, then, should our slightest thought be guarded!

In Science and Health (p. 453) Mrs. Eddy says: "Honesty is spiritual power. Dishonesty is human weakness, which forfeits divine help." Thus a man may be honest in those superficialities which the world regards as the sum total of honesty, yet because he lacks the spiritual requirement, may be essentially dishonest. This should admonish us to pay little heed to what the world thinks of good or bad, for from its material basis of thinking, what the world says, matters little so long as we have the inward assurance of our own integrity. Garfield once said, "I had rather have the respect of James A. Garfield than that of all the world besides," and, taking this in its higher sense, the sentiment is good.

It is better for a man to be honestly mistaken in his course than to be on the side of right through any motive lower than the love of right for its own sake. Then if he is wrong, he will get right far more quickly than will the opportunist. One who is fundamentally honest can never stay on the wrong track for long, for Truth always compels such a one to come to its standard; and he will come through love of Truth alone. "Fear of punishment never made man truly honest" (Science and Health, p. 327). Shakespeare says,—

> To thine own self be true,
> And it must follow, as the night the day,
> Thou canst not then be false to any man,

while one of our hymns (Hymnal, p. 38) follows this thought to its spiritual conclusion in these words:—

> If true to God, and God is Love,
> Then true to Love deduce we then;
> "Be true" means, true to God above,
> To self, and to our fellow men.

"Freely give"

JOSEPHINE GRAY HOLDEN

THE writer has noticed frequently that those who have received benefits through the understanding of Christian Science are much more willing to relate their experience to a friend than they are to give testimony of the same at the Wednesday evening meetings. Of course, no word of gratitude should ever be withheld if voicing it will bring good to one's listeners, be they few or many; but inasmuch as these midweek meetings have been established for this specific purpose of bearing testimony, there is no legitimate reason why any honest acknowledgment of benefits received should remain unspoken.

The writer recalls an incident where during one afternoon six testimonies of healing were given in a private home by as many different persons. It was thereupon remarked that these and similar testimonies should be given at the Wednesday evening service. It was learned that the experience meetings attended by these same people frequently passed without a single testimony being given by any of them. The reasons assigned for this very unusual condition were varied, but not one was able to stand when the search-light of Truth was turned upon it. No subtle argument of limited ability in any direction, or of what some certain person or persons might think, should in any way hinder our giving voice to the truth which has set us free.

Memory holds a picture of a spot once seen in which a single pansy blossom lifted its perfect face to the bright sky above, with not a single companion but weeds in all the remaining plot of ground. So one word of truth, though it be couched in the simplest language, stands out so clearly and with such beauty that everything else is of little consequence. All of us have been benefited by the testimonies of others; then let us remember these words of the Master, "Freely ye have received, freely give."

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Selected Articles

[Frederick Dixon in *Newcastle Illustrated Chronicle*, Newcastle-on-Tyne, England]

It is impossible to go over the ground covered by the Rev. Mr. ——, for the simple reason that I do not see any good in doing what he has done, that is, making assertions without definite proof. I am therefore selecting the particular subject in his sermon which the head-lines of your report select as the dominant issue, namely, that Christian Science is neither Christian nor scientific.

Now this critic, though he made this statement, did not attempt to prove it in any way. In order to be Christian it is not necessary to father the opinions of those who call themselves orthodox, and in order to be scientific it is not necessary to accept the views of a particular school of natural science. With your permission I will make this good. The word Christian, as everybody may see by a reference to the Oxford dictionary, simply means some one who accepts the teaching of Jesus the Christ. Now Jesus the Christ made the test of an understanding of his teaching a scientific one, namely, the healing of the sick. Therefore, the only way in which it is possible to prove that any definite teaching is Christian, is the way demanded by Christ Jesus, namely, the demonstration by "signs following." If this were otherwise, you could not possibly say there was such a thing as Christian teaching.

From the beginning of the Christian era, the various sects which have claimed that their teaching is Christian, have been persecuting and murdering one another because they taught fundamentally different things as Christian. The curious thing is that, time after time, orthodoxy, having failed to extirpate heterodoxy by persecution, has taken it to its bosom, with the result that the two have combined to rend the next exponent of heterodoxy.

Mrs. Eddy accepted the demands in the Bible as the test of Christianity. She realized that Jesus had said that those who believed on him would be able to do the works he did, and therefore she made no mere verbal claim that Christian Science was Christian, but offered the scientific proof demanded by Jesus, that those who believed on him should do the works he did. The history of science is very much the same as the history of orthodox Christianity. The orthodox scientist, especially when he has been a doctor, has persecuted the unorthodox with all the powers at his disposal. In spite of all this, no wisdom comes to mankind, and the spirit which burned Bruno for preaching the plurality of worlds, and imprisoned Galileo for explaining that the earth moved, is equally determined to attempt to suppress Christian Science for declaring divine Mind to be omnipotent, and that men can be healed, as Jesus declared, by an understanding of spiritual law.

I have said that Mrs. Eddy accepted the New Testament test that theology must be proved by demonstration. In that she made Christianity scientific, and if the critic will turn to the Greek text of the New Testament he will discover, in a phrase constantly mistranslated, that this is the exact claim made for Christianity. Mrs. Eddy insisted that the miracle was the object-lesson in proof of Christianity, and that it could be repeated today because it was not supernatural but the divinely natural demonstration of spiritual law. She proved this by innumerable cases of healing, and her followers have been proving it also by innumerable thousands of cases of healing, running into millions, stretching over the last fifty years.

This critic wants to sweep away a religion which today stretches round the world, and which contains in its ranks numbers of men who have been clergymen, and numbers of men who are teachers of the relative virtues of natural science, on the ground that none of those people know what science or Christianity is.

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[Marie Hartman in *Eenheid*, The Hague, Holland. (Translation)]

I was much interested in reading Mr. ——'s remarks on the article from *The North American Review* entitled "Must Protestantism Adopt Christian Science?" and on Prof. Hermann S. Hering's lecture. It is not quite clear to me how the critic can frankly admit that apostolic, living Christianity has been revived in Christian Science, and yet oppose the proposition, submitted in the article from *The North American Review*, that "Protestantism must substantially adopt the faith and practice of Christian Science if its churches are to fulfil their mission to the world." It seems to me that to admit the first point necessarily requires the acceptance of the second.

Christian Science does not pretend to be something new; it admits that in all ages some people have found help for soul and body through drawing near to God in prayer. This only confirms its teaching,—that God's law is immutable, the same as when Jesus demonstrated it in his life and works, his resurrection and ascension. Spiritual understanding enabled Jesus to do all these works, which are no violations but fulfilments of God's eternal laws, and the existence of these laws carries with it the necessity to obey them. Christian Science teaches that those people whom the critic calls the "specially endowed," did not receive more than others, but did accept more of what proceeds from God. Christian Science shows the way to the discernment that all men belong to the "specially endowed," because all have the privilege of becoming "heirs of God, and joint-heirs with Christ." This Truth—the healing and saving Christ—is the gospel which Christian Science explains and works out, and its "scientific, philosophic frame" is probably of greater value than many suppose.

The critic thinks that Professor Hering is mistaken when he speaks as if to know and to will are identical; but does not absolute knowing always carry with it the willingness to act accordingly? Is a special action of our will necessary to solve our mathematical problems according to the rules which we know to be unchanging? Does not the unwillingness to obey what we know to be true show that the knowing is still so defective or the insight so clouded that we believe it possible that right results or satisfaction may be obtained along some other way? When one acts against his conscience, he has a vague expectation to attain something or to experience joy, and a slight hope in some way or other to escape punishment, viz., the results.

The clear knowledge that there is but one cause, and that true laws are unchanging and cannot be disregarded, spontaneously makes one willing to act accordingly, because in such a case there is no matter of choice. In "The First Church of Christ, Scientist, and Miscellany," Mrs. Eddy writes on page 4: "When, by losing his faith in matter and sin, one finds the spirit of Truth, then he practises the golden rule spontaneously; and obedience to this rule spiritualizes man, for the world's *nolens volens* cannot enthrall it." When Professor Hering says, "When the truth of being is known and applied," he does not speak of two different conditions, but of indissolubly connected ones, for it is not possible to know the truth without applying it. As regards the second statement to which the critic objects, where Professor Hering says, "Sin causes suffering as long as it is believed

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and indulged in," it is not difficult to see that to believe in sin and to indulge in it are synonymous. To indulge in sin proves that one believes in the illusion; to forsake it shows that one has learned to know something that is true.

Christian Science regards so-called unwillingness to obey what we know to be true as wilful unwillingness, which through knowledge of the truth is changed into willing obedience, into unity with the divine Mind. As the spiritual, real man is one with the Father, he is one with Truth, with Love, with good, and the consciousness of this fact helps him to "put off . . . the old man" and to "put on the new man, which after God is created in righteousness and true holiness."

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[Charles E. Jarvis in *Santa Ana* (Cal.) *Register*]

I note in a recent issue the account of a discussion of hypnotism and mesmerism before the Philosophy Club of your city, in the course of which the speaker attempted to explain that the "essential principle of healing is identical in Christian Science, New Thought, and the Emmanuel movement." Now the only possible way in which Christian Science may be explained intelligently is from the view-point of its Discoverer and Founder, Mrs. Eddy, author of the text-book, "Science and Health with Key to the Scriptures." This book may be obtained at the public library in your city, and any one disposed to investigate the subject will find therein an entire chapter, beginning on page 100, devoted to mesmerism and hypnotism, showing how antipodal these agencies are to the teachings of Christian Science. Every system of therapeutics employing mesmerism, hypnotism, suggestion, or auto-suggestion, involves the influence of one human mind over another, and is therefore the antithesis of Christian Science, which recognizes one supreme, infinite intelligence, or Mind, which Christian Scientists demonstrably understand to be God, the source of man's true being, who alone "forgiveth all thine iniquities; who healeth all thy diseases."

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[Algernon Hervey Bathurst in *The Chronicle*, Northwich, Cheshire, England]

Unless I misunderstand the critic whose letter I have read in a recent issue, he has given the most logical reason possible for his friend's having turned to Christian Science. Would his friend have studied Christian Science unless it had appealed to "the man's understanding"? Did not Christian Science obviously offer him something more tangible and attractive than he had found elsewhere? And would it not be natural for a man to accept that which appeared to him most practical and afforded the most logical proofs of man's ability to overcome evil, sin, and sickness, here and now? I quite agree that "this is the history of many" who turn to Christian Science.

The critic implies, however, that to turn to Christian Science is the same as "to leave Christianity." The question then occurs, What is Christianity? It is surely the practical application, with "signs following," of the teaching of Christ Jesus. Now there is no body of people on earth who accept and practise these teachings in a more practical or scientific manner than do Christian Scientists. What is filling the Christian Science churches, many of them to overflowing? It is the fact that Mrs. Eddy has given to the world the Christian Science text-book, "Science and Health with Key to the Scriptures," the most remarkable commentary on the Bible ever published, because the apprehension of spiritual truth which this book awakens is enabling Christian Scientists to heal themselves and others of sickness, sin, evil habits, and all forms of discord. "Faith without works," the apostle said, "is dead." And Jesus the Christ said that his followers who understood his teaching would do the works he did. This is what the Christian Scientists are doing, in some measure at least, today.

The critic also complains of the price of the text-book, but he appears not to know that at most, if not all, of the Christian Science reading-rooms the book may be borrowed free, added to which it is to be found in practically all the public libraries,—and more than one copy in some cases. He will, I hope, sometime join the many thousands who are saying today that Science and Health is the cheapest book they have ever purchased, the best investment they have ever made.

With regard to the critic's remark that he has never yet "met a working man who is a Christian Scientist," I am compelled to wonder where he has been, for it so happens that there are a large number of Christian Scientists among the working classes, especially, perhaps, in the north. Too many people know what Christian Science is, and what it is accomplishing, to take seriously statements such as these made by the critic. If, however, he wishes to criticize Christian Science, there is but one course open to him, namely, to heal the sick more quickly and more effectively than it is being accomplished by Christian Science today.

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[John W. Doorly in *Times and Express*, Shipley, England]

In a recent issue I notice in your report of Dr. ——'s lecture at Shipley on the prevention of disease, that he speaks of the "misnamed Christian Science."

It would be interesting to know why the doctor considers Christian Science to be misnamed. That its teachings are essentially scientific has been proved in the healing of a multitude of so-called diseases where the critic's own therapeutic system had been tried without avail, and this healing is based wholly and solely on the understanding of the fixed and unalterable law of God. That material so-called science is simply a conglomeration of theories is apparent to every thinker today, and that the only real science is the science of spiritual facts which Christ Jesus understood and demonstrated, is daily becoming more apparent. That Christian Science is essentially Christian has also been clearly proved, since it has relieved mankind from many of its sins and has made good men and women of innumerable people who were formerly drunkards and slaves to sin in many other phases; and this also has been done through the understanding of Christ Jesus' teachings.

All Christian Scientists agree with the doctor that we cannot be too cleanly in our homes and persons, in our food, etc.; but if Christ was not in the thoughts of men, even if all rules of cleanliness were fully carried out, this alone would neither heal disease nor destroy sin. That which needs to be cleansed primarily, and not secondarily, is the human mind, and Christian Science is redeeming mankind by teaching them the nature and availability of that Mind "which was also in Christ Jesus," for this is the only way in which the human mind can be cleansed. This process is, in fact, the transformation of the body by the renewal of the mind.

Perhaps the critic recognizes the following statement, which was made nineteen hundred years ago by the best healer of disease who ever appeared on earth, and who certainly healed in the only scientific and the only Christian way: "Not that which goeth into the mouth defileth a man; but that which cometh out of the mouth, this defileth a man. . . . For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies: these are the things which defile a man: but to eat with unwashen hands defileth not a man." Christian Science is teaching and proving that

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to a clean mind, that is, a mind which understands and utilizes God's laws of health, holiness, and harmony, there can be only a clean and healthy body, and inevitably all mankind will recognize that the cure for disease is not in matter, but in conscious unity with the divine Mind. Thus Christian Science is essentially scientific and Christian.

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[Campbell MacCulloch in *The News*, Newburgh, N. Y.]

The Christian Scientist effects the healing of both sin and disease without any dependence upon the "faith" of the patient in his efforts, and most emphatically without the aid of the action of the human mind either upon the mind or the body of the patient. This healing is performed through the understanding of the teachings of Jesus the Christ as manifested in his works throughout Palestine, and by that alone. Moreover, Christian Science makes no claim to be the sole agent, nor to have an exclusive monopoly of divine healing, but endeavors to show that all churches and all individuals may, and should, approximate the same work in the same way if they will allow that Mind to be in them "which was also in Christ Jesus."

To our clerical critic is attributed the statement that Mrs. Eddy denies the usefulness of such sanative measures as pure food, air, and water. This is wholly a mistake, and there is no part of her writings that can be made to bear out any such assumption. On the contrary, Christian Scientists are insistent upon proper sanitation, and purity of food, air, water, environment, and thought, and they will be found in the forefront battling for these as firmly as do others whose religious beliefs and practices differ from theirs. In writing of the influence of Christian Science upon the character of those who live and practise its teaching, Mrs. Eddy says in "Retrospection and Introspection" (p. 70): "The right teacher of Christian Science lives the truth he teaches. Preeminent among men, he virtually stands at the head of all sanitary, civil, moral, and religious reform."

The speaker's comment upon the Christian Science teaching of the unreality of matter places him at variance with such eminent world thinkers as Lord Kelvin, Sir William Crookes, Sir Robert Ball, Prof. Wilhelm Ostwald, Prof. Noah K. Davis, Professor Bowne, and practically every physical scientist in the world today. Moreover, this teaching is not now the exclusive property of Christian Science, but it is a portion of the curriculum at all the leading seats of learning throughout the world.

In conclusion, while the critic may be unable from a cursory glance to see how the Christian Science movement is to be used to promote the establishment of law and order and the stamping out of oppression and injustice, he will not long suffer from this lack of understanding if he will but realize that one of the main tenets of the Christian Science church, and a part of the daily life and practice of its adherents, is the golden rule.

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[A. H. Skinner in *The Detroit* (Mich.) *Times*]

A recent issue of your paper contained a clergyman's curious comment on Christian Science. With your permission I will give the first tenet of this religion, which is: "As adherents of Truth, we take the inspired Word of the Bible as our sufficient guide to eternal Life" (Science and Health, p. 497). In "Rudimental Divine Science" by Mrs. Eddy, is this definition of Christian Science: "The law of God, the law of good, interpreting and demonstrating the divine Principle and rule of universal harmony" (p. 1). And yet this critic says that "Christian Science is founded upon absurdities through and through." An absurdity cannot be built on the foundation just given.

Christian Science has reported no cures which cannot be verified, and there is no disease that has not yielded in some instance to Christian Science treatment, although this critic speaks unpleasantly of the "unqualified claims of a panacea for all ills." We admit that we do consider the true understanding of God, the loving, tender Father, a panacea for all human ills. Has the gentleman read the one hundred and third psalm, which says, "Bless the Lord, O my soul, . . . who healeth all thy diseases," and also that passage in Exodus, "I am the Lord that healeth thee"? We heartily agree with him that "throughout the universe there is an ever-active healing principle that continually operates in mighty power to cure and heal in body, mind, and soul, whatever is weak or sick or broken." We know past all doubting that God is that Principle. Of ourselves we can do nothing, but relying wholly on God, to whom all things are possible, we know that healing, physical, moral, and spiritual, can be accomplished.

This critic also says: "There are no cases too hard for Jesus to heal." No one claims to equal Christ Jesus in spirituality, but Christian Scientists are earnestly trying to follow him. Has our friend forgotten that this same Jesus said, "He that believeth on me, the works that I do shall he do also"? Christian Scientists are striving to obey his command to preach the gospel and heal the sick; not half of the command, but all of it. The healing of physical sickness is the smallest part of the Christian Scientists' work. Our Leader has taught us that the emphatic purpose of Christian Science is the healing of sin, and Christian Science practitioners are endeavoring to lead to God those who come to them, teaching them to put off "the old man with his deeds," and to put on "the new man."

Recently a minister, in a sermon preached in Detroit, said that the explanation of the lack of interest in the church and attendance on its services was that the Bible had been put on the shelf and left there. It will not be found that the Bible has been left on the shelf in the Christian Science home. Our religion has given us the key to the Scriptures, and the words of the Bible are living words to us. We go to it for direction, for comfort in sorrow, for help in every difficulty, having learned that God is indeed "a very present help in trouble." We know that nothing is impossible to God, and that it is never too late for Him to heal the sick or the sinful and to redeem the life.

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[Written for the *Sentinel*]

"The Prince of Peace"

FRANCES A. HALDANE

He comes! The world may clamor as it will,
And war's wild tumult sound its loud alarms,
Till nation after nation hears the shrill
Insistent echoing, "To arms! To arms!"
He comes! Already that fair morning's charms,
When Spirit's mandate bade the darkness flee,
Unfold, dispersing every mist that harms,
And fear that gendereth dread enmity.
Then sing! Ye happy islands of the sea,
Ye stately nations, join the loud acclaim!
While greed and envy bend a stubborn knee,
And lust of domination shrinks in shame.
Eternal Principle, whose laws ne'er cease!
"The King of glory" and "The Prince of Peace"!

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Editorial

"Seeking his own in another's good"

EVEN in the early days of Christian Science, Mrs. Eddy found there was need for means by which the many prevalent misconceptions of this Science might be destroyed, and that the most effective plan which could be adopted was of simply and correctly stating the truth about its teachings and its practice. With the end in view of gradually educating the public out of its mistaken beliefs in this regard, she established three distinct agencies through which they might be reached for this purpose.

The first of these agencies was a series of periodicals, commencing with *The Christian Science Journal*, which she personally published and edited. As the Christian Science movement grew in size and importance, she established other periodicals, which were intended to supplement the *Journal* in its mission of correctly setting forth a true concept of her teachings, thus supplanting error with truth. The next of these three agencies was the board of lectureship, which was shortly followed by the committee on publication. Of these latter agencies it is difficult to say too much in their praise. The committee on publication has had much to do, and has done it so efficiently that it has largely checked the publication of ignorant and malicious attacks upon Christian Science, and upon Mrs. Eddy as its Discoverer and Founder. The work of this committee, in the very nature of its functions, has been somewhat personal and specific in character, and has been practically confined to the preparation and publication of articles in newspapers and magazines, in response to and in refutation of statements in contravention of Christian Science which had previously appeared in these same periodicals. This work has been particularly effective, in that it has so largely reached the great body of people who are not Christian Scientists, and therefore not students of its official literature.

Greatly different from the work of this committee has been the work of the board of lectureship, because the lectures are not intended to be in reply to the specific statements of any particular person or persons, but rather to meet in general the misconceptions and misapprehensions of Christian Science which have kept so many from turning to this Science in their dire need. Through devious ways many persons have been led to believe that Christian Science is neither Christian nor scientific; that it is godless and prayerless; that it denies the divinity of Christ; that it does not heal the sick as did Christ Jesus, and that it is intimately associated with mental suggestion and other occult and harmful means of influencing those who come within its range. The members of this board have worked well and faithfully to counteract these false beliefs, and as long ago as 1899 Mrs. Eddy was prompted to say of their work, "I have only to dip my pen in my heart to say, All honor to the members of our board of lectureship connected with The Mother Church. Loyal to the divine Principle they so ably vindicate, they earn their laurels" (The First Church of Christ, Scientist, and Miscellany, p. 125).

Splendid as have been the results of the lecture work, much more could be accomplished by it if Christian Scientists would bear in mind that those who primarily are to be reached and benefited by this work are not the men and women who have already become Christian Scientists, but rather those who are on the border-land of inquiry, those who wish to know what Christian Science is, and whether it can bring them the health, peace, and spiritual regeneration which they have vainly sought through other channels. This does not mean that Christian Scientists are not welcomed to these lectures. What is to be understood is that they should not occupy seats to the exclusion of those for whom the lectures are primarily intended. These people do not usually think of going to the place where the lecture is to be delivered until about the hour named in the announcements, and if upon arrival there they are turned away because the hall or church is already filled, they are greatly disappointed. If the Christian Scientists were to refrain from taking seats until the visitors and strangers are seated, much more opportunity would be given the lecturers to reach many who are now unable to hear them, and the good which Mrs. Eddy intended to be done in this way would be more nearly accomplished.

Were any precedent for this action on the part of Christian Scientists needed, we have but to turn to Section 2 of Article XVI of the Manual, to find a rule whose spirit is surely that desired by the great apostle when he wrote, "Be kindly affectioned one to another with brotherly love; in honor preferring one another." It is likewise in keeping with our Leader's counsel on page 518 of Science and Health: "Blessed is that man who seeth his brother's need and supplieth it, seeking his own in another's good."

ARCHIBALD MCLELLAN.

Come Ye Apart

CHRISTIAN SCIENTISTS who have awakened to the disabling effects of the mesmerism of massed personality, can understand why Christ Jesus should have said to his disciples, "Come ye yourselves apart," and why the good and great have ever been impelled to withdraw from the world at frequent intervals, and find in meditative solitude the poise, inspiration, and strength they may need.

When St. Paul realized that the crisis of his life had come, and foresaw the tremendous moral and spiritual requirements about to be laid upon him as an unwelcomed prophet and apostle, he "conferred not with flesh and blood," as he says, but immediately went into Arabia; that is, into the wilderness, or open country, fairly to face and finally to solve his momentous problem. It was under a kindred impulsion that for three years after her perception of the Principle of Christian healing, as Mrs. Eddy writes on page 109 of Science and Health, she "kept aloof from society, and devoted time and energies to discovering a positive rule" by which the truth she had discerned could be demonstrated.

This necessity of escape from the confusions of the world, its absorption in the things of material sense, makes appeal in due time to every sincere Truth-seeker. The Master was thus wont to get away from things, now and then, to take a new hold on scientific right consciousness and to shake off the enslaving impress of material environment and experience. Following him, we do well to betake ourselves to the great sky-domed out-of-doors, to nature interpreted at its best, that we may find God, and be wedded by His grace to the white-robed duty awaiting us at this tryst.

Endeavoring to bring to his disciples a sense of the practicability of that higher life of understanding and trust which he was living, Christ Jesus directed their wondering thought to the lilies! to the suggestive symbolism all about them which if spiritually understood would reveal to them "the glory of God;" and Tennyson was responding to this call when he wrote to a friend, "I hear there are larger waves there [at

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Bude] than in any other part of the British coast; and I must go thither to be alone with God." Surely, as another poet has said:—

> The only atheist is one
> Who hears no voice in wind or sun.

The tides of the world set strongly today toward the centers of physical excitation, activity, and noise. The glare and blare that speak for the indulgence of the extravagance of appetite, seem quite irresistible to the crowd, and there was never a time when the call to come apart, to flee material mesmerism and cultivate the habit of being alone with God, was more significant and imperative for those who would "put on Christ." Nature as understood and interpreted in Christian Science becomes our friend and helper here, for it voices, as Mrs. Eddy has said, "spiritual law and divine Love . . . The floral apostles are hieroglyphs of Deity. Suns and planets teach grand lessons" (Science and Health, p. 240).

The lure of fields and flowers, as the Christian Scientist is taught to think of them, leads into paths of quietness and peace. In contrast with the character and ways of men, there is nothing bizarre and cheap here, no pretense, no cheat, and no least flavor of sensuality. For those who have ears to hear, the fragrant cloisters of the woods and the honeyed recesses of the flowers speak for the truth and beauty of Him whose "going forth is prepared as the morning." Wordsworth wondrously glimpsed this, and established in his great art the kinship of poetic insight and spiritual intuition. Nature thus interpreted becomes the retreat of the spiritually aspiring. They find in it the symbolic disclosure of the things of Spirit, and here they gather day by day the sweets of solitude. For all such, spring is not only the gladdest but the most inspiring time of the year, since it voices best the glory and infinity of Life.

Today in our northland, a thousand delicate tints are deliciously hazing the horizon. The feathered choristers are heard in every nave of the forest and every bush-framed chapel of the wayside, and blessed indeed are they who enter these courts to pray, even as did the Master, when at the close of his crowded days he went out into the mountain, or sought the companionship of the stars.

John B. Willis.

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"The measure of a man"

In the twenty-first chapter of Revelation, where we find a description of the ideal city, we read of "the measure of a man." An angel was showing John this city as it was coming down to the apprehension of men, and John was also shown its measurements, the city representing the consciousness of the redeemed. This undoubtedly points to the exactness of the demands of Principle, by which all things are judged, nothing being left to chance or uncertainty, men and things being measured continually.

Even on the material plane men are measured by standards political, educational, social, and religious, but above and beyond all human standards is the divine requirement which nothing less than perfection can meet, and this applies to all that one thinks and says and does. One may think he measures up fairly well because of his strength, either physical or intellectual, while another may choose to measure himself by those who seem to be beneath him morally, and he may grow self-satisfied and pharisaical in the process; but "the measure of a man" is lacking, and the sooner the individual knows this, the better for all concerned.

It is too true that the present standard of mortals is success, and the weightier considerations of justice, purity, and mercy are largely lost sight of in the frenzied effort to "make good" in a material way, but all the while the hand of Truth, invisible to material sense, is writing upon the wall, "Thou art weighed in the balances, and art found wanting." This is, however, no plea for inefficiency. Daniel, who read the decree against enthroned worldliness and wickedness, attained success in all his undertakings, and this in spite of the covert and open attacks of error. The secret of his success we find stated by the queen, when Belshazzar was paralyzed by fear because of the handwriting on the wall. The queen had seen in Daniel the measure of a man, and she told of it in glowing words, as "light and understanding and wisdom, . . . an excellent spirit, and knowledge, . . . dissolving of doubts." Had the king shared these mental and spiritual qualities, he would have been prepared to meet bravely any ordeal, and to emerge from it unharmed as did Daniel.

Christian Science has come to point ceaselessly and insistently away from all false standards to the divine requirement, which has never varied to meet the demands of mortals, but is ever the same: "See . . . that thou make all things according to the pattern showed to thee in the mount." This lifts thought above the mortal sense of insufficiency, up to the true ideal of man as a child of God. Mrs. Eddy says, "The Science of being furnishes the rule of perfection, and brings immortality to light" (Science and Health, p. 336). With this rule the apparent difficulty of measuring up to true manhood and womanhood vanishes, for the reason that we have come to know what it means to have God working in and with us, and that "of his good pleasure."

It is therefore a joy to find the health and holiness—or the wholeness—which indicate conformity to the spiritual standard. God does not deny us health, but provides it, and Science teaches that there is no other power to rob us of what divine Love gives. Right here, however, we need to remember the commandment, "Thou shalt have no other gods before me." If we believe in other powers than the one good, we shall suffer for the false belief until we are willing to give it up.

Each day we are being measured, even by our fellow beings. Their estimate may be very faulty, but this is of small consequence if we are coming nearer to the requirements of Truth and Love. The angel was ceaselessly at work measuring the city which was filled with the glory of God, and would we choose to be passed over and forgotten? Would we not rather welcome the severest tests, so that we may have a right to enter the city through the gates which admit only the divine ideas, expressed by those who love to do God's will?

Annie M. Knott.

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Among the Churches

Current Notes

Richmond Hill, N. Y.—Five years ago a little band of earnest Christian Scientists began to meet informally in the home of one of their members. After nine months they organized the Christian Science Society of Richmond Hill, meeting in their room in Arcanum Hall. Some months ago the incorporation of the church was deemed necessary on account of the steady growth in membership and attendance. As they had sought in vain for a larger meeting room in Richmond Hill, it seemed expedient to erect a small church to meet the present need. On April 4, at sunrise, the cornerstone of the new edifice was laid at Greenwood and Lexington avenues in the presence of the officers and charter members of the church. The auditorium will have a seating capacity of two hundred.—*The Richmond Hill Record.*

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READING, MASS.—Years of planning, loving endeavor, and generous giving came to a culmination last Sunday [April 5] in the dedication of the new, dignified, and beautiful edifice of First Church of Christ, Scientist, situated at the corner of Lowell and Sanborn streets. Services were held at eleven, three, and seven o'clock. In the morning and afternoon the full capacity, six hundred in all, including the Sunday school room, which opens into the main auditorium by two sets of triple sliding doors, was completely taken up and chairs were placed in the foyer. In the evening the auditorium, floor and gallery, was filled.

From the historical sketch read at the dedication we note that "the building committee has completed (within the appropriation of $35,000) its apportioned work of construction and furnishing the new church edifice, also the reading-room. During the construction of the edifice the building committee has brought numerous propositions to the trustees, who have at all times heartily and lovingly cooperated in the work, and much credit is due them. At no time has there been other than a unanimous expression of thought and approval, from the beginning of the building to the assembling of its furnishings. Our church is paid for, with sufficient money in hand to meet all obligations when properly presented, and any and all who may come within its doors will be heartily welcomed to our services."—*The Reading Chronicle.*

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Admission to Membership in The Mother Church

The next admission of candidates will be June 5, 1914. Application blanks may be obtained by addressing the Clerk of The Mother Church, and should be returned to him on or before Wednesday, May 20, 1914.

An application sent to the Clerk does not constitute the applicant a member. Notice of election will be sent to those who are admitted to membership.

Those who have made application for membership prior to Nov. 7, 1913, and have not received notice of election, may communicate with the Clerk if they so desire, and are especially requested to do so before sending in a second application.

JOHN V. DITTEMORE, *Clerk,*
105 Falmouth Street, Boston, Mass.

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The Lectures

Albuquerque, N. Mex.

Before a large and representative audience at Elks' Theater, Dr. Francis J. Fluno delivered a lecture on Christian Science. He was introduced by Atty. M. E. Hickey, who said in part:—

Some of my closest personal friends are Christian Scientists. From my knowledge of them, and from observation of others of that belief, I know that Christian Scientists are cheerful, hopeful, and optimistic, qualities that enter largely into one's success in his chosen work. They assure us with all confidence that it is possible for them to be thus cheerful, hopeful, and optimistic under all circumstances, because their faith and belief are founded on the truth.

Civilization has been an evolution, a growth. In fact, civilization marks the path of the human race in its groping, its struggles, and its aspirations to reach the ultimate truth, because it is the truth that makes us free. As we turn the pages of history and look back at the progress man has made, we see the way all strewn with discarded beliefs. Each age has held certain things as true; but as time progressed, as the human mind became freer and threw off the old beliefs and superstitions, as it became stronger and more capable of discovering new evidence and weighing it, those things held sacredly true have been discarded as false, and the succeeding ages have accepted the new truths, so called, which in turn have likewise been discarded. Progress has been possible, because the mind of man has been capable of giving up its old beliefs when convinced that those beliefs were not founded on truth.

The lecturer will present tonight some of the facts and evidence upon which Christian Science is based. An appeal will be made, not to your faith or your prejudice, but to your reason. These facts and proofs should be weighed carefully, and if you are convinced that this doctrine is based on the truth, the lecturer simply asks you to do as mankind has done all through the ages,—discard the false beliefs and faiths and accept the truth. As Paul said, "Prove all things; hold fast that which is good."—*Albuquerque Journal.*

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McAlester, Okla.

The largest audience that ever greeted a Christian Science lecturer in this city, listened with close attention to Judge Clifford P. Smith at the Busby Theater. He was introduced by Oscar M. Anderson, first reader, who spoke in part as follows:—

On this occasion many of us will recall the time when we attended our first Christian Science lecture. To our surprise, possibly, it impressed us as being a reasonable statement of the truth, for we heard nothing that could be construed as an intent to ridicule or deride any of our own cherished beliefs. We were not asked to listen to any slanderous vilification of the characters of reformers of any other religious denomination; and we then and there began to realize that after all Christian Science has no quarrel with any other church. A little later we learned Mrs. Eddy's own counsel on this subject, namely, to "love all Christian churches for the gospel's sake; and be exceedingly glad that the churches are united in purpose, if not in method" (The First Church of Christ, Scientist, and Miscellany, p. 18).

We have invited you here tonight because we know from our own experiences that Christian Science has a healing message for all who have human problems to meet, and we bid you welcome in the hope that you, as well as ourselves, may learn a little more of what that message really means.

Correspondence.

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Camden, Maine

Bicknell Young, who lectured on Christian Science, was introduced by Robert N. Coates, whose remarks were in part as follows:—

Jesus commanded his followers to go "into all the world, and preach the gospel to every creature;" also to "heal the sick." We often find this to be a twofold command in the Bible. Christian Science is based wholly upon this twofold command, and is found fulfilling its mission. Jesus said, "Did ye never read in the scriptures, The stone which the builders rejected, the same is become the head of the corner?" He also said, "It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life."

The Christian Science church is established upon a spiritual foundation. It is built upon "the stone which the builders rejected," and this same stone has become "the head of the corner." Today we have overwhelming proof that where

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materia medica has failed, thousands have been restored to health by the study and application of this great truth as taught and demonstrated by Christian Science.

The Camden Herald.

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Birmingham, England

In introducing Prof. Hermann S. Hering, who lectured on Christian Science in the Town Hall, J. W. Doorly said in part:—

When nearly fifty years ago Mrs. Eddy discovered Christian Science and coupled together the words "Christian" and "Science," the world scoffed; they thought it was blasphemous. Today, mankind is recognizing clearly that if Christianity is not scientific, then it cannot be of God, who is "the same yesterday, and today, and forever;" and if Science is not Christian, then it is not worth having. Mrs. Eddy discerned clearly that she must prove her discovery before the world would be willing to accept it, and so she spent the first years in healing the sick and the sinning in a practical, demonstrable way, and thus proved that Christian Science was that truth which Christ Jesus had promised to the world nineteen hundred years before. Men and women today are thinking clearly and distinctly; they are refusing any longer to be bound down by theological dogmas, but are demanding proof; and there is no religion which was ever so practical as the religion of Christ Jesus. People are demanding Christ, not dogma; they are demanding that clear and scientific understanding which enables them to utilize the power of God to overcome evil.—*Correspondence.*

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Gary, Ind.

Bliss Knapp was introduced to one of the largest audiences that have filled Commercial Club Hall of recent date, by Frederick W. Carr, managing editor of the *Gary Tribune.* Mr. Carr said:—

The progress of Christian Science is somewhat like the progress of our city, which we proudly term the "Magic City of Steel." Forty-five years ago there was but one Christian Scientist in the world, that spiritually-minded New England woman, Mrs. Eddy. Today, as many of you are aware, Christian Science is known and practised in every corner of the globe. Is this growth substantial? is the question that is asked both of Christian Science and of Gary. In replying for our city, we point to its magnificent steel plants and their excellent product. In replying for Christian Science we point to its practical demonstration in the healing of every disease known to the flesh. Christian Science is more than a cure for physical ills, however; it is a religion, the scientific, demonstrable religion of the prophets and of Jesus. As Christ Jesus established the truth of his ministry by his healing works, so does Christian Science, the Science of the Christ, prove its faith by its works.—*Correspondence.*

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Lectures to be Delivered

Adrian, Mich.—Virgil O. Strickler, Croswell Opera House, 8 p.m., May 24.

Albion, Mich.—William R. Rathvon, Eagle Temple, 8 p.m., May 25.

Bangor, Maine.—Willis F. Gross, High School Assembly Hall, 8 p.m., May 26.

Bangor, Mich.—Judge Clifford P. Smith, Miller's Opera House, May 26.

Belleville, Ill.—William R. Rathvon, Liederkranz Hall, 8:15 p.m., May 21.

Berkeley, Cal.—Prof. Hermann S. Hering, High School Auditorium, 8 p.m., May 26.

Cadillac, Mich.—Bicknell Young, Congregational Church, 8 p.m., May 26.

Chicago, Ill. (Sixth Church).—William R. Rathvon, Church Edifice, 11321 Prairie avenue, 8 p.m., May 26.

Christchurch and Auckland, New Zealand.—Prof. Hermann S. Hering, latter part of June.

Clinton, Ill.—Jacob S. Shield, Court-house, 2:45 p.m., May 24.

Corona, Cal.—Prof. Hermann S. Hering, The Woman's Improvement Club, 8 p.m., May 21.

Cripple Creek, Col.—Clarence W. Chadwick, Eagles Hall, 8 p.m., May 28.

Dunkirk, N. Y.—Virgil O. Strickler, Baptist Church, 8 p.m., May 28.

Elyria, Ohio.—William R. Rathvon, Church Edifice, East avenue, 3 p.m., May 17.

Fort Wayne, Ind.—Jacob S. Shield, Minuet Hall, 8 p.m., May 18.

Goshen, Ind.—Clarence C. Eaton, Jefferson Theater, 3 p.m., May 24.

Hastings, Mich.—Virgil O. Strickler, Reed's Opera House, 8 p.m., May 25.

Jackson, Mich.—Virgil O. Strickler, Athenæum Theater, 3:30 p.m., May 24.

Kenosha, Wis.—Bicknell Young, Carpenter's Hall, 8:15 p.m., May 22.

La Porte, Ind.—William R. Rathvon, Masonic Temple, 3 p.m., May 24.

Lincoln, Ill.—Jacob S. Shield, Opera House, 8 p.m., May 22.

Los Angeles, Cal. (Sixth Church).—Prof. Hermann S. Hering, Lomax Hall, East Vernon avenue near Central avenue, 8 p.m., May 23.

Methuen, Mass. (auspices Lawrence).—William R. Rathvon, Nevin's Hall, 8 p.m., May 28.

Milwaukee, Wis. (First Church).—Bicknell Young, Church Edifice, Prospect avenue and Keene street, 8:15 p.m., May 23, and 3:30 p.m., May 24.

Muskegon, Mich.—Bicknell Young, Woman's Club Building, corner Webster avenue and 2d street, 8 p.m., May 25.

New York, N. Y. (First Church).—Jacob S. Shield, Church Auditorium, Central Park West and 96th street, 8 p.m., May 26.

New York, N. Y. (Fifth Church).—Jacob S. Shield, Church Edifice, corner Madison avenue and 38th street, 8 p.m., May 28 and 29.

Pasadena, Cal.—Prof. Hermann S. Hering, Church Edifice, Oakland avenue near Colorado street, 8 p.m., May 25.

Provo, Utah.—Clarence W. Chadwick, Princess Theater, 8 p.m., May 24.

Quincy, Ill.—Clarence C. Eaton, Empire Theater, 8 p.m., May 26.

Rockland, Mass.—Judge Clifford P. Smith, Grand Army Hall, 7:45 p.m., May 22.

Salida, Col.—Clarence W. Chadwick, Skating Rink, 300 Block F street, 8 p.m., May 26.

Salt Lake City, Utah (First and Second Churches).— Clarence W. Chadwick, Salt Lake Theater, 3 p.m., May 24.

Saugus, Mass. (auspices Lynn).—Judge Clifford P. Smith, Town Hall, 8 p.m., May 21.

Sheboygan, Wis.—Judge Clifford P. Smith, Church Edifice, 8 p.m., May 29.

South Pasadena, Cal.—Prof. Hermann S. Hering, Woman's Club House, Rollins street and Fremont avenue, 8 p.m., May 24.

Syracuse, N. Y.—Judge Clifford P. Smith, Wieting Opera House, 4 p.m., May 24.

Waterville, Maine.—Willis F. Gross, Unitarian Church, 8 p.m., May 25.

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Testimonies of Healing

It is two years since I first became interested in Christian Science, and it seems an opportune time publicly to relate some of the many blessings that have come to me and to my family during this time. It has often been said that "opportunity knocks once at every man's door," but it would probably be nearer the truth to say that opportunity knocks continually at the door, sometimes coming in and awakening one from his dream state.

Christian Science found me at a time when everything seemed to be wrong. It took me greatly against my will to a Wednesday evening meeting, but during this first hour everything spelled "peace." The following Sunday found me there again, presumedly to hear the music, but as I now know, it was the call of Truth. This led to my going to a reading-room in search of literature. I was most courteously treated by the librarian, who ever since that time has been most kind in patiently advising me and answering my many questions. I often wonder if we really appreciate the very serious and important positions occupied by our librarians. Oftentimes they are the first ones to meet those in search of the truth, and what they say may be the very thing that either directs the inquirer to or turns him away from this great light which is doing so much for humanity.

Later on I took treatment, and this leads up to a case of physical healing of which I wish to speak. One of the things that perplexed me most in Christian Science was why Christian Scientists should ever be sick. In questioning the practitioner on this point she said: "Christian Scientists at this time are not perfect Scientists; if they were, they would never be sick. All of us at this stage are struggling along, some being more advanced than others. The only difference between a Scientist and a non-Scientist is this: a Scientist knows that when error, under whatever name it may be masquerading, whether sickness, disease, poverty, sorrow, or inharmony of any kind, appears in his consciousness, he has a remedy at hand which, if he will but apply it earnestly and conscientiously, will effect a cure." This made a great impression upon me, and it was but a few days before I had an opportunity to put it into practice.

One morning I was obliged to fix a gas-bracket which had been broken. I heated it over a stove to solder the joint, and after the process was completed I held one end of it under cold water to cool it, and then put the other end between my lips to blow through it, forgetting that this end was still extremely hot. The result was that my lips were burned to a white blister. The first thing that came to my thought was, "You are entitled only to what you can demonstrate." My family recommended some of the conventional remedies for burns, but I went off by myself and worked as well as I knew how. I took the "scientific statement of being" (Science and Health, p. 468) and proceeded to declare the truth for myself, and to my great delight, and perhaps surprise, I found after a little time that the intense pain produced by the burn was growing less. I continued my work for a time until the pain was almost gone, and then went to my business. The blisters disappeared, and apart from a slightly swollen condition and a sensation of badly chapped lips, I suffered no inconvenience whatever.

Another time I fell and hurt my ankle severely. The thought that came to me was this: "He shall give his angels charge over thee, to keep thee in all thy ways. They shall bear thee up in their hands, lest thou dash thy foot against a stone." This injury was most persistent, the ankle troubling me for several weeks, not by any sense of pain, but by giving out at unexpected times. All this was also overcome by the power of Truth.

Space will not permit a detailed account of the many blessings that have come to me as well as to my family since this blessed truth came to me, but for it all I am most sincerely thankful. I also find that I am much happier when I follow out what our Leader says on page 571 of Science and Health: "At all times and under all circumstances, overcome evil with good. Know thyself, and God will supply the wisdom and the occasion for a victory over evil. Clad in the panoply of Love, human hatred cannot reach you." Formerly to hate one's enemies was a natural thing, but in Christian Science it becomes very easy to refrain from hating those who have injured you, and by persistent effort a sense of love soon follows.

All of us can best show thankfulness to God, as well as gratitude to our Leader, and to those who have given us a helping hand, by living the life, putting in daily practice what we know, and honestly endeavoring to qualify to call ourselves Christian Scientists.

DUDLEY T. GREENE, Newburgh, N. Y.

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In the course of the last four years I have proved to the satisfaction of myself and family that Christian Science heals not only sickness but all forms of unrest. All my life I had been considered delicate, and for approximately eight years I was an almost constant sufferer. About seven years ago I seemed to have been greatly benefited by a critical surgical operation and came to California hoping for still further improvement; but instead, a serious bladder and kidney trouble developed and I was compelled to enter a sanitarium. The acute symptoms were overcome, but there was no permanent relief, and I gave up all hope of ever being well, for nervousness, weakness, and irritability appeared to have taken full possession of me.

During those years of suffering I frequently heard of Christian Science, but as I had at one time taken a course in suggestive therapeutics, I believed myself to be very wise and was sure that I knew practically all about Christian Science. About four years ago, however, some of our friends began to take an interest in Mrs. Eddy's teaching, and I decided to read the text-book, "Science and Health with Key to the Scriptures." I started to read conscientiously and carefully, at the same time wondering if I would find anything worth while. I had been raised in a Christian faith, and while I was always religiously inclined, yet during the last twenty-five years I had drifted away from all orthodox teaching, holding fast to only one thing,—that there was an all-wise and all-loving God who was in no wise responsible for the evil in the world; and in a blind, helpless way I always turned to Him in times of greatest stress. I thought that even though I did not now understand, still some time, somewhere, presumably in another world, things would all be made clear to me.

As I read in our text-book that wondrous chapter on Prayer, the day began to dawn; and as the following chapter, Atonement and Eucharist, unfolded before me, my gratitude and joy were unbounded. I felt that my former doubts might be cast aside, for I now began to see scientifically that Christ is indeed our Saviour. I immediately became a regular attendant at the church services. Then I bought the *Quarterly*, and began a systematic study of this wonderful doctrine. In a short time the corrected thinking began to manifest itself in better physical conditions, and in the course of a few months the thought of using material remedies had become a thing of the past.

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I am glad to say that my healing has been permanent, and that I have grown stronger in every way as I have progressed in my study of Christian Science. Today we are all in perfect health. My husband has been cured of lifelong bowel disorder with its attendant serious results, while our little daughter, who had always been delicate, is well and strong. Now, when I say "Thine is the kingdom, and the power, and the glory," I know it is demonstrably true.

I shall never forget the kind friends in the church here who so patiently and lovingly helped me to untangle the threads of false conception which I seemed to have woven for myself. Church-membership, class instruction, the Sunday school work, and the joy of helping others, are immeasurable blessings, while our periodicals are illuminations along the pathway reminding us always to "stand porter at the door of thought;" and I am proving daily that "Love and Truth are not at war with God's image and likeness" (Science and Health, pp. 392, 19). Words cannot express my thankfulness to God, and my gratitude to Mrs. Eddy for giving us the understanding that God is All-in-all.

MARY E. PLATT, Los Angeles, Cal.

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Words fail me when I endeavor to express my thankfulness to God, and my gratitude to our Leader, for the blessings which Christian Science has brought to me and mine. In the month of August, 1911, our youngest daughter was instantaneously healed, by this wonderful truth, of what *materia medica* calls St. Vitus' dance, from which she had suffered some three or four years. She had violent attacks at times, and finally was not able to use her left hand at all. She would have sudden and sometimes serious falls, and on one of these occasions it was thought that she was dead. These symptoms continued for about four years, and as we were not able to demonstrate over the condition ourselves, we called a Christian Science practitioner. The little girl was healed with the first treatment, and she has been perfectly well ever since.—EDWARD C. OERTEL, Pittsburgh, Pa.

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I take much pleasure in expressing my thankfulness for help received in Christian Science. Before I knew of this teaching, I was subject to attacks of lumbago, with which I would be laid up for a week or more, and on some occasions I felt the effects for quite a long period afterward. When I had the last attack, however, I asked for Christian Science treatment and experienced almost immediate relief. In a short time the trouble had entirely disappeared and I felt quite myself again. This to me was a wonderful demonstration of the power of Truth, for I was not laid up a single day or hour, and was able to attend to my business duties as usual. I am very grateful for my healing.

I. A. POOLER, South Norwood, S. E., London, England.

I am truly grateful for the almost immediate relief I experienced through absent treatment from a Christian Science practitioner when I was suffering from pleurisy in July, 1912. Before coming into Science I had been ill for six weeks with the same ailment, and was in bed a fortnight or more with a doctor attending me. I am thankful to say, however, that on the last occasion, although the attack was very sharp and I could breathe only with great difficulty, yet in a few hours after I sent for help in Christian Science I was feeling much better, and that night I was able to sleep almost undisturbed. I had scarcely been able to lie down at all, as the cough was so troublesome, and sleep was quite out of the question; but thanks to the healing power of Truth, the symptoms were soon destroyed and overcome. I was able to keep about and perform all the duties necessary for me to do, and I was quite my normal self in a week or less. I am very thankful to say that the healing has been permanent.

I am more than grateful for this and other proofs I have had of the power of Truth.

ADA C. POOLER, South Norwood, S. E., London, England.

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[Translated from the German]

I suffered for years and went to many physicians, none of whom were able to help me,—they did not even agree as to the nature of the disease. I was usually treated for stomach trouble, as I had pain in that region. In the mean while I continued to grow weaker and more miserable, until one day my attention was called to Christian Science, and in my need I decided to give it a trial. I went to a practitioner and asked for help, which was lovingly given, and the result was that after a few treatments I became well, and now I am a very different woman. When discordant conditions are occasionally manifested, I am able to prove the powerlessness of evil through the realization that God, good, is all-power; and for this understanding, which has been given us through divine Love, I am indeed very thankful. I am also grateful to Mrs. Eddy, whose obedience to the will of God has again made possible for us the discernment of Christ, Truth.

FRAU PAULINE SCHMELZER, Schorndorf, Württemberg, Germany.

✦

During the past six years we have thoroughly tested the healing power of Truth as revealed in Christian Science. To be well and happy, strong enough to help others and to keep so day after day, has seemed in my case sufficient proof that Christian Science does all that Mrs. Eddy claimed for it. All my life I had lived in bondage to the belief that I had inherited a frail constitution. In the study of Christian Science I gradually awakened to a perception of the "inheritance incorruptible, and undefiled," and a great burden of fear has been removed, for which my gratitude is beyond expression.

Recently I experienced what seemed to be a very serious case of infection, supposed to be caused from not protecting a slight cut on the finger while nursing my father during a protracted illness. I was away from my own home and surrounded by relatives and friends who were not at all in sympathy with Christian Science, and who did not approve of leaving to it what seemed to them such a serious condition. The healing was accomplished by absent treatment, the practitioner being five hundred miles away. Even when the finger was swollen to more than twice its normal size, there was almost no pain. The thought came that in order to avoid serious results the finger should be lanced, but thanks to a testimony heard many months before, I was able to see plainly that no hand had produced the condition and no hand was required to remove it. Only a process of true thinking could possibly remove discord which was entirely the result of false belief.

The finger opened twice of its own accord, and at the end of two weeks much of the old discolored skin had peeled off, revealing the perfectly healed finger beneath, with absolutely no sign of a scar. I had kept it covered in order to avoid attracting attention, and continued to do so until all of the discolored skin was gone. My husband and I really took the healing for granted, as we had become so accustomed to the sure results of Christian Science treatment; but we have been aroused to a keener sense of appreciation of this particular healing since learning of the experience of a relative who at the same time, and with apparently the same trouble,

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suffered many weeks of agonizing pain under the care of two excellent surgeons, having had the finger lanced four times and finally amputated. As we realize what we have been spared we exclaim with the psalmist, "Who is so great a God as our God?"

The physical healing is sure to come to the student of Christian Science, and it is cause for great rejoicing; but the joy unspeakable comes from the fact that we are daily able to prove many times, even in the midst of seeming confusion and discord, our beloved Leader's statement, on page 506 of Science and Health, "The calm and exalted thought or spiritual apprehension is at peace."

IDA N. LOCKWOOD, Kansas City, Mo.

✦

Christian Science came to me with help, just like the good Samaritan of old, at a time when I was a physical, mental, and moral wreck. Having been afflicted during my life with almost every disease it is possible for one man to have, and having been a believer in *materia medica*, I had spent a great deal of money in doctors' bills and medicines with no permanent relief. Three of the ailments which had a strong hold on me were rheumatism, stomach disorder, and sleeplessness, with which I had been troubled for years; and added to all this I became a slave to the liquor habit. Owing to the hold the desire for drink had on me, I became separated from my family; and for a year before coming into Science I was unable to do any work.

At this time a friend mentioned Christian Science to me, and as I had been given up by the doctors, I decided to give it a trial, and therefore went to see a practitioner. He gave me a treatment, and that night I had a good sleep, and I felt refreshed the following day. Having made up my mind to look into the matter thoroughly, I studied earnestly day after day, although it was a difficult task, as I am a foreigner and at that time, eight years ago, was not very familiar with the English language, but I kept on working and studying, and discovered that Christian Science fulfilled all my hopes. I sought relief from all my troubles and found it. Christian Science meets all my needs, both spiritually and materially, and has made a new man of me. For this wonderful regeneration I am thankful to God, and grateful to our Leader, Mrs. Eddy, who has shown me the way.

CHARLES W. ROSENIUS, Chicago, Ill.

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It is now two and a half years since I first learned of Christian Science through a neighbor who had been wonderfully healed by its treatment. At that time our little girl, an only child, was suffering from bowel disorder, for which we were continually administering drugs. She had also undergone an operation for nasal growths, and the attending surgeon had told me that she would have to endure another and possibly two more similar operations. I told my neighbor these things, and he said, "You read the first and second chapters of Genesis, and learn your birthright."

After that I quit giving my child material remedies and determined to trust God, with the result that she was perfectly healed, and has never had the other predicted operation or any return of the troubles. Under Christian Science treatment she was also healed of diphtheria in its worst form. The third day after the practitioner was called the fever broke; the fourth day she sat up in bed and played with her toys; and the fifth day she went out to the table for her dinner. This was on Sunday. On Wednesday evening I went to meeting through a terrific storm to give thanks to God for His love and power demonstrated to us. At another time my daughter suffered a fall, which resulted in concussion of the brain. Her father evinced much fear and hurried for a doctor; but the child refused to take the medicine which the physician prescribed, and the same neighbor that had interested me in Christian Science, told me that now was a favorable opportunity to prove the efficacy of Truth's healing power. A practitioner was called, and in fifteen minutes the child was sleeping normally. When she awoke, she sprang up in her crib and with a laugh said, "There is nothing the matter with me, mama."

When I took up the study of Christian Science I was abnormally fleshy and was growing more so. I also had five abnormal growths, and hemorrhoids which my physician pronounced incurable without an operation; but under Christian Science treatment I was made perfectly whole without the aid of surgery, and have remained so.

Since coming into the truth I have received manifold blessings and have experienced a great spiritual uplift. I have also been enabled to help others break the bonds of erroneous thinking. In January, 1912, I was asked to treat a lady in Akron, Ohio, for tuberculosis of the bone. Her doctors had said that she could not live more than three weeks; but in two weeks from the time treatment was begun she went to church with her sister and gave the testimony of her healing. I did not see or know this lady until two months ago, when she moved here. This demonstration proves that time and distance are no obstacles to Spirit. This healing has also been permanent.

For all these blessings I am grateful to Mrs. Eddy, whose wonderful discovery of the Science of Christianity made them possible. Jesus said, "Ye shall know the truth, and the truth shall make you free."

IDELL SCHOONMAKER, Lexington, Ky.

✦

I have often had a desire to make public what Christian Science has done for me, but I could not tell of all my blessings. Some five years ago I had an abnormal growth. At that time I was living in Omaha with my daughter, and she wanted me to try Christian Science. I began to take treatment, but did not get any better while there. Later on we went to Los Angeles, Cal., where I resumed treatment, and in January, 1910, I was healed. In the spring of the same year I went back to my old home in Iowa, where there were no Scientists. In the following autumn I returned to California, this time to Palo Alto, feeling that I needed help for something else that was troubling me.

That winter I was taken ill with very serious bowel disorder, and again I turned to Christian Science and was healed. I have enjoyed the best of health ever since. I am now seventy-six years old, and people often remark upon my good health and vigor. I study the Lesson-Sermon faithfully, have the *Sentinel*, and sometimes the *Journal*.

ELIZABETH ALBERSON, Sigourney, Iowa.

I would like to verify the above statement of my mother, and I would also say that for these and many other blessings received we are more thankful to God, and grateful to Mrs. Eddy, than we have words to express.

JOHN ALBERSON, Palo Alto, Cal.

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It is seventeen years since I heard of Christian Science, and twelve years since I first had a practitioner treat me. I have received treatment from the same practitioner several times since then, and have invariably experienced almost immediate relief. When I applied for treatment, the Scientist

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said I should get a copy of Science and Health and study it with the Bible. This I did before leaving Austin, and I continued to read these books every day, and also at night. I am still studying, and expect to do so in the future. I have never received class instruction, but by reading the Bible and our Leader's writings in explanation of it, I have been helped many times. I realize that God can and does heal the sick.—Mrs. E. K. Hampton, Austin, Texas.

✧

[Translated from the German]

I feel that I cannot refrain from giving my testimony. In 1911 I met with an accident, a motor-cycle running into me. According to the testimony of eye-witnesses, I was thrown against the curbstone. I sustained severe internal injuries and contusions of the feet. As there was no one at home except my twelve-year-old daughter, the manager of the house thought it best to call in a physician, who made an examination and gave his instructions. Soon afterward, when my oldest daughter came back from the office, I requested her to go to a Christian Scientist and ask for treatment for me, since the daily study of the Lesson-Sermons had left no doubt in my mind as to the truth of the Biblical statements in regard to healing. With two treatments I improved perceptibly, and in a week's time I was able to attend to my household duties.

I am deeply thankful to God, who heals all our diseases and bestows His benefits upon us, and I am also grateful to our beloved Leader, Mrs. Eddy.

Frau M. Sauermann, Berlin W., Germany.

✧

I feel it my duty to contribute a testimony of the healing power of Truth. As I have rejoiced in the testimony of others, may some one rejoice in mine. Words cannot express my thankfulness to God, and my gratitude to our Leader, who discovered this healing truth of Christian Science.

I had suffered for eighteen years from female troubles, stomach trouble, and severe nervousness, besides other disorders. My relief came slowly, but I can say that through Christian Science I have been lifted from sickness to health, from sorrow to peace, from darkness to light.

Bertha Dowd, Oroville, Cal.

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[Written for the *Sentinel*]

In the Mountains

GWENDOLYN THOMAS

I heard a lonely shepherd wind his horn
Upon the stillness of an alpine morn,
And heavenly fantasies from rock and dell
Poured down in echoes to his humble cell,
As though upon some organ strange and fair
A seraph played, in the pure upper air.
So music waiteth, thought I, from the dawn
Of earth's first hour, the call of man forlorn,
A symbol of the harmony that sways
Beneath, around, about us, all our days;
Only men hear it not, or do not know
The path up to the mountains from below.
There was a time, when out of very hell
I lifted up my eyes and heard Truth tell,
Up in the hills of heaven, how all is well.
Then I, who dreamed in dreaming sleep alway,
Awaked and sought the heart of Love, to pray.
And He a shepherd down the mountain sent
To guide my steps, because I darkling went,
Who brought me where I heard Truth's music blow
Among the hills of Life, sweet, soft, and low.

From Our Exchanges

[*The Christian World*]

When we fully recognize our responsibility for all our words and actions, then it will be a good thing if we can say of any wrong we have done: "It was not on the main line of my character; the deepest and the best in me, and that which I most want to realize, condemns it." That will lead to bitter weeping, but clearer vision and steadier life will follow. Peter will know his denial as a thing to repent of and to leave behind; and this same Peter will stand like a rock against heavier temptations later on. He who said to the maid, "I know him not," will stand before the Jewish council and say, "We cannot but speak the things which we have seen and heard." While it is important that we should not try to shuffle out of our responsibility, it is also important that we should not despair of victory.

Our religious faith is that we were made for God and for goodness, and that they must claim us through all falls and failures. We can make that life our own in which God is working out the contradictions, taking away the blemishes, and weaving all into harmony and beauty divine. The Christ whom Peter denied drew him back into service, and took the weakness out of him. There came a time when that same Peter, from the heights of victory, rang down encouragements upon men who were "in heaviness through manifold temptations." Whatever may have happened to us of fall or failure, we must revert to our standards, get back to our Christ, and in the "service royal" remain to grow strong and steadfast, with Christ to conquer, with God to live forever.

[*The Advance*]

Joseph and Mary supposed that Jesus was in the company [when they were returning from Jerusalem]. They did not look so as to be sure. They were having so much else that needed attention, were having so good a time with old friends, that they took for granted the presence of the Christ-child. And he was not there. They awoke to the bitter discovery that he was missing.

They had other things to attend to. They had come a long journey and were about to return. They had to say many farewells, make several purchases, perform several neglected social obligations, and do all the last things that must be done before such a departure; but they overlooked the one supremely important interest. The Christ who had come to abide with them twelve years before was their one most glorious responsibility; and him they forgot,—not for very long, but long enough to lose him.

Men do the same still. They have so many interests, and many of them good and important. They cannot be thinking of religion every minute. Before they know it they have lost it among the baggage. It has come to be one of many miscellaneous interests, as important as many others but not more so. Then in some fatal moment they let their faith get mislaid, and in the hour of need it is not there.

[Rev. Vivian T. Pomeroy, B.A., in *The Christian Commonwealth*]

The persistence of the influence of Jesus upon mankind is one of the most astounding facts we can face. There is something inescapable in the power for which his name stands. During the centuries which have passed since his words were spoken and his works were done, creeds claiming his authority and sects claiming his name have multiplied, and still they continue to multiply. They differ from, and even war against, one another; yet they all refer themselves to what Jesus said and was nineteen centuries ago. One might have thought

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that today the world would be so sickened by the division and strife associated with the name of Jesus that men would try to forget his story and sayings, and find an altogether fresh ground. But no! Many of the wisest and most earnest men of modern times are working to uncover the meaning of his personality and message, believing that hitherto this meaning has been only partly understood, and that in its clear truth it still offers the open secret of human welfare and happiness. Even when men today express contempt for the church, they are careful to explain that the church has been untrue to the teachings of its Master. The most unlettered and the most learned unite to find in the fact of Jesus their supreme interest and hope. There is something seen in him which makes a common center for people of all times and classes.

[*The Universalist Leader*]

Over and over again men have felt unrest welling up in them, until it has overflowed the banks of peaceful rivers of life and has flooded whole continents and nations. A thousand times has humanity reached forward to pluck the golden fruit of an earthly paradise, only to find that all is not gold that glitters. The world is strewn with the ruins of civilizations which have been cast aside because they did not satisfy the spirit in man. Each of these civilizations marks a spot where humanity planted its hopes and grouped its anticipations in the vain belief that when once established there the race would find its paradise. Alas, each memorial to this futile hope was corroded by the ages as the world moved on. Some of these monuments stand today where the simoom of the desert drifts the piling sand about it, or where in the fastnesses of the hills only the screeching owls or howling wolves break the awful monotony of silent desolation. Such is the story of man's endless search for peace in his long journey through the world.

[*The Watchman-Examiner*]

The work of evangelism in the present day is not so simple as it appears upon the surface, for false notions have arisen as to the meaning of Christianity and as to the method by which men become Christians. Sacramentarianism teaches that men become Christians by submitting themselves to external ordinances. Ecclesiasticism says that the way to salvation is through the portals of the church. There are others who believe that Christianity is a matter of the intellect, and that men become Christians as they become evolutionists, by giving the assent of their minds to a certain system of truth or philosophy. There are still others who believe that men become Christians by an earnest effort to follow in the footsteps of Christ, forgetful of the fact that it is the assimilation of Christ rather than the imitation of Christ that makes a man a Christian. The work of evangelism is therefore complicated, and much rubbish must be cleared away if men are to be brought to the knowledge of Jesus Christ; but this is the very task to which the church should give itself with boundless enthusiasm.

[*The Continent*]

If one has only a very little of the spirit of Christ, and by much struggle succeeds in working up to the point of forgiving some slight from a careless friend, he is almost sure to count it a mighty achievement and inform his neighbors of his victory, expecting praise and congratulation. But a man saturated with the spirit of Jesus will overlook, cheerfully forgive, and utterly forget a long series of really malicious indignities, and never give a second thought to his generosity; in fact, he won't even realize that it is generous. For any man to be highly appreciative of his own piety is a sign that he has not any very great amount of piety. If he had a liberal supply of it, he would not think it a matter of remark.

Special Announcements

From the Publisher of Mrs. Eddy's Works

THE CHRISTIAN SCIENCE TEXT-BOOK, "SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES."—For styles of bindings and prices see back cover of this periodical.

"THE FIRST CHURCH OF CHRIST, SCIENTIST, AND MISCELLANY."—A volume of the later writings of Mrs. Eddy, compiled from the files of *The Christian Science Journal* and *Sentinel*, together with historical matter pertaining thereto, as selected by her, now on sale, and orders will be received by the publisher. Prices as follows: Cloth, single copy $2.25; six or more copies to one address, each $2.00. Morocco or pocket edition, single copy $4.00; six or more copies to one address, each $3.75. Orders for six or more copies to one address may include the two styles of bindings at the quantity prices.

In response to many requests, the "CHURCH MANUAL," heretofore published only in the cloth binding, is now issued in a "pocket edition," size 4 x 5¾ inches, morocco, limp, round corners, gilt edges, Oxford India Bible paper. Prices of this special edition: Single copy $2.00; six or more to one address, each $1.75.

Orders for the books named above and the other works by Mrs. Eddy should be addressed to ALLISON V. STEWART, Falmouth and St. Paul Streets, Boston, Mass.

From the Editor

All manuscripts submitted for publication in the *Sentinel*, *Journal*, and *Herold*, whether articles, poems, or testimonies, and all correspondence relating thereto, should be addressed to the EDITOR, and not to individuals.

From the Society

When a change of address is desired, subscribers, instead of asking their local postmaster to notify us, should write the Publishing Society direct and at least two weeks in advance, giving name and address exactly as it appears on the wrapper of the periodical, and the new address to which it is to be sent. It is necessary that each periodical for which the change is desired should be specified.

The lecture entitled "Christian Science: The Gospel of the Kingdom," by Judge Clifford P. Smith, has been translated into French ("La Science Chrétienne: C'est l'Evangile du Royaume"), and is now published and ready for distribution.

A translation into Spanish has been made of the pamphlet "The Providence of Good" ("La Providencia del Bien") and it is now printed and ready for distribution. Thirty-six pages and cover.

From the Clerk of The Mother Church

CHURCH TENETS.—The tenets of The First Church of Christ, Scientist,—The Mother Church,—printed on folded sheet for use of the branch Churches of Christ, Scientist, with space for the names of the churches and their by-laws, can be had at seventy-five cents a hundred. Orders will not be taken for less than one hundred, and postage stamps should not be sent in payment.

Correspondence relative to the tenets or to membership with The Mother Church, should be sent to J. V. DITTEMORE, Clerk, 105 Falmouth Street, Boston, Mass.

From the Church Treasurer

The annual per capita tax of members of The Mother Church is due June 1, but may be paid at any time during the year. The per capita tax of members uniting in November is reckoned from the preceding June, this being the beginning of the church year. Unless otherwise directed by the sender, the full amount of each remittance will be credited for the current year.

Please remit by postal or express money order, bank draft, or check. Currency should be sent by registered letter only.

Please advise promptly of any change in name or address.

Send all per capita taxes and contributions to ADAM H. DICKEY, Treasurer, 103 Falmouth Street, Boston, Mass.

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The Christian Science Journal

Published Monthly

Founded April, 1883, by Mary Baker Eddy, Discoverer and Founder of Christian Science, and author of the Christian Science Text-book, "Science and Health with Key to the Scriptures."

This monthly magazine is the official organ of The First Church of Christ, Scientist, in Boston, Mass. In addition to articles, lectures, and testimonies not published elsewhere, it contains a complete list of Christian Science practitioners, and a directory of Christian Science Churches, Societies, and Reading Rooms.

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BOUND VOLUMES: Current and past year, cloth, $2.50; half calf or half morocco, $3. On earlier volumes write for prices.

The Christian Science Quarterly

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CHRISTIAN SCIENCE SENTINEL

"What I say unto you I say unto all—WATCH" Jesus

Vol. XVI No. 38

Boston, May 23, 1914

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Items of Interest

The general leasing bill for oil, coal, gas, phosphate, potassium, or sodium deposits has been ordered favorably reported by the House committee on public lands, but is still under consideration in the Senate committee. Of the bill Secretary Lane says:

"The bill provides for the opening of the coal lands of reasonable in the public domain now largely withheld from use. Vast areas of coal and oil lands have been withdrawn from entry to save their exploitation by monopoly. Great national stores of phosphates and potash, needed for our agriculture, developed to the greatest advantage of the people, are withheld from use. The present laws [illegible] the people of the United States. The people [illegible] and [illegible] the [illegible] [illegible] [illegible]

Christian Science Sentinel

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

Vol. XVI May 23, 1914 No. 38

What Constitutes Friendship?

M. G. KAINS, M.S.

In one of the New York daily newspapers there recently appeared an editorial concerning "the harm that is done by our friends." The editor has taken as his text a quotation from an Italian writer, who several centuries ago declared: "Man is commanded to forgive his enemies. Nowhere is imposed on him the far more difficult task of forgiving his friends."

In developing his theme the editor has made some statements which accord in some degree with the teachings of Christian Science, more especially as follows: "How little your enemies can hurt you! How little harm they do, even when they try! You are warned against them and on your guard. The world knows they are your enemies, and discredits what they say. It is quite easy to forgive our enemies, for they do us comparatively little harm; but to forgive our friends would be hard indeed if we could realize how much harm they do us." In these words the writer shows that he has held to "the street" definition of the term friend, for he illustrates these sentences by popular examples which show that the drunkard is dragged down and the ambitious young man is prevented from attaining success by his so-called friends.

From the standpoint of Christian Science neither the enemies nor the friends in such cases are persons, though persons may seem to manifest friendship or enmity. In the article "Love Your Enemies" (Miscellaneous Writings, p. 8) Mrs. Eddy queries, "Can you see an enemy, except you first formulate this enemy and then look upon the object of your own conception?" The word friend as applied by the writer quoted can be substituted for enemy with equal propriety. Each is a mental concept manifested more or less by persons. Nothing could be more succinctly stated concerning the true concept of enemy than Mrs. Eddy has declared on the page above referred to: "Simply count your enemy to be that which defiles, defaces, and dethrones the Christ-image that you should reflect. Whatever purifies, sanctifies, and consecrates human life, is not an enemy, however much we suffer in the process." These sentences may with equal propriety be recast to state the true idea of friendship, thus: Whatever purifies, sanctifies, and consecrates human life, is a friend, however much we may suffer in the process.

Every student of Christian Science who has had opportunity to put these rules into practice, has proved their efficacy in eliminating enmity from his thoughts. In proportion as this has been accomplished, and his heart has been filled with love, the manifestation of enmity in persons has become less and less frequent and distressing, and the true idea of friendship established in their thoughts has resulted in the manifestations of friendliness by countless people and in most unexpected ways,—little kindnesses have been done by strangers, acts of courtesy by people who apparently had no manners, nuggets of piety revealed by the most unpromising-looking persons; encouragements, warnings, praises, corrections; in short, loving-kindness from all quarters.

An instance that will illustrate the folly of establishing enmity, and also the importance of learning to love one's enemies, may be cited with profit. A young man who held a good but secondary position, believed he had occasion to doubt the sincerity of his senior in office; but instead of giving this man the benefit of the doubt and asking an explanation, he allowed enmity to seize upon "trifles light as air," with the result that an altercation arose and he was obliged to resign his position and seek another. In his new field of labor he became interested in Christian Science and found it to be the religion he had desired from his youth up. After studying Science and Health for three or four months, his mental attitude became so completely changed that he was prompted to write his former "enemy" a letter of apology with a request for forgiveness. The apology was gladly accepted and the forgiveness freely granted. Some months later the two men met, and such had been the change due to the rectification through Christian Science, that they shook hands and conversed with the utmost cordiality. Better still, there has since been no return of the former animosity, but each has been able to help the other in business and social ways, and has taken pleasure in so doing. All the time these men were meaning to be friends, but mortal sense had come in to reverse this relation temporarily, so that they probably thought of themselves as enemies; but as soon as the source of enmity was drained and refilled with love, their friendship was established.

Christian Science begins a work of rectification in the mentality of every one who studies it honestly and applies its rules intelligently. It presents the divine image as the ideal which every man and woman is capable of bringing into manifestation, even as did "the man Christ Jesus." It teaches the student how to recognize the Christ-idea in himself and in every one with whom he comes in contact; or, as St. Paul puts it, "Christ in you, the hope of glory." Christian Science does even more than this, in that it formulates the rules whereby this Immanuel, God with us, can be manifested by whosoever will apply them. And upon the basis of proof through the exhibition of increasing Christlikeness, it predicts the steadily approaching advent of that kingdom of heaven to which prophecy has so assuredly referred. The appreciation of what constitutes the fatherhood of God and the brotherhood of man as revealed by this new-old religion, enables each student to establish in himself and to recognize in others the Christ-image which this fatherhood and brotherhood necessarily imply. This being realized, old things do indeed pass away, and all things, including our relations with our fellow men, are made new.

The Calendar of Mind

LUCY HAYS EASTMAN

The Scriptures imply that Truth is God and lives forever. Thus the duration of Truth can never be measured and all of its ideas must have a like existence. Life also is of endless duration; its continuity is dependent upon neither matter nor time. To suppose, then, that a certain number of the earth's revolutions measure life or register its beginning and ending, is as irrational a mistake as to suppose that

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the multiplication of numbers could in any way exhaust the basic law of mathematics. In Christian Science the continuity of being has nothing to do with solar days or years, nor do mortal calculations of time affect the substance of life, or cause it to pass through different stages, periods, or forms of material development.

Real life is a state of conscious harmony. Do harmony, love, goodness, honesty, and other attributes of Mind which man reflects, wear out because of age or time, and are their manifestations and activities registered by the stars in their orbits? No; and neither does the life of which these mental qualities are the essence deteriorate or cease according to solar revolutions. In Science, Life's ideas remain undisturbed by "the clanging bells of time," and all the material ages put together can date neither a beginning nor an ending of man's true being. In the immortal years of God's child there is neither age nor youth, neither time nor circumstance to be recorded, for life is found to be the endless duration of Truth, the continuity of its activity.

According to the calendar of Mind it is always day, and there is no night, no darkness, doubt, or fear to overshadow the irradiance of Life, because in divine Science the light of intelligence is ever shining. Real days and real years, then, are the records of the impressions of Truth upon uplifted consciousness, the unfoldment and activity of spiritual law. Verily, a thousand solar years is to infinite Truth only as a day,—a state of consciousness in which may be revealed an understanding of such facts as would perhaps take a thousand years for the human mind to discern. As we enter upon such a day as this, the errors of yesterday may be put behind us a thousand years, until eventually we learn that these same errors never really existed, and therefore were never dated.

How sharp the contrast between this calendar of Mind and the calendar of time! The one depends upon the permanency of Truth, the other upon the imaginary activity of material law; the one records the divine events of Love, the other the fleeting dreams of mortal sense; the one leads to immortal life, the other to old age and decay. "The periods of spiritual ascension," we read in Science and Health, "are the days and seasons of Mind's creation, in which beauty, sublimity, purity, and holiness—yea, the divine nature—appear in man and the universe never to disappear" (p. 509). Clearly, then, it is the unfoldment of good in the individual consciousness, and not periods of time, which marks our growth and registers the days and years of Mind.

The use of this calendar in human experience might be illustrated by the Christian Science Lesson-Sermons. These Sermons deal with a given subject every six months. During this interval it is fair to assume that every earnest student has ascended to a higher state of spiritual discernment, if he has thoroughly assimilated and applied each intervening lesson, and is thus prepared to receive a new and clearer light when yet another aspect of the subject is presented. In this way, revelation and reason awaken the heart to a realization of God which leads to an ever-increasing expression of harmony in human experience. Such are the days in which there is no hurry, no driving sense of necessity, no tumultuous rush to accomplish something in a given time. Instead, they are the days which, when multiplied, disclose to man the fact of immortality, wherein his life is found to be wholly dependent upon the laws of Spirit, not matter. They are the days that record the deeds of good, and prove that the more Truth is loved and obeyed by the human heart, the more life that heart receives and the more the endless continuity of being is demonstrated. They are the days in which growing older simply means coming into a fuller, deeper understanding of Spirit, which in turn brings to human consciousness the freshness of love, the rejuvenation of hope, and the reconstructive activity of pure Mind.

Why then should it be thought incredible that existence is eternally continuous? Rather let us turn from material sense, which limits all things with its finite measures, and look into the vast forever. Then will the new year that never ends be born today in our consciousness. Then will we exclaim in fervent praise, O infinite conception of spiritual sense, what are countless ages in thy sight! and sympathetically understand these words of the prophet: "Why will ye die, O house of Israel? For I have no pleasure in the death of him that dieth, saith the Lord God: wherefore turn yourselves [from matter], and live ye."

Song of Truth

ALMUS PRATT EVANS, M.D.

SOME two years ago, while in one of the larger towns of Missouri, the writer met a Presbyterian minister who resided there. The introduction came through a Christian Scientist, who said in a jocular way, "This is another one of those heretics." The conversation turned quite naturally to the subject of religion and the church, and during the course of his remarks this minister said: "The religions of the world have been largely overridden and bound down by creeds and dogmas. The children of Israel had a creed which was continually repeated by them, and it became dry and tiresome, but they had no song to sing. During the early history of the Christian church it was entirely free from creeds and dogmatic influence; but after the first few centuries creeds began to creep in, and for hundreds of years the members of the various Christian denominations have been saying their creeds, though they have had no song. Christian Science came singing a song which is attracting hundreds of thousands to its fold."

What a blessed truth is here voiced! Christian Science is a song of freedom, a song of Life, Truth, and Love, which is freeing all those who are accepting its teaching. It is the same song which, when sung on the shores of the Galilean sea, healed the sick, gave feet to the lame, sight to the blind, hearing to the deaf, cleansed the leper, and raised the dead. For many centuries it seemed as though this song had been irrevocably lost, but there finally came one whose hearing was so acutely attuned to the voice of Christ, Truth, that she caught the refrain, and it may be well said of her, that for this cause was she born, to give again to the world the Master's message of truth. At first, no doubt, the tones were indistinct and scarcely perceptible; but by patient, prayerful adherence to Principle she heard the glad tidings of great joy, and gave it to the world. In Science and Health (Pref., p. ix) she tells us (quoting from a certain poet) that she "'lisped in numbers, for the numbers came.'"

It has been less than a half-century since Mrs. Eddy heralded this song of redemption to the world, and in this relatively brief period it has conveyed this message of "on earth peace, good will toward men" to the people of many tongues and nations. Today the benign influence of Christian Science is being felt in all the greater activities of life. If it were in any way possible to weigh or measure this influence, it would greatly astound even its most ardent supporters.

Christian Science is teaching the world that the golden rule is not a dead letter, but is for our personal guidance in every activity and relation. It is giving to the world a more perfect understanding of "God and His Christ," as it is reiterating the fact that "the kingdom of heaven is at hand."

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It is the little leaven of which the Master spoke, which is leavening the whole world, healing the sick and regenerating the sinner. Jesus rejoiced over the recovery of one who seemed lost; and in Science and Health (p. 568) Mrs. Eddy says: "For victory over a single sin, we give thanks and magnify the Lord of Hosts. What shall we say of the mighty conquest over all sin? A louder song, sweeter than has ever before reached high heaven, now rises clearer and nearer to the great heart of Christ; for the accuser is not there, and Love sends forth her primal and everlasting strain."

"Passing through the midst of them"

KATE W. BUCK

WHEN, after the temptation in the wilderness, Jesus returned to Nazareth, and, upon going into the synagogue to read, claimed that the words of the prophet Esaias were that day fulfilled in him, it aroused the wrath of those who heard, that he should claim with so great confidence such mighty things for himself. Was not this the carpenter's son? Had he not grown up among the other boys of Nazareth? Was he not one of them, and quite as humble in origin, education, and environment? Without "honor in his own country," and despite the evident resentment of his auditors, Jesus continued to affirm that he was, in truth, the one sent to "heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised." Marveling at his gracious words, even though incensed by them, the record tells us that they, with human emotions of jealousy, envy, suspicion, and malice seething in their thoughts because he claimed superiority to them, his own townspeople, "thrust him out of the city, and led him unto the brow of the hill whereon their city was built, that they might cast him down headlong." But we further read that he passed through the midst of them and went his way.

The very simplicity of the latter statement brings with it a sense of power and confidence that gave to the writer, when she read it in connection with one of the Lesson-Sermons, an illuminated perception of the quiet grandeur and dignity of the Nazarene as, saying nothing, fearing nothing, he quietly, steadily, safely went his way, knowing who it was that went before him. Undisturbed by the attempt to destroy him, or the treachery of those who, humanly speaking, should have been his most devoted supporters and friends, he went about his Father's business, serene in the consciousness that His will would in any case be done, and that there was no other will. Alone with God was this true child of His, absolutely at-one with the power that produced him; hence, he feared neither scorn nor misunderstanding. How often the human cry goes out: "If people only understood me! How can I endure to be so misjudged and misunderstood!" Yet Emerson writes in language clear as crystal: "Is it so bad then to be misunderstood? Pythagoras was misunderstood, and Socrates, and Jesus, and Luther, and Copernicus, and Galileo, and Newton . . . To be great is to be misunderstood."

Jesus came to Capernaum, and wholly unshaken by what would have been a severe ordeal to most men, spoke to the people there with such power that "they were astonished at his doctrine." Beginning his healing ministry even in the synagogue, in fulfilment of the prophecies which had been made concerning "he that should come," he went his way without question, and it was the way of gentleness, peace, love, and rightness. Continuing to heal those that were "sick with divers diseases," what a sense of assurance and courage comes to us as we read the simple unembellished words, "He laid his hands on every one of them, and healed them." It mattered not to him what the form might be in which evil vaunted itself, or in what manner of man expressed,—it was just a lie, because not of God, without whom nothing was made that was made. The narrative states too that the "devils" as they departed from many, cried out, saying, "Thou art Christ, the Son of God." They knew (to continue the personification of evil) that he was the Christ, the truth, before whose power they must needs go down. Knowing, therefore, that their time was short, the evils, one by one, left those that they had seemed to hold in such fearful bondage and, sometimes throwing down the one tormented, and sometimes crying "with a loud voice," they none the less disappeared and "hurt him not."

Ever passing through trials, persecutions, desertions, "a man of sorrows, and acquainted with grief," yet rejoicing because of the faith that was in him, the glorious, steadfast Master of us all went his way,—"the best man that ever trod this planet" (Science and Health, p. 364),—though that way led him to the cross on Calvary. Even there he trusted the one power by which he had been guided through every troublous situation, to win his victory. Surely a knowledge of the glory to be revealed sustained him in this supreme test of his career, to be revealed not only to him but to all those that believe on him and listen to his earnest bidding,—"I am the way," "Follow thou me." No complaints, no regrets, no looking back with a sense of self-pity that he had endured so much, but just "Thy will be done;" and later, free from all thought of the ingratitude, treachery, and jealousy that had brought him where he was, he prayed with sublime self-forgetfulness for those who most needed that for which he prayed, a realization of the infinite, universal fatherhood of God,—"Father, forgive them; for they know not what they do." Was there ever such forgiveness, ever such complete setting aside of the human self?

All those who believe on the Master are commanded to follow and obey. Then indeed are absolute consecration and watchfulness demanded, as Mrs. Eddy so well knew, if we are even so much as to touch "the hem of his garment." Yet listen to the wondrous promises: "Greater works than these shall he do; because I go unto my Father." "I have overcome the world." "Lo, I am with you alway." Awed by the sublimity of such self-effacement and unchanging love; realizing, even humanly, the recompense and reward so indisputably belonging to such complete renunciation, one likes to look beyond the scene on Calvary to the resurrection morning, when the stone was rolled away and the risen Christ was revealed to those who sought. Also to the glory of the ascension when, every remembrance of materiality left behind, Jesus disappeared from the wistful gaze of those who still saw with imperfect vision; and what a solace it is to read that he said, "And I, if I be lifted up from the earth, will draw all men unto me"! All men, he said, and he never spoke vainly; so that universal salvation, accomplished by the setting aside in each individual consciousness of all false material beliefs, is to be achieved.

It is something even to have started toward our Father's house, to know that He comes to meet us when we are a great way off; and that the forgiving love of God is always at hand when we really seek it. Truly we none of us know what we do when, blinded by human opinions, we entertain, if only for a second, a thought of suspicion or condemnation toward a brother man. "Ye know not what manner of spirit ye are of," Jesus once said to his disciples, and it is to awaken mankind to a realization of what they actually are, here and now, as "sons of God" that Christian Science stands. Acting as a leaven, it is steadily working to turn humanity back from the long search for happiness and health in material things,

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to the deep things of the Spirit. Here alone salvation lies from all the evil doubts and fears that spring from a belief in a power apart from God.

There is, then, a sure rule for him who would follow the Master (forgetting those things that are behind, and turning away from the perishable things of matter to the imperishable things of Spirit), and it is this: Pass through the midst of them and go thy way. Though jealousy, malice, hatred, envy, suspicion, and their kind, raise their heads to hiss and sting and overthrow, still go thy way unscathed. They have no power except as you fear them. In the book of Isaiah these words are found to strengthen us: "No weapon that is formed against thee shall prosper; and every tongue that shall rise against thee in judgment thou shalt condemn. This is the heritage of the servants of the Lord, and their righteousness is of me, saith the Lord."

"My presence shall go with thee." Clearly conscious of that omnipotent presence, one can be cognizant of nothing else; and it goes without saying that what one is not conscious of does not and cannot exist for him. Through the very midst of error, recognizing only spiritual being, for others as well as for himself, one can see false consciousness at the coming of the true, even though it cries out at recognizing its master, vanish utterly, as all lies must when they are no longer believed in.

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Unfettered Truth

JULIA WARNER MICHAEL

SITTING in a Christian Science service one Sunday morning, the writer heard the words, "uncontaminated and unfettered by human hypotheses," read from *The Christian Science Quarterly* (p. 4), with a new and enlightened understanding. Then and there was unfolded the consciousness that not only on Sundays do Christian Scientists listen to a sermon "uncontaminated and unfettered by human hypotheses," but every time they study the Bible and their textbook, "Science and Health with Key to the Scriptures," every time divine Mind spiritually interprets for them a Bible text, they are listening to "divinely authorized" statements of fact. What a blessing it is to mankind to find the truth of being freed from the fetters of mortal interpretation!

In proportion as we listen daily and hourly to such sermons and seek honestly and earnestly to reflect their teaching, we can pass through daily experiences along the path of life feeling the joy and dominion of God's offspring, instead of yielding to the belief so widely held, in some form or other, that this situation or person or climatic condition or family circumstance fetters our efforts toward better things. Surely the phrase above referred to is a declaration of independence to all the inhabitants of the earth. Its contemplation and mental digestion will eliminate from many lips the all too frequent utterance, "I could be a better man [or woman], a better Christian Scientist, if conditions were different, if it were not for my family, if my bringing up had been different," with all the other "ifs," which in fact are but rusty fetters forged by a false sense of intelligence and ready to break and release their victims at the first blow of Truth.

Since power belongs unto God alone, and God is infinite good, His reflection, man, must express unvarying harmony, which never stirs before the storm, never breaks under the blow, never fails in times of temptation, but before whose serene majesty all error cowers and disappears. Mrs. Eddy tells us that man's "birthright is dominion, not subjection. He is lord of the belief in earth and heaven,—himself subordinate alone to his Maker" (Science and Health, p. 518). With this consciousness ever alert, matter and mortal mind can no more fetter man's progress than can a leaf imprison the wind; evil beliefs can no more contaminate him than can dust soil the stars.

On page 227 of Science and Health our dear Leader has most earnestly called our attention to this privilege of understanding in the words, "Citizens of the world, accept the 'glorious liberty of the children of God,' and be free!" As we obey this behest, our daily lives will surely become more and more sermons "undivorced from truth, uncontaminated and unfettered by human hypotheses, and divinely authorized."

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Christ

JOHN E. FELLERS

ON page 583 of Science and Health Mrs. Eddy defines Christ as "the divine manifestation of God, which comes to the flesh to destroy incarnate error." This manifestation is as old as God. It is because God is. It is the constant and eternal truth about God. If it should cease to be, the universe would at once become extinct. It can never be uncertain or variable. It is endless, deathless, infinite, eternal as God. If it were thinkable that at a certain moment away back in the day-dawn of time God began at that moment, Christ, God's manifestation, also began.

The sunshine, that common phenomenon of daily observation, is the manifestation of the sun, and corresponds with Christ, the divine manifestation of God. The sunshine comes to the physical world, wooing the frozen buds out of winter into blossom, and bloom, and fruit. Sometimes quickly, but often slowly, the buds yield to the winsome call of the sunshine, and at last the earth gives its harvest answer. If the buds had refused to accept or hear this beneficent call, or had sought other means by which to express their messages of beauty, perfume, and fruit, there had been no harvest answer, no more seed-time.

In a kindred way, Christ, "the divine manifestation of God," comes to sick and sinful humanity, dissolving its doubts and its fears, healing its woes; and men and women of all nations and races come forth from the winter of discontent and suffering, regenerated, harmonious, blessed, as naturally as the frozen buds unfold into bloom and fruit.

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[Written for the *Sentinel*]

Truth's Ministry

D. E. JACKSON

I SOWED a little plot of life with weeds,
Nor ever dreamed that they would bring me sorrow,
But fateful winds arose and blew their seeds
Far out across the fields of my tomorrow.

O life! how brief the hours my hands did sow
Those seeds which bore so much of bitter weeping,—
How long the years, how sadly did they go,
Which, unrelenting, called me to the reaping!

Then came a day—a gladsome, golden day—
When one with face alight with Love's bright glory,
Into my hand a little book* did lay
That told anew redemption's sacred story,—

The story of the truth that maketh free
From sin's dark thrall with all its pain and sorrow;
Oh, how its light doth gladden me today,
And free from fear the fields of my tomorrow!

*"Science and Health with Key to the Scriptures" by Mary Baker Eddy.

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Selected Articles

[Frederick Dixon in *Camberley News*, Aldershot, England]

A recent article on healing by suggestion raises many points of great interest. I should not, however, ask you to permit me to refer to it, were it not for its references to Christian Science. These references are extremely kind ones, but Christian Science is so far removed from healing by suggestion that I should like to make the difference clear, and to show why Christian Scientists do not believe in and cannot support any such method. The writer points out very exactly and very truly the enormous power exercised by the human mind over the body. In doing this he is, of course, merely alluding to a fact which has been common knowledge, especially in the East, for untold centuries. The human body, it is beginning to be more and more admitted, is nothing but the subjective condition of the human mind; therefore, if the human mind, as he says, determines to awaken itself at a certain hour, the body naturally responds to this determination. It would seem to follow from this that the power of healing lies also in the human mind, but the fact that the body is manifesting sickness is really an indication that the human mind itself is holding the belief of sickness; therefore, in order that the body may be healed, the human mind must be healed first.

Now, what is going to heal the human mind? Not will-power, which is an expression of the human mind, nor the human mind itself, which has accepted the belief of sickness. The Romans, with full-blooded material-mindedness, had a proverb, *Mens sana in corpore sano.* They believed that a healthy mind was the result of a healthy body, and consequently devoted their attention to the culture of the body. Really, as natural science has come to see, this was putting the cart before the horse. The Greeks of Plato's academia would have put it differently, *Corpus sanum in menta sana,* a healthy body in a healthy mind, for, as Professor Symonds and the whole race of idealistic philosophers would state it today, the body is contained in the mind, and not the mind in the body.

The philosophy of Huxley was a compromise between the material philosophy of Locke, itself derived from Aristotle, and the idealistic philosophy of Berkeley, in turn derived from Plato; but he declared that if he were to be driven to take sides either way, he would be compelled to associate himself with Berkeley and the idealists rather than with Locke and the materialists. The weakness of the purely idealistic philosophy, Huxley picked out in the phrase that it must end in "undiluted pantheism." In plain English, it made the first cause, or God, responsible for and conscious of the evil and sickness in the human mind, which was in turn manifested in the subjective condition of that mind, namely, the body. This meant that you had to proceed to cure evil with evil, and sickness with a knowledge of sickness, a fact of which the writer of the Jehovistic document of the book of Genesis was perfectly conscious when he spoke of the fruit of "the tree of the knowledge of good and evil," and declared that the eating of that fruit would produce death. The conclusion of the Hebrew writer is a tolerably obvious one. If the divine consciousness really was conscious of good and evil, believed in life and death, then the death of phenomena could be only a matter of time, and eternal life would be an impossibility. The tree of life, the writer insisted, stood in the midst of the garden, and so the allegory plainly pointed to some other solution of the great problem of evil.

Some of the greatest students of the Hexateuch have pointed out the fact dwelt on by Mrs. Eddy in the text-book of Christian Science, "Science and Health with Key to the Scriptures," that the two principal manuscripts of the Hexateuch, the Jehovistic and the Elohistic, are the result of a varying spiritual perception. The Jehovistic document, Professor Sayce insists, was based on a more materialistic and anthropomorphic conception of creation than the Elohistic, which was in turn based on a more idealistic view. The two documents, he argues, were placed side by side, by one of the redactors of the Hexateuch, with the deliberate intention of contrasting them. As the Pentateuch, or Torah, began to be studied, there grew up the books of the earlier and later prophets, as the rest of the Old Testament came to be called, and the struggle between monotheism and polytheism, between idealism and materialism, began to develop among the Hebrew people. The schools of the prophets produced the great defenders of monotheism. On the other hand, there grew up those other prophetical cults which took the side of polytheism and all its works. The struggle between the two was incessant and uncompromising. When the kings were on the side of the great prophets, the altars to other gods were overthrown, and the groves which covered all the licentious rites of polytheism were cut down. In the ranks of the prophets of polytheism there sprang up the whole race of astrologers, necromancers, enchanters, diviners, *et hoc genus omne.* These wonder-workers claimed to heal through the medium of the human mind, through some process or another of suggestion. Thus, throughout all the days of the kings there went on the struggle between the prophets who relied on suggestion and the prophets who relied solely on the divine Mind or God.

After the return from the captivity, the hosts of necromancers and astrologers gave place mainly to the exorcists, and though the chief priests and scribes condemned exorcism in theory, they shut their eyes to it in practice. The dishonesty of this was manifested in their efforts to discount the healings done by Jesus, which they declared were wrought through exorcism, or as they put it, through Beelzebub. The reply of Jesus, therefore, when he demanded if he cast out devils through Beelzebub, by whom their children cast them out, was overwhelming, and silenced them in an instant. Jesus, however, went on to carry the war into the enemies' country. Alluding to the Torah, which was always on the Pharisees' lips, he revived the statement about "the fruit of the tree of the knowledge of good and evil;" in other words, he demanded how a house "divided against itself" could stand. He was speaking in the metaphor of his time and country, but he was asking how healing could endure which was brought about through the medium of the human mind, a mind itself conversant with and believing in good and evil. His conclusion amounted to an announcement that this was impossible, and so he set his foot forever on the belief that healing could be accomplished through the human mind, torn by passions and animated by fear.

The claim that healing can be effected by mental suggestion comes to this: that it is possible for one human mind to dominate another human mind. Now, if it is possible to suggest good in this way, it is just as possible to suggest evil, and seeing, as the apostle of Taoism points out, that there is very much more of the fruit of evil than of the fruit of good eaten by the human mind, it may be imagined what the result must be. For a time the pressure of suggestion may turn thought into a different channel, but the moment that pressure is withdrawn, the old belief reasserts itself. This is the very antithesis of Christian Science healing, for it demands that the very *fons et origo* of evil shall be attacked and destroyed, and healing thus rendered permanent. This can be done only in proportion as the carnal mind gives way

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to the Mind of Christ; in other words, by the means Jesus insisted upon when he went on to declare, "But if I cast out devils by the Spirit of God, then the kingdom of God is come unto you."

Jesus saw that a mind instinct with materiality was not going to destroy the materiality in another human consciousness. He saw quite clearly that the only way in which that destruction could take place was in proportion as man gained that understanding of divine Principle which is described in the epistles in a phrase translated "knowledge of God," but which should admittedly be translated scientific knowledge of God. This scientific knowledge of God is necessarily a knowledge of absolute Truth. As this knowledge of absolute Truth comes to the human consciousness, a man gets that knowledge of the truth which Jesus himself declared would make him free, —free from the ignorance of believing in the reality and power of evil. The composers of the Biblical manuscripts, themselves Easterns, writing for an Eastern people, adopted the metaphor of their environment; consequently, as a great commentator of the Church of England has pointed out, they scarcely wrote a paragraph without introducing a metaphor. The result was that they personified evil in innumerable forms, from the serpent of Genesis to the dragon of Revelation, and they impressed into their service a common substantive like the word "satan," or adversary, or an ordinary adjective like the word "belial," or worthless. It never occurred to them that the Western people of another century would take this literally, and that a devil with cloven hoofs and a tail would be embedded in the Christian theology of Europe. Evil to them was a mental phase which could at any time be banished by the understanding of God, or absolute Truth, when a man permitted that Mind to be in him "which was also in Christ Jesus."

Jesus put the whole thing plainly when he declared, "Ye are of your father the devil, and the lusts of your father ye will do," simply meaning that the carnal mind governed those to whom he was speaking so completely that their thoughts were evil, and their actions typical of their thoughts. But he went on to insist, speaking of this same personified evil, that he "abode not in the truth, because there is no truth in him." Convert the Eastern imagery of that sentence to the plain, matter-of-fact English of Western Europe, and what does it amount to but this: evil has no abiding-place in truth, because there is no truth in it and so no reality.

Evil is undoubtedly terrifically real to the human consciousness which believes in the power of the human mind and claims to be able to operate either for good or for evil through suggestion. To the man, however, who has gained, even in some slight measure, the Mind of Christ, evil appears as nothing but the supposititious lie which it truly is, a lie which can always be exterminated by a clearer knowledge of God. The way, then, to make a man physically better is to make him morally and spiritually better. As the human mind surrenders its belief in materiality, sensuality, and selfishness, the body, which is its subjective condition, necessarily and naturally changes with it. The truth has been learned, and with that gathering perception of the truth has come some freedom from a belief in evil and sin, and with this some perception of the reason why Jesus said, "Whether is easier, to say, Thy sins be forgiven thee; or to say, Arise, and walk?"

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[W. C. Williams in *The Laurel* (Md.) *Democrat*]

A sermon on "Jesus, the Teacher and Healer," recently published, contained many points of excellence, especially the contention that man's reasoning did not take the place of inspiration and revelation of God. When the reverend writer claims that Jesus more than once expressed the fear that men might be tempted to make healing the most prominent part of his work, I think he is drawing on his imagination and not on the Bible. Jesus always included the healing with his other commands to those who believed on him, and did not consider it a miracle, but the birthright of all the children of God, to be "every whit whole;" and he declared this truth for all men and for all times.

This does not mean that the healing of physical ailments and diseases was the end and aim of Jesus' work; in more than one instance he told the one healed to "sin no more," indicating plainly that in the last analysis sin is the cause of disease, and therefore if abandoned, health will not be destroyed. He not only healed, but he explained that to preserve health you must know the truth, and the truth will make you free. "Soul-saving" is coincident with divine healing. When the healing is done through the understanding of divine Mind, an impetus is given toward entire salvation. When we heed Peter's advice in his first epistle, we begin to realize that the healing of sickness is but the result of the healing of sin and error. Peter says: "Wherefore laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speakings, as newborn babes, desire the sincere milk of the word, that ye may grow thereby."

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[Duncan Sinclair in *Courier and Herald*, Dumfries and Galloway, Scotland]

A recent issue contains a report of a sermon preached not long since by the Rev. Mr. ——. We are interested to observe that he took as his text the command of the Master as given in Matthew: "Heal the sick, cleanse the lepers, raise the dead, cast out devils; freely ye have received, freely give." As far as we can make out, his audience did not seem to get much guidance for their task, but instead a criticism of Mrs. Eddy and what the preacher thought was Christian Science. Let me say that it is the command just quoted which Christian Scientists are endeavoring to carry out today; and the extent of the Christian Science movement, world-wide as it is, is positive evidence that no inconsiderable success has attended their efforts. One is surely justified in thinking that Gamaliel's remark applies especially to men who have the regeneration of mankind at heart: "If this counsel or this work be of men, it will come to naught: but if it be of God, ye cannot overthrow it; lest haply ye be found even to fight against God."

We would like to put before your readers certain points which the critic's address raises. And first, let me say that Mrs. Eddy stands a unique figure in religious history today, as the Founder of a world-wide movement, whose adherents are drawn from all grades of society, among whom is a host of men and women of refinement and culture. Like many another, her pathway was far from being a smooth one; she had more than her share of the world's suffering and sorrow, and for years after her discovery of Christian Science was subjected to almost every form of indignity and persecution conceivable; and, strange to say, much of it came from people who called themselves Christians. If one studies her life (and there is an excellent biography of her by Sibyl Wilbur), one finds her to be possessed of an intensely religious mind, which struggled ever against the sense of injustice, evil, and disease, with, however, wonderful sweetness and endurance. It is true that in her search for Truth she experimented widely and variedly. Not only did she exhaust the skill of the ordinary allopathic medical schools, but she even studied and practised homeopathy for a time. In fact, it was the latter that indicated to her the explanation of the so-called power of a drug in the treatment of disease. She reasoned that if results could be obtained on a patient by a "medicine,"

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the presence of which chemical analysis failed to detect, there must be an explanation of the result outside the generally accepted view.

Mrs. Eddy's association with Quimby, an avowed mesmerist, was of an exactly similar nature. Mrs. Eddy was brought in this case into touch with another "phenomenon of the mortal mind," and for a while she tried hard to find a relationship between these hypnotic results and those healings of Jesus Christ recorded in the New Testament, which so freely testify to the working of spiritual law; but in this she entirely failed. It was later, when she was healed instantaneously from a condition which had been brought about by an accident, and which had been declared incurable by the physician attending her, that the great spiritual truth dawned upon her that sickness had no mandate from God, that it was not created by Him, that therefore there is no law sustaining it, and that consequently it is, in the absolute sense, false. This spiritual perception healed her.

Her trials, her associations with different systems and people, her sickness, coupled with her essentially religious nature, forced her, as it were, to this point; and undoubtedly the Christ, the absolute Truth, came to her finally as a revelation, just as all discovery may be quite rationally looked upon as revelation. Mrs. Eddy based all her teaching on the Bible, and Christian Scientists unreservedly do the same. They are not unreasonable when they use "Science and Health with Key to the Scriptures" by Mrs. Eddy as their commentary upon the Bible, because they have found that this book has illumined it, made it a veritable mine of spiritual knowledge, enabling them to understand as never before the life and works of Jesus Christ, and to such an extent as to enable them to do what he himself did, and asked his followers to do, in the exact measure in which they possess the Mind of Christ. Healings in Christian Science are not faith-healings in the sense in which the term faith is generally used, since not one of them is haphazard or empirical, but entirely scientific, being the outcome of the application of unerring divine Principle. And this Principle may be understood by all who take the trouble to study Christian Science.

The critic takes exception to the position of Christian Science that matter and evil are unreal. Now, one needs to be quite clear as to what Christian Science means in this. It begins by declaring that God is infinite Mind, or Spirit, and that He is infinitely good. As you cannot "gather grapes of thorns, or figs of thistles," neither can Mind create its opposite, matter. Mind is expressed in ideas, and in nothing else; and so matter is not God-created. It is phenomenal sense-perception. Christian Science is not alone in this way of looking at matter. Many of the leading natural scientists today are idealists in much the same way as Plato and Bishop Berkeley were; and there is not a single one of them who does not more or less support some theory of a subtle character such as, say, the electronic, which resolves matter ultimately into electrical energy. They are far removed from the materialism of Herbert Spencer; and perhaps Faraday, great electrician as he was, would have ranked himself with them were he among us now. The idealism of the schools, however, is far remote from that of Christian Science, which adheres to the allness of God and strives to understand everything in its relation to Him.

Christian Science, again, is strictly logical when it adheres to the statement that "evil is unreal" (Science and Health, p. 447). It affirms that God, the infinitely good Mind, did not create His opposite. Then if not, evil can be but false sense entertained as truth. When this is apprehended, one sees how it can be overcome, for that which is unreal in the sight of God can have no permanence or power. Christian Scientists know very well how strangely mortals believe in evil and practise it to their own detriment. It would indeed be a hopeless world if such inharmony were traceable to God, for it would then be real; and surely reality is eternal. Christian Science at the present day is calling forth the most heroic efforts of mankind. The problem its followers have before them is to hasten the coming of Christ's kingdom upon earth, and to fulfil the command, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself."

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[Clinton B. Burgess in *Erie* (Pa.) *Herald*]

The right note was struck in the editorial of a recent issue, entitled "The Glad Smile," and it will doubtless have the effect of spreading the contagion of cheerfulness broadcast in our city. Its statement, however, that Christian Scientists have taught the cultivation of cheerfulness by will-power, needs revision, for one who uses the human will-power to produce that or any other effect in himself or others, cannot truthfully call himself a Christian Scientist.

The true artist or musician does not paint or compose by will-power, but from the impulsion of an idea within him that demands expression; and for the same reason the Christian Scientist does not radiate good cheer because he purposes and undertakes to do so, but because he must. It is because his consciousness is filled and illumined with the most hopeful, helpful, cheering idea the human mind is capable of grasping; namely, that on the side of good, of love, of right, of health and happiness, is all the power and law and reality that exist; that evil is powerless where the omnipotence and omnipresence of God is understood and acknowledged; and that as the falsity of evil's claim to power, life, and reality is exposed, it is bound to shrink and shrivel like a mist before the blaze of day into its native nothingness. It is because he understands and is daily proving the grand culmination of the Lord's Prayer: "For thine is the kingdom, and the power, and the glory, forever."

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[Written for the *Sentinel*]

"In quiet resting-places"

LUMAN A. FIELD

WITHIN Thy gentle solitudes,
O Love, I come and wait and rest,
Knowing Thy pure beatitudes
Will well reward my weary quest.

Within Thy secret ways of peace,
Where strife and turmoil ne'er appear,
I find a sure, complete release
From sin and pain and anxious fear.

The tempest-beaten heart, dismayed,
Turns hither to this stillness deep,
And hears the words, "Be not afraid,"
For Love His child doth safely keep.

Our faith and hope Thou dost renew,
Our thought Thy presence doth refine,
All mortal sense Thou dost subdue,
Within this stillness so divine.

With doubt removed and vision cleared,
With purpose strong,—with gratitude
I gird myself for service, cheered,
O Love, in this sweet solitude.

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Editorial

So-called Preventive Medicine

THE aggressiveness of the demand on the part of the advocates of so-called preventive medicine, that all mankind must, willy-nilly, be brought under their control and subjected to examination, was recently rebuked by *The Evening Post* of New York as follows:—

Whether Dr. Goldwater, or Dr. Biggs before him, or the estimable and distinguished gentlemen who are the backers of the Life Extension Institute Movement, look upon *compulsory* medical examination of all persons as their goal, we cannot positively state. It looks very much as though they did. Dr. Biggs has been quoted as advocating medical examination of all "citizens," which points very strongly that way. No unmistakable statement of such an object has yet been made, so far as we have observed; but we are as yet only in the first beginnings of the movement. Dr. Goldwater's article closes as follows:—

"The next great task of preventive medicine is, therefore, the inauguration of universal periodic medical examinations as an indispensable means for the control of all diseases, whether arising from injurious personal habits, from congenital or constitutional weakness, or from social and vocational conditions."

If we see this in the green tree, what may we expect to find in the dry? Will it be much of a step from "universal" examination to compulsory examination? Will it be much of a step from that to compulsory heeding of the results of that examination? Is there any limit that can safely be set to the extension, not of life, but of the meddling with life, which this whole movement promises?

But it is by no means on the score of legal compulsion alone that the proposal of "universal periodic medical examination" is open to objection. Whether brought about by legal requirement or by the pressure of general opinion, the benefits to health, and the prolongation of life, which it might bring about, would be purchased at a tremendous price. What that price would be it requires some power of imagination, perhaps, to realize, but some idea of it may be obtained from the very facts which Dr. Goldwater adduces. Take but a single one of them. "In a recent examination of the employees of a New York city bank," he says, "100 per cent of the employees were found to be abnormal and on the sure road to diseases of heart, lungs, kidneys, or blood vessels." Very likely this examination will have been the means of stopping the progress of disease in the case of some of these men; but if the fact is as stated, the whole body of them were suddenly converted from a group of normal men, nearly all of whom were doubtless going about their work and their play with no thought of sickness, into a solid body of semiinvalids. Who shall say that the addition of two or three years to the average duration of their existence will outweigh, in the scales which measure real human values, the freedom, the elasticity, the unconsciousness of the trammels of the body, which have been impaired or destroyed by this intrusion?

And even from the standpoint of medical results, in the narrowest sense, there is room for grave misgivings. Not all diagnoses are correct; not all alarms given by medical men are well founded. It may be said in reply that we must do the best we can. So be it. Let every man who feels that he has some reason to suspect that there may be something wrong, get medical advice by all means and get it early. He must take his chance of a certain average percentage of error. But whatever that percentage of error may now be—and it is not insignificant—would be a mere trifle in comparison with what the new program bids fair to furnish. "The task before us," says Dr. Goldwater, "is to discover the first sign of departure from the normal physiological path, and promptly and effectually to apply the brake." With this as the ideal before them, will not the false alarms of the physicians outnumber those of today ten to one, or fifty to one? Will not thousands of persons who might have lived happily and comfortably to threescore and ten before that "first sign of departure" had developed into anything serious, be called upon to exercise care, to be solicitous about their bodies instead of ignoring them, and, in no one knows how many cases, have their lives not only dulled, but actually shortened by hypochondria?

"Those to whom the care of delicate mechanical apparatus is entrusted," says Dr. Goldwater, "do not wait until a breakdown occurs, but inspect and examine the apparatus minutely, at regular intervals, and thus detect the first signs of damage." This is the favorite simile of the health-enthusiasts. But in it are embedded two fatal fallacies. In the first place, the working of a machine is not affected by our concern over it, while our body may be. And secondly, the only interest we have in the machine is that it shall function well as a mechanism; while in the case of our bodies we may deliberately choose to sacrifice perfection of the mechanism to other objects which we prize more highly—indeed, we must do so, at some point or other, if we wish to keep out of Bedlam.

"Universal periodic medical examinations" could be brought about only by compulsory measures, if at all, because it is quite certain that there are thousands, and possibly hundreds of thousands, within the borders of the state of New York, of which state Dr. Goldwater is commissioner of health, who would not submit to medical examination except they were forced to do so. This fact must be well known to persons of ordinary intelligence, therefore there need be no uncertainty about what Dr. Goldwater is advocating. Then the question is whether a majority of the people will stand by and see their rights taken away from them by such legislation as would make this demand of the doctors an accomplished fact.

The *Post* asks, "Will it be much of a step from that [compulsory examination] to compulsory heeding of the results of that examination?" It would have to be a very optimistic man who would answer "No" to this question. Yet Dr. Cabot, a man of high standing in his profession, has stated that in one thousand cases diagnosed by himself in the Massachusetts General Hospital, which afterward came to autopsy, the post-mortem examination proved the diagnosis to have been correct in only about fifty per cent of the cases. In the face of so frank an admission on the part of a physician of Dr. Cabot's repute, what confidence can the public have as to correctness when these diagnoses are made perfunctorily and by the wholesale!

It is well that the public should know just what the agitation for so-called preventive medicine means and what it would logically lead to. Thanks are due to the *Post* for the light it has thrown on the subject.

ARCHIBALD MCLELLAN.

"Search the scriptures"

IN the fifth chapter of John's gospel we read, "Ye search the scriptures, because ye think that in them ye have eternal life; and these are they which bear witness of me; and ye will not come to me, that ye may have life" (Rev. Ver.). It is indeed significant that in Jesus' time his fellow countrymen were seeking to find life through the Scriptures, and it raises the question how many, today, are doing this outside of the ranks of Christian Scientists. Many doubtless would fain make sure of salvation, or eternal life, to begin after death, but Christian Science teaches that life, spiritually understood, has neither beginning nor end, for, as Mrs. Eddy declares, "Eternity, not time, expresses the thought of Life, and time is no part of eternity" (Science and Health, p. 468).

In the older Scriptures we find much about the endless years of the Almighty, but little to show that man's divine heritage is eternal life. It remained for Christ Jesus to make this clear by his more spiritual interpretations of the Scriptures, as well as by the proofs which he gave, in healing the sick and raising the dead, that his interpretation was based on divine Truth. That Jesus was a deep student of the Scriptures is evident from the many passages quoted by him, used indeed as weapons of defense against the assaults of evil; as, for instance, his declarations from Deuteronomy and from the ninety-first psalm during the temptation in the wilderness. As students of Christian Science learn the power of the Word, they instinctively come to use the same means that our Master did, knowing, as St. Paul declared, that these spiritual weapons are "mighty through God to the pulling down of strong holds."

It matters nothing that others, even professed Christians, may doubt the power of the Word to destroy both sin and sickness, and may deride our efforts to prove its power; the fact is established forever and will not fail us when we put it to the proof. We have but to read the nineteenth chapter of Revelation to discover that the world's salvation is to come from "The Word of God." Truth known and declared against every manifestation of evil; and we need not wonder when we

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read that Truth's representative wears "a vesture dipped in blood," so great is the conflict, but glorious the victory.

It is not possible for Christian Scientists to study the Bible too closely, provided always that they seek its spiritually scientific meaning. When the scribes and Pharisees were seeking to entangle the great Teacher with a question of human relationships and their possible continuity after death, he unhesitatingly said, "Ye do err, not knowing the scriptures, nor the power of God." Now there is no passage in the Bible which deals with this question in a material or personal way, but with irresistible logic Jesus went direct to the very heart of the question, and declared that to God no one is ever dead, that "all live unto him." His opponents claimed to be seeking eternal life in the Scriptures, but they were not willing to accept it if it did not accord with their materialistic views, and therein they differed not from the multitudes of today. What we need is to have "the letter and the spirit bear witness" (Science and Health, p. 330).

A mother who had begun to know the truth as taught in Christian Science, was sitting one night by the bedside of her child, who according to sense-testimony was very ill. With a heavy heart she opened the Bible at the passage of the Red sea, and read on, page after page, until the chamber became luminous and the whole night passed as an hour. When morning came it was found that the cloud had vanished. There had been no intercession, nothing but a life-giving realization of the divine presence which had guided the children of Israel through their seeming perils and which, Isaiah tells us, is to be in "every dwelling place of mount Zion" by day and by night. Let us then "search the scriptures," that we may have life and have it more abundantly.

ANNIE M. KNOTT.

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Patriotism

THOUGHTFUL people cannot fail to be impressed with the exhibition of so-called patriotism upon every occurrence of actual or even prospective war. If the invasion of one's country is threatened, its rights and dignity dishonored, or even a trivial international issue is precipitated, there is an immediate manifestation of a practically universal impulse, which is sometimes blind and unthinking, sometimes thoughtful, self-forgetful, and heroic.

The individual may know relatively nothing of the facts, or of the questions at issue, and the weightiest considerations may demand his undisturbed devotion to his customary duties; nevertheless, not only is all regard for family and financial interests set aside by unnumbered men, but they face the certainty of a hard life, of exhausting labor, poor and insufficient food, sickness and suffering, together with the possibility if not likelihood of wounds or sudden death, without hesitation and without reserve! All their lives they have been guarding against the things they now seem to welcome, and the power of this impulse to dominate mortals is one of the most significant facts of human history.

Patriotism is universally understood to mean love of country, and one would logically and consistently expect, therefore, that a patriot would exhibit the spirit of resistance to every enemy of the public weal, every influence that is known to be inimical to the general welfare and progress of the people. Indeed, a little thought makes it clear that the true patriot is one who is ready to sacrifice and suffer that the liberty and welfare of his family, his friends, and his countrymen may be conserved. In a word, he is a Christian idealist. He recognizes the brotherhood of man; no state or national boundaries can limit the unselfishness of his interest. In the event of war, he feels no less compassionate toward the men in the enemy's trenches than toward the comrades at his side. Moreover he is no less alert to the presence or threatened approach of an impersonal enemy, the rule of injustice or greed, of appetite or passion, of caste or superstition, than he is to the approach of an invading army.

These are the tests which Christian Science leads us to apply to our asserted love of country: It must be loyal to right and to truth, not simply to class or self interest, and it must embrace humanity in the fraternity of its good will. Though not unaffected by the local situation, it must always be considerate for the higher interests of the race, and that all the time. It must also be as heroic in private as in public, in the home as on the battle-line.

The moment one begins to understand the meaning of Christian brotherhood and of fealty to Truth, that moment he begins to be not less devoted to the interests of his own country, but more intelligently devoted to the interests of all mankind. His patriotism is now freed from mere impulse, selfishness, exclusiveness, and every other unideal quality. Indeed, in Christian Science one comes to realize that true patriotism marks the appearing of the true man. He is the champion and the embodiment of the Christ-idea, and he finds his field of battle wherever he finds an entrenched falsity or wrong. This attitude finds its opportunity in every situation, and it enrols one among those who, as President Wilson has just said, are "brave enough, steadfast enough, steady enough in their principles to go about their duty with regard to their fellow men, no matter whether there are hisses or cheers;" and he has well added, "The cheers of the moment are not what a man ought to think about, but the verdict of his conscience, and of the conscience of mankind."

To be a true patriot is to be equipped for every experience and every demand of duty; it is to be superior to the excitations of the moment and the movements of the multitude; it is to be free from fear; it is to stand for God and the right; it is to be a Christian Scientist.

JOHN B. WILLIS.

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Lecture in The Mother Church

The First Church of Christ, Scientist, in Boston, Mass., announces a free public lecture on Christian Science, by Clarence C. Eaton, C.S.B., a member of the Christian Science board of lectureship, in the Church Edifice, Falmouth, Norway, and St. Paul streets, Back Bay, Boston, Friday evening, May 29, at eight o'clock. The public is cordially invited.

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Among the Churches

Current Notes

DISTRICT OF COLUMBIA.—As an index of public thought the press testifies to a changing public sentiment toward the modern religious movement that is steadily exerting an influence for good along all lines of human activity. Articles favorable to Christian Science are now frequently found in newspaper columns. Especially is the spirit of fairness toward this teaching in evidence among the newspaper men of Washington. The files of this office show that in the last year not a single criticism of Christian Science has appeared in any of the Washington papers. A few unkind sermons have been preached against it, but the newspaper men in every instance have been too just and too generous to be a party to an attack of one religious denomination upon another.

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The pulpit as a whole is showing an increasing interest in the Christian Science movement. Recently a Washington minister, preaching on the subject, said: "Before I have finished this sermon I hope you will understand that I want to have Christian Science in this church." Since Christian Science is "the law of God, the law of good, interpreting and demonstrating the divine Principle and rule of universal harmony" (Rudimental Divine Science, p. 1), this minister's wish is probably the wish of other ministers.

Report of Publication Committee.

DES MOINES, IOWA.—The Christian Science church is negotiating for the purchase of a lot on which it expects in the near future to erect a new church building. The present edifice on Eighth street, between School and Crocker streets, is already filled to its capacity at the Sunday and Wednesday evening services, and at the present rate of growth it is believed that the building will not long be able to care for the congregation. A number of changes are to be made in the present building to provide more room.

The Des Moines Capital.

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The Lectures

Memphis, Tenn.

Clarence W. Chadwick delivered two lectures on Christian Science in the edifice of First Church. At the first lecture he was introduced as follows by Prof. F. M. Hedges:—

Nineteen hundred years ago there came into this world the Christ-spirit as a manifestation of God's enduring love. It brought gladness to the sorrowing, relief to the afflicted, health to the sick, repentance to the sinner, and resurrection to those who were dead in the spirit. Today there is cast over the world the seeming gloom of unhappiness, pain, and sin. There is no heart that has not been shadowed with anguish, no one that has not felt the sting of pain, no one that has not been bowed in grief. If there is any teaching which will help to make that Christ-spirit a potent force in mitigating the overshadowing gloom of today, ought it not to find a ready response in every human heart? While not a member of the Christian Science church, I am in close enough accord with its teaching to know that it does offer such hope to those who are in sorrow, pain, or sin. In the teaching of "Science and Health with Key to the Scriptures" by Mrs. Eddy, the church affirms that divine Love is as efficacious today as yesterday in meeting every human need. The beginning of the way which leads to this glorious realization is through a proper understanding of the Science of being. May this lecture bring to you some knowledge of a teaching that is doing much to relieve human sorrow, sickness, and sin.

The introduction by John M. Dean at the second lecture was as follows:—

Thinking people are practically agreed that the greatest thing in the world—the one thing of transcendent importance to every man, woman, and child—is the salvation of mankind. I think there can be no doubt of this, and yet the attention given to this all-embracing subject is vastly out of proportion to that usually bestowed upon matters of far less importance. Too many have been content to concentrate thought and energy upon the fleeting things of worldly life and to ease their consciences by perfunctory church attendance or by unthinking acquiescence in man-made dogmas, while at the same time refusing to recognize religion as a vital, dominant force in every possible phase of daily living. This habit of thinking and doing has too long obscured the understanding of God as the controlling power in even the smallest problems of humanity; it has largely made of religion a mere code of morals, having little or nothing to do with actual salvation from sin and sickness here and now.

Men talk of the sciences,—of exact rules applied to problems of mathematics, of music, and of other things,—and have even sought to attach the name of science to empirical theories without a shadow of claim to the name; and yet many of them are ready to scoff at the intimation that the truths of religion are susceptible of proof, and thus justify its claim to recognition as a science. Is it conceivable that the all-wise creator would or could have made possible the unerring demonstration of the smaller things of life, while the one thing before which all else fades into insignificance is left at the mercy of speculative opinion, or to chance or accident? If such a thing could be true, then life is indeed a lottery, and man the football of every passing whim which flits for a moment across the stage of mortal action.

Surely God never intended that such a monstrous anomaly should be! And so, in spite of all the ages of material thinking, this Science of religion has continued to exist, although unseen and unsuspected, until brought to light by one who had sufficient spiritual insight to apply the unchanging rule of good to those vital truths of the Bible which had become warped and twisted to suit the constructions of materiality and theological misapprehension. Thus, through Mrs. Eddy, Christian Science has again come into the lives of men, and is placing a logical and provable construction upon the words and works of Jesus, as well as upon those of prophets and apostles who preceded and followed him. This rule of right thinking has nothing of guesswork in its composition, and even in its primary application is producing a marvelous change in the lives of unnumbered thousands everywhere, by giving them some glimpse of Jesus' real meaning when he said, "Ye shall know the truth, and the truth shall make you free."—*Correspondence.*

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Portsmouth, England

There was a large attendance at the Albert Hall to listen to a lecture on Christian Science by Prof. Hermann S. Hering. The chair was taken by J. S. Braithwaite, first reader of First Church of Christ, Scientist, London. All must admit, he remarked, that Christian Science came to them that day with a distinct message, and the fact that so many wanted to hear about it, proved it was meeting a need of the times in some way or another, whether they believed it or not. The questions most frequently asked about this religion are, he said, "Can I be healed by Christian Science?" and, "How is the healing work done?" When he first heard of this teaching, about ten years ago, he was a director of the largest and most up-to-date hospital in London, and it was part of their duty there to keep informed of everything that happened in the nature of advancement in medical practice. Consequently, when the claims of Christian Science came to his notice, he determined that it was right for him to investigate those claims and the teachings of Christian Science. He told the chairman of his determination, and that gentleman said, "Do you suppose we may have a Christian Science ward in the London Hospital?" At that time he knew little about the question, and the chairman knew still less. He proceeded with his investigations, and the two things that struck him very forcibly were the honesty and

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the justice of its teaching,—honest, because it did not slur over any question that ought to be answered; and just, because it handed back to every individual the right that he should work out his own salvation, physical as well as spiritual; and, as a matter of fact, nobody else could do it for him. That was a big thing which they all must realize, but when once it came to them, they were on the right road to an understanding of Christian Science, and they would understand it. They would see that their spiritual as well as their physical welfare was not the concern of a few privileged people, to whom they had to pay fees, but was their own concern entirely.—*Portsmouth Times.*

Fort Worth, Texas

The remarks of J. F. Wellington, Jr., in introducing Francis J. Fluno, M.D., who lectured on Christian Science, at Byers' Opera House, were in part as follows:—

The question has often been asked, doubtless by many here this afternoon,—What is Christian Science? If it were what most of us once thought it was, we would still be its opponents. We who have some knowledge of its teachings, however, know that this religion has influenced our thought for good more than anything that has ever come into our lives. As the apostle Paul was anxious to tell how his blind eyes had been opened to the truth, so we who have been benefited by Christian Science, are glad to tell others of the good we have received.

To countless thousands of diseased and troubled people, Christian Science has brought health of body, and that peace of mind "which passeth all understanding." Such a power as this, whether you believe in it or not, is entitled to the earnest consideration of all mankind; for anything that lightens humanity's burden, deserves your encouragement. This religion asks of the world today only honest investigation, with an unprejudiced and open mind.—*Correspondence.*

Oakland, Cal.

The Rev. William P. McKenzie, who lectured on Christian Science for Second Church, was introduced by Robert Arnold Hunter, who said in part:—

The healing which results from Christian Science treatment, as well as the happiness and increased capacity for right mental activity manifested so generally by the adherents of Christian Science, are constantly attracting the attention of those seeking a present, practical salvation. Because of the simplicity of the teaching of this religion, the new student is sometimes tempted to doubt its power and efficacy in meeting the seemingly complex problems of human experience; but we must remember in this connection the words of Jesus, "Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven." Therefore, only as we approach this subject with open-mindedness and humility can its deep meanings and lessons be revealed to us.—*Correspondence.*

Lectures to be Delivered

Alpena, Mich.—Judge Clifford P. Smith, Temple Theater, 8 p.m., June 2.

Ashtabula, Ohio.—Bicknell Young, Y. M. C. A. Building, 8 p.m., June 4.

Athens, Ohio.—Bicknell Young, auditorium, Ohio University, 2:30 p.m., May 31.

Batavia, N. Y.—Judge Clifford P. Smith, Opera House, 3:30 p.m., May 31.

Bath, Maine.—Virgil O. Strickler, Universalist Church, 8 p.m., June 4.

Bay City, Mich.—Bicknell Young, Washington Theater, 8 p.m., May 28.

Boston, Mass. (The Mother Church).—Clarence C. Eaton, Church Edifice, Falmouth, Norway, and St. Paul streets, Back Bay, 8 p.m., May 29.

Brooklyn, N. Y. (Second Church).—Virgil O. Strickler, Masonic Temple, Lafayette and Clermont avenues, 8 p.m., June 2.

Erie, Pa.—Bicknell Young, Masonic Temple, 8 p.m., June 5.

Franklin, Ohio.—Hon. Clarence A. Buskirk, Opera House, 3 p.m., May 31.

Hackensack, N. J.—Francis J. Fluno, M.D., State Street School Auditorium, 8:15 p.m., May 29.

Jamestown, N. Y.—Francis J. Fluno, M.D., Samuel's Opera House, 8 p.m., May 26.

Lexington, Ky.—Judge Clifford P. Smith, Woodland Auditorium, Woodland park, 8 p.m., June 5.

Logansport, Ind.—William R. Rathvon, Nelson Theater, 8 p.m., June 2.

London, Ontario.—Clarence C. Eaton, Masonic Temple, 3 p.m., May 31.

Lorain, Ohio.—Bicknell Young, I. O. O. F. Temple, 9th street near Broadway, 8 p.m., May 30.

Los Angeles, Cal. (Fifth Church).—Prof. Hermann S. Hering, Hollywood Theater, 6764 Hollywood boulevard, 3 p.m., May 24.

Marion, Ohio.—William R. Rathvon, Chautauqua Pavilion, East Center street, 8 p.m., June 4.

Marquette, Mich.—Jacob S. Shield, Fraternity Hall, 8:15 p.m., June 2.

Melbourne and Ballarat, Victoria, Australia.—Prof. Hermann S. Hering, early part or middle of July.

New York, N. Y. (Sixth Church).—Virgil O. Strickler, Masonic Temple, 1931 Washington boulevard (Bronx), 3:30 p.m., May 31.

Oneonta, N. Y.—Virgil O. Strickler, The Woman's Club, 8 p.m., May 29.

Oswego, N. Y.—Hon. Clarence A. Buskirk, Church Edifice, 8 p.m., June 5.

Owosso, Mich.—Virgil O. Strickler, Christian Science Hall, 8 p.m., May 26.

Plymouth, Ind.—Col. William E. Fell, Orpheum Theater, 8 p.m., May 26.

Reading, Mass.—William R. Rathvon, Church Edifice, corner Lowell and Sanborn streets, 4 p.m., May 31.

Ridgewood, N. J.—Francis J. Fluno, M.D., Church Edifice, Washington place, corner Franklin avenue, 8:30 p.m., June 1.

Riverton, N. J.—Clarence W. Chadwick, Lyceum Hall, 8 p.m., June 5.

Sheldon, Iowa.—Clarence W. Chadwick, Armory, 8:15 p.m., June 1.

Sioux City, Iowa (Society).—Clarence W. Chadwick, Auditorium, corner 7th and Douglas streets, 3 p.m., May 31.

St. Thomas, Ontario.—Judge Clifford P. Smith, Grand Opera House, 8 p.m., June 1.

Toledo, Ohio.—Jacob S. Shield, Coliseum, 3:30 p.m., May 31.

Toronto, Canada (First Church).—Col. William E. Fell, Massey Music Hall, 3 p.m., May 31.

Warren, Ohio.—Bicknell Young, Warren Opera House, 9 p.m., Eastern time, June 1.

Ypsilanti, Mich.—Bicknell Young, Masonic Temple Auditorium, 8 p.m., May 29.

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Testimonies of Healing

I should like to tell of my healing of a skin disease through Christian Science. Early in June, 1912, I became aware of a few small spots on the palm of my right hand. These caused a slight irritation, but I did not trouble myself about them, though I was very conscious of them. One day, however, glancing at my hand, I observed that the spots had formed a ring, and instantly I thought of ringworm. I am a teacher, so the next morning I consulted the school doctor, who recommended a certain drug, and this I accordingly used. I tried untiringly every remedy that I heard of, but the rings increased in size and number, until I had four on each hand.

About three months before this a friend had interested me in Christian Science, and on July 16, while I was thus suffering, I attended a lecture on that subject in London. At its conclusion, I applied for a practitioner and left my name and address. On the following day I received a letter from a practitioner, whom I met at the service that same evening. She talked with me for a little while, but did not treat me then, promising to give me absent treatment later in the evening. When I reached home, I read for a time in Science and Health, went to bed at the usual hour, and kept my thoughts off the complaint. While in bed, I was suddenly conscious that the irritation in my hands had ceased, and that they were pleasantly cool. Though I was sure they were healed, I did not look at them until the middle of the next day, when I saw that my right hand was perfectly free from the ringworm, while only a very slight trace remained on the left. When I wrote to the practitioner in the evening, as requested, this trace had entirely disappeared. The practitioner afterward acquainted me with the time when she treated me, and it coincided with my realization of healing.

In March, 1913, a spot appeared on my hand, causing some irritation. I was immediately filled with fear that I had again contracted the same disease, so sent at once to the practitioner. In a few hours, about as long, I judge, as it took the letter to reach her, the spot and irritation disappeared. I was, however, still under some apprehension, so she continued to treat me for this fear for two or three days. Since that time, about a year ago, I have been free from fear of a return of the trouble.

Those who have ever suffered in mind and body from an unclean disease, with no apparent prospect of healing, will realize with what gratitude I give this testimony. Since July, 1912, I have never employed any other method of treatment for physical ills than Christian Science, and I have experienced its benefits on various occasions and in many different ways.

Helen M. Ayres, Wood Green, London, England.

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When I went to a Christian Science practitioner for relief from a serious eye trouble, also near-sightedness, I was told to lay aside the glasses that I had worn for twenty-four years. One week's treatment relieved the inflammation, and led me to seek in the Bible and the Christian Science text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, the law that made possible this help which oculists and physicians were unable to give. Over five years have passed since then, and I have never used glasses in all this time.

My daily work at present requires cutting and measurement of metal to the ten thousandth part of an inch exactness. Formerly, when I used glasses and was without any understanding of the truth, I had discomfort and sickness; now all day and six days every week my work is done with no trouble. Whereas I used to suffer almost constantly from neuralgia and rheumatism, now I have simply occasional symptoms, but symptoms only. As I apply Christian Science to daily life there is great gain, and I have been able to prove many teachings of the Bible. Especially have I been shown that I must follow Christ Jesus' instruction and become as a little child if I would gain a demonstrable understanding of this truth.

Many erroneous beliefs have been easily laid aside, though others were more strongly entrenched, but all have gradually been displaced by the truth. Many proofs of the power of Truth have come to me in the overcoming of general poor health and the demonstration of abundant employment. I would like to tell of the help I received at the time of a serious accident, in which I sustained severe injuries. While my understanding did not enable me to rise above this condition immediately, yet with help received from others there was proof of the healing efficacy of Christian Science. A hospital physician pronounced the nose broken and stitched the flesh together, but after twenty-four hours it had so healed that he stated it could not have been broken. The shoulder healed about two weeks ahead of the time predicted. Of the leg wound it was said that "sometimes such wounds never heal," but these material laws were set aside by the truth.

Practically the only remaining evidence of the accident is a callous formation, which gives an appearance of distortion to the leg. This is, however, straightening, as it must under Truth's law. I have walked ten and twelve miles on a stretch a number of times in the last three years. Seeking to live Christian Science is teaching me how to acknowledge God in all my ways, making more plain each day the prompting thoughts from divine Mind, and this I know is the real healing, my heritage forever.

The trouble with my eyes had made me rather sensitive in regard to them. Work in a machine shop brings many occasions for removal of particles of matter from the eyes, but this was something I always avoided doing. A man who worked near me and always did this for the men, was transferred to another part of the building, so the men came to me. When the first one came for help I tried to make excuses, but now when I recall Jesus' words, "I can of mine own self do nothing," the work is done by the power of Truth.

The right understanding of God as All-in-all has come to me through Christian Science. I know not how to express adequately my thanks, except by continued seeking to reflect Love and Truth, and to follow him whom Mrs. Eddy has so well taught and proved to be "the Way, the Truth, and the Life" (Science and Health, p. 332).

Edmund J. Bowers, Los Angeles, Cal.

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A long time since, while living in California, I fell in the dark with all my weight against a sharp corner of a bureau. My side pained me so through the night that I had to sit up many times to get ease, and in the morning my husband drove down the hill to ask a Christian Scientist friend and practitioner to give me treatment. Two days later she came up to see me, and while I was resting on the bed she talked to me and gave me treatment, when all at once I felt something click (indeed, I seemed to hear it), and I said to her that the bone had gone into place. I was surprised, although I do not see why I should have been, knowing how all-powerful is our heavenly Father, and how our Leader, Mrs. Eddy, had taught us to rely upon God's aid. I walked about and attended to my duties, though slowly, until about five days afterward, when a terrible pain came back, intermittently, and for several seconds I felt as if something were tearing

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at my heart. This kept on during Saturday, and through the night I suffered terribly the few moments that the pain lasted. I startled my son, who came to see me, when I turned so white. He said, "Oh, mother, cannot some one come to you?" As soon as I could speak I assured him that I would soon be better and that his father would go for our Christian Science friend.

I can only conclude that a broken bone had caused that dreadful suffering, for such it was, a few moments intermittently, for two days and nights. The practitioner came up the next day, although it was a very long way, and I was deeply grateful to her for doing so, as I was unable to dress to go to her. She treated me, and I was indeed thankful to feel the pain go, and that was the last time I felt it.

ELLEN JANE WILDING, Westbury-on-Trym, Bristol, England.

I am happy to say that my mother's healing has been permanent, as there has never been the slightest bad effect from the accident. She is perfectly healthy and wonderfully strong and well for her years.

HEPHZIBAH H. WILDING, Westbury-on-Trym, Bristol, England.

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About eight years ago I turned to Christian Science when in deep distress. Although brought up in a Christian church, where I was a regular attendant, and though I was a Bible student, my understanding of God was not sufficient to sustain me in the hour of need, so I turned to Christian Science. From that time until now it has been my pillar of cloud by day and of fire by night, guiding and sustaining me through many trials. It has led me out of bondage to sickness, worry, and fear, into a land of glorious liberty. Since I first began the study of Christian Science, Truth has been my only physician. Before I became interested in this teaching, I had been a semiinvalid, subject to severe headaches, and many days were spent in a dark room on account of them; but as my understanding has grown, these have gradually disappeared, and it has been more than three years since I have been troubled with one.

Christian Science is the greatest blessing to me and to my family. My youngest daughter was quite young when we came into Science, and it has protected her wonderfully from contagion, accidents, etc. Recently we had an experience which has made us more grateful than ever for this saving truth. Near the end of the school term, the little girl came home from school with a card from the examining physician saying that her eyesight was very defective, also that her throat needed attention. In a few days the school nurse called to urge the necessity of our giving this matter immediate attention, and later two men called, one of them the school physician. We were leaving for the country the next day, and I immediately took up treatment for my daughter. I also had her declare the truth as she is taught to do in the Christian Science Sunday school. The day after we returned from the country, the physician again called. I invited him to come in and examine my daughter, which he declined to do, saying that he did not have his instruments with him, but when leaving he told me to be sure to have her eyes attended to that week. The next day, I took her to the physician to whom we went before coming into Science. I explained my reason for coming to see him, and told him the verdict of the school physician. He examined her thoroughly, and then said, "This child is in perfect physical condition." He also gave me a certificate to that effect. A few days later the same school physician examined my daughter and did not recognize her. Later, the nurse called and I showed her the certificate. She caught sight of *The Christian Science Monitor*, which was lying on the table, and from her expression I think she could understand why my daughter was well. The little girl has never had a return of the inflammation of the eyes, and although she reads from the time she is up in the morning until she retires at night, the sight seems to be entirely normal.

We have had many instantaneous healings in our home during the past eight years. I realize that the most sincere gratitude is expressed in the daily life, therefore I am trying to show by my life what Christian Science has done for me.

ELIZABETH HATCH, New York, N. Y.

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[Translated from the German]

Four years have elapsed since I heard of Christian Science. A friend gave me a copy of *Der Herold der Christian Science*, and upon reading it I immediately saw that it contained the truth that makes free. I secured the text-book, "Science and Health with Key to the Scriptures," and began to study it, but I understood little of what I read. I was, however, healed of bowel trouble in three weeks' time, after having had to take medicine for years. In several instances of severe illness a Christian Science practitioner was notified by telephone, and I experienced quick healing. My daughter also was healed of a serious throat affection with three treatments.

For all these blessings I am deeply grateful, as well as for the realization that God is our physician.

LUISE WILD, Van Wert, Ohio.

✧

Christian Science was brought to my attention nearly twenty years ago, and I was the first man to accept it in the city in which I then resided. I purchased my first copy of Science and Health when it was published in two volumes and before it came into use as a text-book to any extent in Illinois, except possibly here in Chicago. The weekly meetings were held in a private residence, and I was the only man present. I recall that some of my friends sought to ridicule me for identifying myself with a movement which was confined almost exclusively to women at that time; but this did not deter me in the least, for whenever I met with these faithful pioneers in the Christian Science movement, less than a dozen in number, I realized that I was in good company.

I pursued the subject far enough to convince me that Christian Science is true, and I made some progress in the healing; but I was absorbed in the exacting duties connected with the publication of a daily newspaper, and thought I could not spare the time that it was necessary to give to Christian Science. So, through neglect, I soon drifted back to the starting-point, and continued in the backward course, getting farther and farther away from this healing truth.

Seven years ago I united with Third Church of Christ, Scientist, of this city, took up the subject in earnest, and have since applied myself to it with the success my limited understanding would permit. I find that with the aid of Christian Science I do my work in much less time and with far greater ease than I ever did before, and this gives me ample time to attend service regularly, study the Lesson-Sermon daily, read all the Christian Science publications, including the *Monitor*, and still have leisure for some other things which interest me.

I feel the beneficent influence of a Christian Science atmosphere and spend as much of my time in it as possible. During my membership in the church I have attended service every Sunday when service was held, and have been absent from only one Wednesday evening meeting. Although I do

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not hear all that is said in these meetings, I enjoy them, and realize that I am benefited by attending them.

I have succeeded in overcoming all my infirmities except two,—impaired hearing and eyesight. These are supposedly organic disorders of more than forty years' standing and have offered more stubborn resistance than the others, but they are yielding slowly, and I feel sure that I shall be able to master them fully. I have made substantial progress and continue to gain. If with a limited understanding I can go a part of the way in overcoming these life-long infirmities, it is not unreasonable to assume that if I persevere in the faith I can go all the way. Christian Science does not take one a part of the way on the journey through the wilderness and leave him there.

In all my experience I have found nothing which yields such large returns of health, happiness, peace, and harmony as Christian Science. But I find, as others have found, that one's progress is just in proportion as he heeds our Leader's admonition on page 495 of Science and Health to "study thoroughly the letter and imbibe the spirit." It was only by a life of patient research and devout consecration that Mrs. Eddy discovered and gave to the world this healing religion which the Saviour taught and demonstrated. For this priceless heritage the world owes her a debt of gratitude which it will never be able to pay.—Alexander Stone, Chicago, Ill.

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As I look back over the last three years and see the steady progress made in overcoming discordant conditions, I am filled with thankfulness to God. I have been lifted out of such an awful sense of fear and insecurity, to a certain consciousness of the nearness of God, that I can say with Job, "I have heard of thee by the hearing of the ear: but now mine eye seeth thee."

I had no thought of physical healing when I began to study Christian Science, but I had a great desire to obtain a more satisfactory understanding of God, and of life. After reading the literature for two or three months, I realized that I was healed of a chronic bowel disorder, from which I had suffered for about nine years, and several minor ills disappeared as the truth dawned upon my consciousness. I am glad to state that my healing has been permanent. Since then, moreover, I have been healed of other ills, including an acute affection of the throat, which was overcome in one night through the study of the Lesson-Sermon and periodicals.

My husband and our two little daughters have felt the healing power of Truth many times during the past two years and a half, and we are grateful for this physical betterment, as it is the proof of a correct understanding of divine Principle; but the consciousness of God as our Father-Mother is more than anything else to me. I have had the great joy of helping others, and I feel very grateful to Mrs. Eddy for teaching us how to use this Christ-teaching in overcoming the evidence of mortal sense by proving the all-power of Truth.

Mae T. Van Horn, Oakland, Cal.

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For several years I have desired to acknowledge through the *Sentinel* the benefit received through Christian Science, as this teaching has given me sufficient proof of the truth of God's creation. I had been a church-member for over fifty years; and while I loved my church, I realized that it was lacking in many things, one of which was the healing truth.

For eighteen years I was afflicted with rheumatism and could not walk without some material support. I also suffered regularly with bilious attacks and severe headache. All this, together with the sorrows I had passed through, made life seem hard; but God was with me all the way. I had just returned from a visit to my daughter in San Antonio, Texas, where I had been under medical treatment for what the doctors pronounced a malignant growth in the stomach, when a neighbor, a dear friend who had become interested in Christian Science, brought the glad tidings to me. I accepted this teaching with joy, since it was just what I had been waiting for, and as I was a Bible student, it was easy for me to see that it was the truth.

This was four years ago, and although my healing was not instantaneous by any means, I am gaining slowly but surely. All my diseases have been entirely healed except the rheumatism, and that is being overcome so fast that I do not have to use any material support, for I now realize the care of a loving Father and that He abundantly supplies everything needful. I feel that I have won back many years of my life since I have known of Christian Science. My health is excellent, although my hearing and memory are not so good. Being so far advanced in age (eighty-six years), I may not realize complete restoration at once, but I know that God can and will heal me if I continue to know the truth.

Sarah Tullis, Alexandria, La.

As I am the friend who told Mrs. Tullis about Christian Science, I can truthfully verify her testimony. She was always a sweet Christian woman, but since she has been in Christian Science, I have never seen such a change in any one. At the age of eighty-six, and having been crippled so long, it seems wonderful to see how well she walks, and I know that she would never have experienced this healing if she had not accepted the truth of Christian Science.

Eunice Fincher, Mansfield, La.

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It is with a sense of gratitude deeper than words can express that I wish to acknowledge the many benefits I have received through Christian Science, hoping that others may be led to seek this blessed truth which makes all free. I have been healed of chronic stomach trouble, so serious that every particle of food I ate distressed me. When I learned through the study of Science and Health that food has no power, for God is All-power, I was healed. For years I could not ride even a short distance on the train without being dreadfully car-sick, and I always dreaded a journey; but since coming into Science I have traveled thousands of miles and enjoyed every minute spent on the train. I have also been healed of an eye trouble by the reading of Science and Health. I never feel the need of glasses now, although I had worn them for years. To me one of the most beautiful demonstrations I have had is the overcoming of fear. I have proved that divine Love casts out all fear; that God is my protection and an ever-present help in trouble. Christian Science has also cured me of severe headaches; in fact, I have had continued proof for two years of the healing power of Truth. I am not only kept well physically, but I am gaining that correct understanding of God, and man's relation to Him, which is manifested in health and harmony.

The Bible and Science and Health are my daily companions. I thank God for the understanding I am gaining day by day, and my daily prayer is to know more and more of this healing truth. My heart is full of gratitude to our dear Leader, Mrs. Eddy, who was pure enough to see this great truth which Jesus revealed to humanity many centuries ago; and I am also grateful for all the literature it is my privilege to enjoy.

Estella Laraba, Long Beach, Cal.

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Seven years ago I was what might be termed a materialist. My parents were faithful workers in a Christian church and I was reared in a religious atmosphere. It was therefore quite impossible entirely to outgrow the reverential fear I was taught regarding God; nevertheless, I early had a strong feeling of antipathy toward the Bible, also a dislike for the church and all pertaining thereto. The only reason for this was that I could not understand the Bible or see any sense of justice in it. It seemed to me contradictory in almost every detail, and in later years it was never opened.

Finally, my right arm became useless through a severe attack of neuritis. This was treated almost daily by my physician for about four months. At each treatment the arm was placed in an oven heated to a temperature of nearly three hundred degrees, and baked for an hour, but it became worse instead of better. In sheer desperation I then consented to try Christian Science. In one treatment almost complete relief was experienced, and in a very few treatments the arm was normal. I was indeed grateful to be relieved, after the months of sleepless nights and constant pain, and would have been glad to know how this wonderful result was brought about. Still I did not believe the solution was in the Bible, and so that book remained closed to me as before.

After some months I was called upon to watch a very dear and valued friend breathe his last. When his body lay still and lifeless, perfect in every detail, yet with no power to move, or speak, or look toward one who was also dear to him, I then and there questioned this change. My one inquiry seemed to be, What is this life which is here today and gone tomorrow? My eagerness to learn knew no bounds. Instinctively I felt the solution to be in Christian Science, but thought I could discover what it was without the help of the Bible. I visited the practitioner who had helped me before, and thought I could learn through conversations with her. I continued in this method for a long time, occasionally reading the Lesson-Sermon and as often going to the Christian Science meetings. Finally, as the letter of this Science began to dawn in my consciousness, there seemed to grow a longing for the spiritual understanding; then came a sincere and honest desire and willingness to try to help myself by reading and studying the Bible and "Science and Health with Key to the Scriptures," its spiritual interpretation by Mrs. Eddy. They became my constant companions, and my love and reverence for them knew no bounds.

Since then I have had the privilege of bringing many into this same truth, and have done some healing work. My gratitude is greatest for the mental change, which has shown me what the Bible really is: the Word, that makes all things new, that proves that God is Spirit, the Truth which always saves, the Life which never ends, the Love which creates the desire to say, "Not my will, but thine, be done."

My healing has not only proved permanent, but by its permanency has enhanced and strengthened my determination to study and work for greater unfoldment, in consciousness, of the truth of being. Our Leader has said on page 192 of Science and Health, "Whatever holds human thought in line with unselfed love, receives directly the divine power." This requires constant watchfulness, but each day brings its mite of added proof that the reality of life is spiritual.

JENNE MORROW LONG, New York, N. Y.

When thou prayest, let thy words be few, but thy thoughts many and deep. The less thou speakest the better thy prayers. Few words and much thought is a Christian frame. Many words and little thought is heathenish.

MARTIN LUTHER.

From Our Exchanges

[Rev. R. J. Campbell, M.A., in *The Christian Commonwealth*]

To my perceptions it is perfect goodness, and that alone, which can transcend all limitations and overcome all antagonisms; in fact, the very thought of limitations and antagonisms implies imperfection, it is part of the very nature of evil, it is what evil is. So when Jesus rose from the tomb in which his murderers had laid him, he but revealed in power a truth which belongs to the very essence of the life divine,—namely, that all gates fly open and all barriers fall down before a love which knows neither lack nor limit. It is not possible for such an invincible fact to be holden of death in any form; it dies to self only to live to all; it gives itself away only to find itself more fully; it lays itself down in absolute surrender only to rise again in limitless power and glory.

Acting from within the conditions of poor, burdened humanity, shut within the prison-house of the flesh, and operating consistently from the standpoint that human life is somehow one and indivisible, and that none can find his own soul except in sacrificing it to the larger life of the race, Jesus emerged victorious—the first fruits of them that sleep, and in so doing gave us a foreglimpse of what will happen when all mankind is governed by his spirit. The bands of death were loosed for him; material conditions could confine him no longer; the flesh ceased to be a bondage; he was as free of all his former hampering restrictions as though they had melted into nothingness. And that is just what is coming when all our race is perfectly conformed to his likeness and becomes one with him in a fellowship which nothing can ever dissolve. "There shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away." They will have to go, be sure of that; not one of them can remain when the love of Christ is all-in-all. "For he must reign, till he hath put all enemies under his feet. The last enemy that shall be destroyed is death."

[Rev. T. Rhondda Williams in *The Christian World*]

The churches have not sufficiently emphasized the importance of the listening function, have not sufficiently attuned the inward ear for life's inward message, nor the inward eye for the vision of those depths where the truth of the permanent life is revealed, where man escapes from the turmoil and the tumult and the everlasting debate about things, into the hush and the peace of the eternal, where he finds himself beyond discussion, in the region and realm of certainty. In the deepest soul of man the eternal Spirit is ever bearing witness with his spirit to the deepest truth concerning him, but the witness is borne in a "still small voice," and we must hush the strife of words and analyses to hear it. Man leaves his greatest possibility unrealized if he confines his attention to the world of sense-impressions and their intellectual interpretation.

[*The Christian Work and Evangelist*]

The apostolic church took Jesus at his word and spoke with the authority of their Lord. One has only to read the Acts of the Apostles and St. Paul's epistles for constant corroboration of this. The early church healed diseases, spoke as for the Lord himself, and forgave the sins of repentant men. Indeed, it seems to have conceived itself as having been ordained for this purpose. It was this note of authority which gave it power, which made the ancient empires pause and give heed.

We believe that what the church just now needs to regain is the sense of authority, of divine appointment to be Christ's

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representative in the world and speak in his name. We believe that many do not take her at supreme valuation because she does not put this valuation upon herself. If she takes herself as simply one society among many others, an organization for reform, as lodges, societies, leagues, settlements, and libraries are, then the people will take her in this same impartial way. The church then becomes a society of people on a level with any other philanthropic organization. Such a society has no resemblance, though, to the apostolic church, nor ought it to call itself any longer a church of Christ; for it is not the church he appointed. He ordained a church to be in the world in his place, endued with authority to do all he did and to say all he said.

[*Northwestern Christian Advocate*]

Jesus contrasts the ideals of the kingdom of God with the ideals of the kingdom of this world. Men might approve the conduct of the unfaithful steward, but it is doubtful whether they would ever employ him. The Pharisees were unfaithful stewards. To them had been committed the great trust of religious leadership, and this trust they had grossly betrayed by using their positions of leadership in the community for personal aggrandizement. They were "lovers of money." They gave alms, not because they were generous, but because by giving alms they thought themselves sure of placating God and of getting a place in Abraham's bosom. And such Pharisees abound everywhere to this day. They are outwardly religious, not because they love God but because they fear hell; they part with their money, not because they love to do good but because they hope in this way to make atonement for sin and put God under obligations to them. To all this Jesus has the one swift, direct, unmistakable rebuke. There is no heaven for the dishonest. A change of location does not involve a change of character, and it is character, and character only, that determines destiny.

[*The Continent*]

Spiritual experience is the life-blood of Christianity. Christianity languishes only when spiritual experience pales. The religion of Christ differs generically from all religions besides in offering personal communion between the soul and its creator. If it can make good that offer to men to try it, nothing can shake its strength in the world or hinder its progress. On the other hand, if conscious experience of fellowship with God ever fails among Christians, neither grandeur of past history nor orthodoxy of present theology can maintain the church's power.

[Rev. Robert F. Coyle as reported in *Denver* (Col.) *Express*]

If I were just beginning my ministry, instead of ending it, I would strive to unite all Protestant faiths into one great catholic church, united and all-embracing. Creeds and dogmas are relatively unimportant. It does not matter whether a man believes in foreordination or immersion or infant baptism; if he believes in Jesus Christ he is a Christian, and he should be in the church, and it is a crime to keep him out of the church simply because he refuses to accept all the doctrine.

[*The Christian Register*]

As the sky is no longer the realm of angels, but the earth, so it is no longer the abode of "the spirits of just men made perfect." They are in a spiritual realm, and we shall join their noble company according as we learn and practise the laws of that realm. As it was said of old, though not yet realized, "The kingdom of God is within you."

Special Announcements

From the Publisher of Mrs. Eddy's Works

THE CHRISTIAN SCIENCE TEXT-BOOK, "SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES."—For styles of bindings and prices see back cover of this periodical.

"THE FIRST CHURCH OF CHRIST, SCIENTIST, AND MISCELLANY."—A volume of the later writings of Mrs. Eddy, compiled from the files of *The Christian Science Journal* and *Sentinel*, together with historical matter pertaining thereto, as selected by her, is now on sale, and orders will be received by the publisher. Prices as follows: Cloth, single copy $2.25; six or more copies to one address, each $2.00. Morocco or pocket edition, single copy $4.00; six or more copies to one address, each $3.75. Orders for six or more copies to one address may include the two styles of bindings at the quantity prices.

In response to many requests, the "CHURCH MANUAL," heretofore published only in the cloth binding, is now issued in a "pocket edition," size 4 x 5¾ inches, morocco, limp, round corners, gilt edges, Oxford India Bible paper. Prices of this special edition: Single copy $2.00; six or more to one address, each $1.75.

Orders for the books named above and the other works by Mrs. Eddy should be addressed to ALLISON V. STEWART, Falmouth and St. Paul Streets, Boston, Mass.

From the Editor

All manuscripts submitted for publication in the *Sentinel*, *Journal*, and *Herold*, whether articles, poems, or testimonies, and all correspondence relating thereto, should be addressed to the EDITOR, and not to individuals.

From the Society

The lecture entitled "Christian Science: The Gospel of the Kingdom," by Judge Clifford P. Smith, has been translated into French ("La Science Chrétienne: C'est l'Evangile du Royaume"), and is now published and ready for distribution.

The more recent translations into Dutch, German, Norwegian, and Swedish pamphlets are listed as follows:—

Dutch: "De Goddelijke Natuur" ("The Divine Nature"). Thirty-six pages.

German: "Die Christliche Wissenschaft: Die Wiedergeburt" ("Christian Science: The New Birth"). A lecture by Bicknell Young. Thirty-six pages.

Norwegian: "Den guddommelige natur" ("The Divine Nature"). Thirty-six pages.

Swedish: "Det Godas Försyn" ("The Providence of Good"). Seven articles, thirty-six pages.

From the Clerk of The Mother Church

CHURCH TENETS.—The tenets of The First Church of Christ, Scientist,—The Mother Church,—printed on folded sheet for use of the branch Churches of Christ, Scientist, with space for the names of the churches and their by-laws, can be had at seventy-five cents a hundred. Orders will not be taken for less than one hundred, and postage stamps should not be sent in payment.

Correspondence relative to the tenets or to membership with The Mother Church, should be sent to J. V. DITTEMORE, Clerk, 105 Falmouth Street, Boston, Mass.

From the Church Treasurer

The annual per capita tax of members of The Mother Church is due June 1, but may be paid at any time during the year. The per capita tax of members uniting in November is reckoned from the preceding June, this being the beginning of the church year. Unless otherwise directed by the sender, the full amount of each remittance will be credited for the current year.

Please remit by postal or express money order, bank draft, or check. Currency should be sent by registered letter only.

Please advise promptly of any change in name or address.

Send all per capita taxes and contributions to ADAM H. DICKEY, Treasurer, 103 Falmouth Street, Boston, Mass.

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The Christian Science Journal

Published Monthly

Founded April, 1883, by Mary Baker Eddy, Discoverer and Founder of Christian Science, and author of the Christian Science Text-book, "Science and Health with Key to the Scriptures."

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CHRISTIAN SCIENCE SENTINEL

"What I say unto you I say unto all-WATCH" Jesus

Vol. XVI No. 39

Boston, May 30, 1914

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Items of Interest

The Senate territories committee has ordered a favorable report on a bill restoring to the public domain the Chugach national forest in Alaska. There are eighteen million acres in the forest, created several years ago by presidential order. The bill would not affect lands withdrawn for the conservation of coal. Hearings on the Alaska railroad bill, members of the committee say, developed that the timber in the Chugach forest is not merchantable, that there is enough rainfall in the territory to take care of agricultural lands without conserving the forest as a rainshed, and that as a reserve it costs the government about sixteen thousand dollars annually.

Denmark is to have a museum of shipping and commerce. It is to be arranged at Kranberg castle, in the rooms which have until now been used as picture galleries. This castle was built in the time of Frederick II, from money paid as Sound dues, and has therefore always been associated with the history of trade and navigation in Danish waters. It is expected that the beautiful situation of the castle and its many attractions will be highly advantageous to the museum. All the Danish dependencies—Iceland, Greenland, the Faroe islands, the Danish West Indies—will be represented.

The first reports of forest fires have begun to come in to Washington from the national forests, and they indicate to the federal officers an early start of the fire season, with unfavorable weather conditions from the very beginning. In the Northwest there was less snow on the mountains at the end of the winter than for many years past. Railroad rights of way which were last year deep in snow, are reported clear now, and dry enough to burn readily. From the Canadian border to Mexico the reports are similar, and there have already been extensive fires in California and Arizona.

Motion-picture film exports from the United States, which have been increasing rapidly during recent years, scored a remarkable advance during March, the total for that month having been twenty-three million linear feet, as against three million in March of the preceding year. During the nine months which ended with March the exports aggregated one hundred and forty-six million linear feet, or four times the amount exported in the corresponding period of 1913, and nearly treble the amount exported in the same period of the former high-record year, 1912.

In the course of a memorandum drawn up for presentation to the dominion royal commission by a committee representative of the Oudtshoorn (Cape Colony) Chamber of Commerce, Farmers' and Fruitgrowers' Association, and town council, it was stated that Oudtshoorn holds the position of being the chief ostrich feather producing district in the world. In 1880 the export of ostrich feathers was 168,065 pounds, valued at £883,632; in 1912 it amounted to 999,704 pounds, valued at £2,609,683.

A report states that certain well-known railroad magnates are making plans to establish at Harvard a professorship of railroading in honor of James J. Hill. A fund of two hundred and fifty thousand dollars will be raised. The proposed professorship will be created in the Graduate School of Business Administration, which now offers six courses in transportation, two each in railroad operation and railroad rate-making, and one each in railroad organization and railroad accounting.

In addition to pursuing a vigorous policy in regard to the preparation of irrigation settlements on the river Murray, the government of South Australia is rapidly pushing on with the work of reclaiming the overflow swamps on the lower reaches of the river. Of these there are approximately twenty-five thousand acres between Lake Alexandrina upstream to Mannum, the whole of which can be cheaply drained and made available for cultivation. The soil of these swamps is exceedingly rich.

The Peruvian government, which in years past has shown great interest in explorations of its hitherto unknown sections of country, is preparing again to assist in bringing to light what lies hidden beneath dense jungle growth and accumulations of centuries. It is not expected that any considerable territory can be investigated thoroughly until better railway facilities are provided; but while construction is only gradual, exploration will be continued with the facilities at hand.

In connection with the celebration this year of the tercentenary of John Napier of Merchiston, inventor of logarithms, a committee, representing all the Scottish universities and other bodies and institutions of educational importance, has been formed to make the necessary arrangements for a congress to be held in Edinburgh, Scotland. A general invitation has been given to mathematicians throughout the world, and many well-known professors at home and from abroad expect to take part in it.

The Robertson district in the Cape province of South Africa is reported to have agreed to the scheme worked out by the government director of irrigation, by which, at a cost of four hundred and fifty-seven thousand pounds, water will be taken out of the Breede and Hex rivers and distributed to farmers through a new canal at a rate of fifteen shillings per acre per annum. It is estimated that under water the yield per acre in this district should approximate twenty-five pounds sterling in value.

It was planned to turn on the electric current over the wires of the new electrical construction of the New Haven road between Stamford and New Haven, Conn., on May 15 for the preliminary tests. It has already been turned on for tests west of Bridgeport, but the entire length of the new construction has not previously been thrown into use. It will be several weeks after May 15 before any regular traffic is operated by electricity.

The Queensland government geologist some time ago carried out investigations with a view to ascertaining the coal resources of the state. He put Queensland reserves at thirteen million tons, but since that time a remarkable development has taken place in the Bowen district, and he estimates that there is a reserve of about two million tons of coal in that district which was not taken into account when making his first estimate.

Nearly seventeen thousand acres have just been added by act of Congress to the Caribou national forest, Idaho. This is one of the first of such additions through congressional action, and is the largest so far made by direct legislation, most of the forests having been created through presidential proclamation, which set aside, for timber growing or for water protection, certain areas of the public domain.

The average condition of winter wheat in the United States on May 1 was 95.9 per cent of normal. On the estimated area to be harvested this would produce a final crop of 630,000,000 bushels, compared with 523,561,000 bushels harvested in 1913, 399,919,000 bushels in 1912, 430,656,000 bushels in 1911, and 434,142,000 bushels in 1910.

With authorization for two new battleships, six destroyers, and eight submarines, and other important legislation, the naval appropriation bill passed the House last week. It was the first time in two years that a two-battleship program has been successful in the lower House of Congress. The bill carries a total of $139,560,334.

Australian wool shipments since the commencement of the present season to Feb. 28 last, show an increase of 178,399 bales compared with the corresponding season of 1912-13. The great pastoral state of New South Wales sent 779,955 bales out of a total of 1,732,507.

It is declared in an official statement that the Mexican government had not purposely closed the Tehuantepec railway to international traffic. The line was torn up for a few days near Salina Cruz, the minister explained, but traffic has been reestablished.

A recently issued report of the German consulate declares that for agricultural machinery Egypt is becoming a better market. Trade, however, is rendered somewhat difficult by the very long credits and protracted payment by instalments.

A scheme has been completed to exploit the great beds of sponge at Thursday island, Australia. The firm expects to start operations before June next, and they hope within the first year to produce sponges to a value exceeding one hundred thousand pounds.

Nearly four thousand acres were reforested in Montana and northern Idaho during 1913, at an average cost of seven dollars and a half an acre.

The three yachts for defending the America cup are now in the water, being Resolute, Defiance, and Vanitie.

The woman's suffrage bill was rejected last week by the House of Lords by a vote of 104 to 60.

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Christian Science Sentinel

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

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Peace that Passeth Understanding

WILLIS F. GROSS

MANKIND steadfastly cling to what they believe to be good, and never willingly submit to evil or the results of evil. If in his blindness one clings to evil, it is because he believes there is good in it. If he submits to evil, it is because he knows of no way of escape. A discordant condition is never desirable, and no one is content to abide therein. It is true that the effort made to get rid of discord, many times only results in greater confusion; but this is because mortal man has a false sense of existing conditions and is ignorant of real causation. Nevertheless, his desire to escape is sincere, and doubtless he would do better in a majority of cases if he only knew how.

The desire for peace and harmony is well-nigh universal. If there appear to be those who find satisfaction in strife and contention, this is but a flickering sense, and by no means an abiding consciousness. We believe it can be truthfully said that all men wish to be at peace. The desire is not always strong enough to inspire the effort that is necessary to achieve success, but it shows that the human heart turns naturally to good. If mortal man seems to be more prone to evil than to good, doubtless it is because no effort is required to drift into evil, while, from the human point of view, a great effort is required to pull against the current of erroneous belief and gain the consciousness of good.

The great Teacher said, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." In Science and Health (p. 390) Mrs. Eddy writes, "It is our ignorance of God, the divine Principle, which produces apparent discord, and the right understanding of Him restores harmony." We thus learn from this word of Scripture, as interpreted in Christian Science, that to know God and obey His law is the only way out of discord, the only way to lasting peace and enduring harmony.

When Job was sorely tempted to complain because of the hardness of his lot, Eliphaz the Temanite said unto him, "Acquaint now thyself with him [God], and be at peace." Later, when Job had learned to rejoice in the spiritual fact of existence, he declared, "I have heard of thee by the hearing of the ear: but now mine eye seeth thee." It is recorded that this higher understanding of God brought to Job greater peace and harmony than he had ever known, and his earthly possessions were increased a hundredfold.

Jesus once said to his disciples: "Peace I leave with you, my peace I give unto you . . . Let not your heart be troubled, neither let it be afraid." Earlier in his ministry he had said, "Think not that I am come to send peace on earth: I came not to send peace, but a sword." There is a false peace, a sense of harmony and security in mortal belief, which may seem to satisfy, but it cannot long endure. Concerning this false sense of safety the prophet wrote, "They have healed the hurt of the daughter of my people slightly, saying, Peace, peace; when there is no peace." It was Jesus' purpose to provide a full salvation from evil, hence it was necessary to point out the false belief which was at peace in error. To false sense he "came not to send peace, but a sword." His teachings, and especially his demonstrations of Truth, so disturbed false consciousness that he at first encountered the bitter opposition of the people, who little realized how great was their need of what he had to give them. Those who were not "at ease in Zion," but who truly hungered and thirsted after righteousness, heard him gladly, and they gained "the peace of God, which passeth all understanding." With this peace came healing, —the healing of sickness and sin. Many rejoiced that they were made "every whit whole," and were no longer in bondage either to sin or the infirmities of the flesh.

The peace which Jesus promised to his disciples is for all mankind, for there is no respect of persons with God. Isaiah caught a glorious glimpse of this peace and how it is to be attained. "Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee," was the prophet's message of loving assurance. Here it is clearly set forth that if one would enjoy the peace "which passeth all understanding," thought must be stayed on God.

From the human point of view there are many things to disturb one's peace of mind, but fear seems to have the most power to rob us of a sense of harmony. There is the fear of disease and suffering, of losing earthly possessions, of want, of unseen troubles, and greatest of all, the fear of death. The burden of anticipated troubles is far heavier than the load one feels called upon to bear today. Some one has said that it is only when tomorrow's burden is added to that of today that it becomes unbearable. "Sufficient unto the day is the evil thereof," was the wise counsel of him who taught men to love God and live in the present.

To the extent that one's thought is stayed on God, he lives in good, and the only possible effect of good is harmony. It is always an error of mortal belief which produces discord,—it matters not what may be the manifestation thereof or what may appear to be the immediate cause,—and the effectual remedy is that which will correct the evil. There is but one remedy for error, and that is Truth. It follows that in every instance the first and all-important requisite is for one to see that his thought is stayed on God; it matters not what it is that seems to cause him to suffer. Most persons have learned from experience that things from without have little power to disturb when harmony reigns within, and many have learned also that outward things do not have the power to produce or maintain a sense of harmony that most people believe they have.

Christian Science presents the true idea of God and teaches how to keep one's thought in harmony with divine Principle. The kingdom of God is universal, eternal harmony, and it includes nothing that can result in or produce discord. When thought is stayed on God, it is lifted above the material sense of things, and it cannot be disturbed by mortal belief, which is the only cause of inharmony. One has no sense of darkness when he walks in the light, neither can he be conscious of discord when he understands that the things of Spirit are the eternal and only reality of existence.

If we really desire to be at peace, we should give earnest

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heed to the counsel of St. Paul, "Let us therefore follow after the things which make for peace." The things which are true, honest, just, pure, lovely, and of good report, lead to peace, while the opposite errors of mortal belief produce discord and suffering so long as they are indulged. The only way to escape the consequences of evil is to cease indulging in evil, and the only way to gain the health, happiness, and harmony which endure, is to "let this mind be in you, which was also in Christ Jesus." Finally, "To be carnally minded is death; but to be spiritually minded is life and peace."

Gratitude

ABBY BEECHER ROBERTS

GRATITUDE has long been considered a passive virtue, and one that, as expressed among mortals, often presupposes superiority in the recipient and inferiority in the giver. In ordinary human intercourse, gratitude has too small a place, even as a spoken word. As an active motive-power, its expression often seems so rare as to cause surprised comment when discovered, and it has not seldom been the lot of those who have been moved to grateful action, to find their motives misconstrued and subjected to suspicion.

In Christian Science we learn the virtue of gratitude as an active force leavening every act of life. It is the transmission of good received, one of the "channels for the streams of love" (Hymnal, p. 89) which broaden with use, and irrigate the plain of daily living so that every hour blooms into fragrance and ripens into seed for increase. Gratitude quickens into joyous expression by word and deed, the happiness that comes to every student and seeker after Truth and causes all to wish to share in common the blessedness of each thought of Love perceived by any one. Gratitude upholds our first steps along the way. It protects our demonstrations of Truth with humility, incites us to guard thought and action so that no selfishness or inertia may creep in to dim our sense of what is due the cause of Christian Science and the workers for it. It is gratitude that fills our churches, furnishes material for our periodicals and spreads them broadcast over the face of the earth. It is gratitude that inspires our readers, musicians, directors, and congregations to uphold one another's work in honor and love.

The gratitude of each church-member, expressed, builds our beautiful church edifices, maintains our reading-rooms, and supports enthusiastically each separate church organization as a branch of The Mother Church. In true gratitude there is no jealousy or envy to retard the growth of an individual or an organization, no exaltation of personality, no personal condemnation. Attention to one's own problem, and love for all coworkers, lead the honest student to the fullest sense of thankfulness to God for His loving-kindness to His children, and this removes all sense of jealousy toward those who manifest superior wisdom, foresight, decision, comprehension, or demonstration, and enables one to share the blessing of their good work.

Further, gratitude is genuine praise to God, freely and spontaneously given, and is expressed by the earnest contribution of our best to strengthen and increase the knowledge of the truth that makes men free. Whatever we possess that can be used for the church, be it time, money, talent, knowledge, strength, material things, or mental qualities,—all good having been freely given us by God,—should be consecrated gratefully to His service, without looking for either praise or reward, because gratitude for good received demands expression. Without gratitude we could have no Wednesday evening meetings, and obedience to our church tenets and rules would become impossible; our individual lives would drop into chaos, mistaking personality for Principle, and selfishness and self-will for Truth's guidance.

By our gratitude to Mrs. Eddy, who showed us the working rule of life as a Science which is demonstrable and complete, and to those entrusted with authority in our churches; by our gratitude for the weekly services and the daily opportunity for applying what we receive from them, we may fairly judge of the genuineness of our thankfulness to Him who meets our every need. It is necessary for us to be aware of the benefits received in order that we may continue to receive and progress. By gratitude's actual expression toward those around us who are engaged in the work of spreading the knowledge of the Science of Life, Truth, and Love, we can best fit ourselves to help on the great work, and measure our progress and activity as "lively stones" in the "structure of Truth and Love" (Science and Health, p. 583).

Resisting Evil

HENRY LEIGHTON UPTON

JESUS said, "Resist not evil," but James taught, "Resist the devil, and he will flee from you," a thought which Mrs. Eddy has reexpressed when she says, "Resist evil—error of every sort—and it will flee from you" (Science and Health, p. 406). To the superficial reader the first passage might appear to be a direct contradiction of the other two, but to the student who is willing to examine each passage separately in connection with its context, taking into consideration the point of view of the author and the circumstances under which Jesus' words were uttered, much light as to the true way in which to overcome evil may be gained.

Previous to making the statement, "Resist not evil," Jesus had done a very humble thing: he had come to John to be baptized of him in the Jordan, and as a result of his meekness and obedience "the heavens were opened unto him," in proof of his understanding of divine Science. Immediately following the spiritual manifestation which had laid bare the nothingness of materiality, Jesus learned, as many of his followers have learned since, that the revelation of the truth is not its demonstration, for he spent forty days and forty nights while being tempted of the devil, before he proved to his own satisfaction the truth of what he had perceived. To test still more thoroughly his understanding, he "went about all Galilee, . . . healing all manner of sickness and all manner of disease," also, all the afflicted that were brought to him from the surrounding country. Not until he had thus convinced himself of the infallibility of divine metaphysics did he go "up into a mountain" and deliver his famous and only recorded sermon,—the Sermon on the Mount,—in which occurs the admonition, "Resist not evil."

After outlining in unmistakable language the infinite blessedness and divine compassion contained in the gospel of peace which he taught, he told his hearers that unless they were more righteous than the scribes and Pharisees, they in no case could enter the kingdom of heaven. Taking up various sections of the Mosaic law taught by rabbi and priest, he explained the real meaning of the divine law of Love in contradistinction to the stern rabbinical law. When he came to the part which reads, "An eye for an eye, and a tooth for a tooth," he took issue with such teaching by instructing his auditors to "resist not evil." By this saying Jesus did not mean that evil is not to be overcome, for shortly before this he had been victorious over the tempter, but he did object to the "eye for an eye" and "tooth for a tooth" method, or human resistance to evil. All through the ages the effort has been

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made to subdue the sins of the human mind by means of the human mind, to fight evil with evil; nevertheless the Master knew that it is the light of spiritual understanding, not the exercise of the human will, which effectually destroys all evil, —sin, sickness, and death.

On one occasion in the early morning hours, when Jesus had entered into the temple to instruct the people, the scribes and Pharisees brought to him an adulterous woman, informing him that Moses in the law commanded that such be stoned. What a rebuke to their self-justification, as well as a sharp censure to the self-deceived sense, must have been his simple remark, "He that is without sin among you, let him first cast a stone at her." Convicted by their own conscience, they slunk away one by one, from the eldest to the youngest, leaving the woman weighed down with self-condemnation, alone with Jesus. The great Teacher, with his ever-compassionate apprehension of the human problem, said, "Woman, where are those thine accusers? hath no man condemned thee?" She answered, "No man, Lord." Jesus replied, "Neither do I condemn thee: go, and sin no more."

As Jesus brought out in the foregoing incident, that it is not only ineffectual but actually injurious to personalize evil and to try to master it by force and cruelty, so James showed, in line with the words of the Lord to Zerubbabel, that it is "not by might, nor by power," but only as we draw nigh to God, and submit ourselves unreservedly to His loving care, that we reflect enough of the one Mind successfully to "resist the devil." True to the teachings of the great Wayshower, Mrs. Eddy makes it very clear that the mortal, fleshly, or human mind is the source of all discord, while God or the divine Mind heals every phase of error. In order, therefore, to annihilate the ills or fables of mortal mind, we must rise not in human strength but "in the strength of Spirit to resist all that is unlike good" (Science and Health, p. 393). In many passages Mrs. Eddy distinguishes between the correct and the incorrect way to resist evil. On page 446 she says: "Resisting evil, you overcome it and prove its nothingness. Not human platitudes, but divine beatitudes, reflect the spiritual light and might which heal the sick. The exercise of will brings on a hypnotic state, detrimental to health and integrity of thought. This must therefore be watched and guarded against."

This change from the human to the divine way of handling error does not mean that we are to assume a lethargic attitude toward evil or be less active in our efforts to work out our salvation; on the contrary, it brings with it renewed activity, for it reassures those depressed with the delusion that evil is real, and quickens them to see that "having done all," they can stand for Truth. St. Paul was right when he wrote to the Corinthians, "(For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds;) casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ."

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Lessons from a Garden

VIVIAN M. KUENZLI

A YOUNG Christian Scientist, who was also an ardent gardener, was at work in his garden one evening, when a teacher in the Christian Science Sunday school, who had been watching him for some time, asked him how it was with his garden. The young gardener recognized that the words had a double meaning, and replied, that if it were only as easy to get rid of the weeds in the mental realm as it was in the case of those with which he had just been grappling, he might joyfully answer that all was well. The teacher regarded him thoughtfully and replied, "Perhaps if you were to tackle them in the same way, they would disappear as rapidly."

This reply furnished food for thought, and the young man began to wonder just where lay the difference in method that could seem to cause such different results. First he took up the question of the tools. He never went into his garden without the proper tools. He knew that he had used them, that they were in good condition, and also the specific use to which each should be put. Was he always as careful to equip himself with the word of God which is needed in order to destroy all that is unlike God, good? Then, too, was the work ever neglected so long that the weeds became of rank growth, or were they arrested immediately upon their appearance? Was he always as watchful to "suffer no claim of sin or of sickness to grow upon the thought"? (Science and Health, p. 390.)

Again, it was admitted that it is not necessary to be acquainted with the name and characteristics of every weed that might spring up, but enough to know the plants he would have remain. So no time was lost in wondering where the weeds came from, how they got there, etc.; in fact, they never seemed to enter his thought at all, and herein he began to see the great difference in the treatment of his gardens. Mrs. Eddy says on page 407 of Science and Health, "Let the perfect model be present in your thoughts instead of its demoralized opposite." This in the one case had seemed easy, for the plants he was fostering had filled his thoughts rather than the weeds he was destroying, and their number troubled him not at all, for he began with the nearest at hand, and so worked through the garden,—not wandering here and there, not lamenting because they were there, but working cheerfully and patiently, until they had disappeared.

One more thought: The gardener never wasted precious minutes trying to discover if his neighbor had the same kind of weeds to uproot; he realized fully that his work lay in his own garden, and there was never any curiosity or criticism regarding his neighbor's method of work. Here, perhaps, was the greatest difference after all. It should cheer us all to remember the Master's words, "The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend. . . . Then shall the righteous shine forth as the sun in the kingdom of their Father."

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Renewal

ELINOR F. EDWARDS

"I AM living only one day at a time, and throwing off the old man of error each day with the word of Truth," writes a fellow traveler in Christian Science. From this statement one catches an inspiring echo of the fact that whatever is old and erroneous may be cast off, discarded like a worthless garment, by right thinking and acting. Error, that ancient belief in the reality and power of evil, is seen in the light of Christian Science to be the only thing that is old, and it is indeed broken, helpless, and decrepit. Error is old and dying. Its days are numbered, but Truth is forever new and regenerative.

It is a misuse of words to say that man is old, after it is learned in Science that he is the reflection of Mind, "neither young nor old" (Science and Health, p. 244). This law of renewal is always operative. It is the law of Life, whose continuous activity is indicated in the returning spring, and it is no less applicable to man than to the earth upon which he lives. "Thou renewest the face of the earth," is the psalmist's statement of this law; and Isaiah significantly

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says, "Let the people renew their strength;" also, "They that wait upon the Lord [this unfailing law of regeneration] shall renew their strength." David wisely prayed, "Renew a right spirit within me," and St. Paul more than once refers to the transformation of the body by the renewal of the mind, showing that the operation of this law is carried out through a mental process.

Regeneration or renewal follows the acceptance and activity of Truth in human consciousness. Weakness gives place to strength, sickness to health, and sin to righteousness, as false beliefs, traditions, and superstitions are replaced by the truth, and we spring up from their hold like a young tree that has been unbound. "If any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new." Science and Health says (p. 222), "Truth regenerates this fleshly mind and feeds thought with the bread of Life."

A happy application of the word "old" is seen in the frontispiece of one of the current magazines. It is called "Old Age and Youth." Here is pictured the base of a grand old forest tree, and close to its rugged side stands a little girl five or six years old, holding her baby Teddy bear in her arms. The tree, a veritable monarch of the woodland, is every inch a king, and the word "old" simply indicates majestic strength, nobility, endurance, patience, rugged grandeur, vitality, victory. It recalls Mrs. Eddy's lines to "The Oak on the Mountain's Summit" (Poems, p. 20), which express a similar beautiful thought and comparison:—

> Faithful and patient be my life as thine;
> As strong to wrestle with the storms of time;
> As deeply rooted in a soil of love;
> As grandly rising to the heavens above.

As we become aware of the fact that man is wholly mental and not physical, immortal and not mortal, the present use of the word "old" will be obsolete; for when things divine are continually in our thought, governing all our habits and actions, we shall rejoice in a continuing life which is not subject to decay and dissolution. Then shall it be said in the words of Isaiah, of one governed by this law of renewal, "Thou shalt be like a watered garden, and like a spring of water, whose waters fail not."

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Putting Away Lying

REV. G. WARRE CORNISH

Paul tells the Ephesians in the fourth chapter of his epistle to "put off . . . the old man, which is corrupt according to the deceitful lusts." He continues, "Wherefore putting off the lie [to follow the original more closely], speak every man truth with his neighbor." The connection of thought is obscured by the translation in the Authorized Version. "Wherefore putting away lying" is the rendering in the King James Version. From the Greek text it is evident that Paul is resuming the words he has just given, "put off . . . the old man," for he continues with the very same word, "Wherefore putting off the lie."

Students of Christian Science sometimes make use of the phrase "the lie" in a wide and extended sense to mean falsity, all that counterfeits God's creation. Though this is strange English, it is good Greek, and exactly translates the words Paul uses here, and also the words John uses when he says, "When he speaketh the lie." It is a more inclusive phrase than "when he speaketh a lie," as it is translated. For the most part both the Authorized and the Revised versions are splendid and true renderings of the Greek text, but in the more metaphysical rendering of words and phrases, they sometimes fall short of the ideal.

Mrs. Eddy says (Science and Health, p. 537), "Inspired writers interpret the Word spiritually, while the ordinary historian interprets it literally." It is our privilege to apply our understanding of Principle, that we may gain the spiritual sense and utilize it in working out our problems, not in mere discussions as to the letter, although this too should become more luminous to us each day.

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"Thine, O Lord, is the greatness"

IDA MAE FIANDER

In reading another's experience as given in the *Sentinel* some time ago, the thought came to me how long I had remained silent respecting the many beautiful demonstrations I have had in Christian Science. Now I would speak of one experience which showed me that all who are working to establish God's kingdom on earth must be ready at an instant's notice to declare divine law, as we know not when the call to voice the truth will come to us.

One day, as I was going out of an office building, I heard behind me a heavy thud, as of a body striking. This was followed by loud cries, and excitement prevailed. For an instant, just an instant, my heart stood still, and then I was made aware that some one had fallen down an elevator well. I did not move or look to see the one who had fallen, as I could have done by taking a few steps, but remained quietly where I was, with the crowd rushing past me from all directions, and declared that there are no accidents in divine Mind, that God is ever-present Life and intelligence, and that in Him all is harmonious. These thoughts of Truth, and many more, came to me as I stood there, working to the best of my understanding of God and His law.

About fifty people had gathered, and finally a fireman pushed his way through the crowd, dragged a person out to the sidewalk, and lifted the seemingly limp and helpless body on his shoulder. Then for the first time I saw that the one injured was a boy about fifteen years of age. I did not know how serious the accident might have been to mortal sense, but I started on my way, holding to the thought that harmony and the allness of God were everywhere, so that when I reached my place of business the occurrence had almost been forgotten, though I did mention it to my husband.

The next day I picked up a morning paper and read that a boy sixteen years of age had fallen three stories down an elevator well, and had received no injuries, not even a scratch. Then I realized again, as I had many times before, that God's word "is quick, and powerful, and sharper than any two-edged sword," and that we should all rejoice together in one great family, one grand cause, knowing that our Leader wished us to be ever ready to do our works and prove God's allness, not by talking about it, but by proving it for ourselves and others. We have simply to avail ourselves of the treasures of Truth, and then we can follow the Master in meekness and power, never doubting and never fearing. Thus we shall be ready to declare, "Thine, O Lord, is the greatness, and the power, and the glory, and the victory, and the majesty: for all that is in the heaven and in the earth is thine."

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> Yes, spring has come! I too must wake
> And with the birds glad music make.
> Sweet flowers—God's smiles—are everywhere,
> And "why should I dark visage wear?"
> Nay, I'll give thanks, rejoice and sing,
> And thus fulfil th' eternal spring.
>
> A. Gertrude Hulley.

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Selected Articles

[Frederick Dixon in *Middlesex and Buckinghamshire Advertiser*, Uxbridge, London, England]

A recent critic tells us that "the basal folly of Eddyism is that matter is non-existent." Now the basal statement of Christian Science is necessarily not a negation, but an affirmation, namely, that "God is All-in-all" (Science and Health, p. 113). If the unreality of matter were, however, the basal folly of Christian Science, it would be a folly it has shared with the thousands of the greatest thinkers in the world who have had the misfortune to differ from our critic. It is the basal folly of the philosophy of Plato, of the whole body of the medieval Conceptualists, of Berkeley and the Berkeleians, and of Professor Ostwald and the idealists of today. Certainly some people do indulge in wild words. Modern idealism, said Mr. Balfour to the British Association, at Cambridge, has not only explained matter, it has explained it away; and he has just spent a week or more in Glasgow, in the course of delivering the Gifford lectures, in explaining what it all means. And here is a critic dismissing all these thinkers as fools in just a few words! Christian Science does differ, and differs fundamentally, from the idealism of natural science; but if this critic had wished to choose a particularly thin piece of ice through which to disappear into the waters of Lethe, he could hardly have done better than select the unreality of matter.

Finally, the critic embarks on the attempt, the deferred hope of success in which has made the hearts of so many others grow sick, of disposing of Christian Science healing. Now Christian Science healing has been practised for almost fifty years, and during that time millions of cases have been treated. It is just because of the success of this treatment that the movement has spread throughout the world and is causing the critic so much irritation today. Does he seriously suppose that all these people have been deceived by what he so politely terms people "tuning their little fiddles for a dance of death, at four shillings a visit"? Let him remember that while the Pharisees of the first century were assuring the blind man that Jesus was a sinner, that man was sending down the centuries the contemptuous rejoinder, "One thing I know, that, whereas I was blind, now I see."

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[D. M. Ely in *Elyria* (Ohio) *Chronicle*]

It was with surprise and disappointment that we read in the *Oberlin Review* the résumé of an address by the president of Oberlin College, in which he assailed Christian Science and even sought to reflect on the character and motives of Mrs. Eddy. Surprise proceeded from the evident fact that he presumed to speak with freedom about that with which he was lamentably unfamiliar; while disappointment was experienced because one occupying a position where he is supposed to stand as an exemplar of high ideals before a student body of young men and young women, should resort to unfair and wholly unwarrantable representations as to the teachings of a great and growing religious organization with which he does not happen to be in sympathy, and especially that he should stoop to try to ridicule and bemean a woman to whose memory multitudes of all creeds and of no creed, throughout the world, have paid highest tribute. Unfortunately his remarks in their entirety were not given, otherwise they might be reviewed in regular order. Evidently only fragments were reported, but more especially such portions as stood out prominently by reason of their denunciatory characteristics.

Manifestly, as in the case of many others who have essayed to expose the alleged faults of Christian Science, the critic made the mistake of judging this teaching according to his own peculiar understanding of it or the contentions of certain of its enemies, rather than from first-hand information from authorized Christian Science literature. It is noteworthy that this concession was made: "This new faith does have a message for health as well as for moral and religious life. Some genuine Christian people have, through healing, gotten a new relationship with God." This is actually a wonderful testimony, since it shows the fruit of the teaching. For what other church can more, or even as much, be said? But how this statement could be given out as truthful, and then be followed by declarations derogatory of that same system, is inexplicable.

The critic is credited with saying, "Christian Science, however, as a consistent system is indefensible;" also, "Intellectually, Science and Health is ridiculous, and no one could better stultify his intellect than by believing it." Such general and sweeping allegations are what are denominated in law procedure, "merely surplusage." Nothing definite is set forth, much less offered as provable. To the thoughtful they are only as "sounding brass." It is doubtful whether there had been any previous calm and deliberate reflection on the possible reactionary effect that such criticisms might have for the speaker. The history of religious doctrine furnishes warning for those who are disposed to call things "ridiculous" or to describe them as calculated to "stultify the intellect," merely because they have not accepted them. Practically the same things were said about the teachings of Jesus Christ by schoolmen of his times. It is true, as the critic confessed, that multitudes through Christian Science have found God and have experienced all manner of healing; and these beneficiaries have come from all walks in life, thousands of them being identified with the so-called learned professions. More than that, and what is highly significant, in this cloud of witnesses are a great number who were revered and prized members of other churches, who testify that they were unable to find the spiritual help they craved until it was gained by them in Christian Science.

When the critic cavils and talks of inconsistency because Christian Science denies materiality and then proceeds to heal the physical, astonishment is excited and the query addressed by Jesus to Nicodemus is recalled: "Art thou a master of Israel, and knowest not these things?" It does not require unusual erudition and profound thought to discover that in place of inconsistency there is an impressive consistency in the teaching and practice of Christian Science. To the ordinary mind the practical results are a conclusive demonstration thereof. If the president has a clear understanding of what he terms "reality," and entertains a belief therein, he is in the unique position of being at variance with a multitude of the world's great thinkers of these times. It is a safe conjecture that to not a few the thought has come, If Christian Science is so grossly faulty and stultifying, and yet in all lands and among all peoples it is productive of the same fruits, why do not the critics explain how this can be, and also tell why their systems of teaching do not in a similar manner meet the yearnings and needs of mankind? A bitter and polluted fountain will not give out sweet and clear water.

The charge is made that "Christian Science has never been willing to submit to the crucial test of work in the slums, and it flourishes always among the rich and well-to-do." Surely it cannot be that the critic intended it as a fault, that Christian Science is adapted to attract and to bless the rich and well-to-do, those who are commonly viewed as far removed from religious interest. This allegation that Chris-

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tian Scientists avoid the slums, was not original with the president. It is one of the stock objections. As this critic ought to know, however, the workers in slums, or the underworld, represent no one church organization,—often the most effective service is rendered by such as do not act under the auspices of any church,—therefore recourse to the charge mentioned was merely a misleading assumption. But Christian Science has not held itself aloof from the "slums;" on the other hand, as is demonstrated, it has gone there, and without a flourish of banners has quietly wrought a healing work, rescuing men, women, and children from sin, wretchedness, and degradation. It has made the sick whole, the lascivious chaste, the thief honest, the inebriate sober, and the indolent industrious, transformations which happy and grateful people joyfully acknowledge in the Christian Science Wednesday evening testimony meetings. Any one who has an honest purpose to learn the truth, has only to look about him to discover that Christian Science is a religion for people of all sorts and conditions.

The president seems to be disturbed because Christian Scientists do honor to Mrs. Eddy. As for his unfair and unchristian references to her, they require no further reply than that supplied in the life she lived and the work she did. Under the circumstances the use of those old and often answered innuendos evidenced a paucity of argument. However, we have reason to know that in the halls of Oberlin College there are certain names of men and women frequently mentioned, with the purpose of according them highest respect and praise for deeds done; why, then, should there be any question when the adherents of Christian Science seek to pay like tribute to Mrs. Eddy? It is not true that she ever claimed to be on an equality with Jesus Christ, and Christian Scientists do not so associate her; but those who have a knowledge of her unselfish, pure, and fruitful life, particularly such as have partaken of the blessings rendered attainable by her discovery and patient unfoldment of spiritual truth as found in "Science and Health with Key to the Scriptures" and other volumes, delight in expressing their love and gratitude to her, as it is only right and proper that they should.

As for the critic's peroration, "Thus morally, religiously, and intellectually Christian Science is not worthy of the place given it," we are content merely to array in juxtaposition thereto the conclusions of "A Churchman," "a priest in the Protestant Episcopal church," which are found in a just, intelligent, and forceful article elucidating the question, "Must Protestantism Adopt Christian Science?" in the December issue of *The North American Review*. He says: "The writer would submit the proposition that Protestantism must substantially adopt the faith and practice of Christian Science if its churches are to fulfil their mission to the world. This conviction is the result of several years' critical and philosophical investigation of the doctrines and practice of Christian Science compared with the experiences and observation of many years as a priest of the church." Also, "If we study the relation of the church to its work of salvation, the need of the adoption of Christian Science becomes imperative." Again: "Healing sickness is with them as much a religious duty as destroying sin. Both are simply a manifestation of the inner spiritual life which they are constantly striving to have more abundantly. This practice of primitive Christianity by the disciples for nearly three hundred years, which was lost to the church when the Holy Spirit was driven out, is now undoubtedly restored in Christ or Science. If the church should adopt it, there would be manifest the strongest evidence of the renaissance of Christianity." Further, "The theology of Christian Science is more scientific than that which is popularly accepted by the churches."

Deeds and fruits, not mere words, are what men of thought demand today. Christian Science welcomes this test.

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[W. C. Williams in *Ledger-Enterprise*, Pocomoke City, Md.]

A most remarkable statement by the dean of St. Paul's, London, England, was quoted in a recent issue. One quotation states that "it is quite clear that God does not consider death to be an evil or an injustice, and it is equally clear that He intended His creatures to suffer pain." It seems inconceivable that a conception could obtain which would place God on a lower level than His offspring—man. One is usually characterized as a human brute who wilfully inflicts pain on others, and is considered as far removed from God as it is possible for a human being to be; and yet this English divine, who teaches the example of the loving, merciful Jesus whose very presence banished pain, declares that "pain is a condition that is most precious in this world." Jesus plainly taught that sin, not God, is the chief cause of suffering, and he also taught that death is an enemy.

The Bible teaches that God is Love, but such an interpretation of Love as given by the reverend doctor above quoted is not an inducement to human beings to know Him better. The "revolt against pain" is an enlightened revolt, as it appeals to common sense that suffering and disease are not the law of divine Love, and that the image and likeness of God would not suffer any more than the Father suffers, if man did not allow himself to be the image and likeness of evil instead. If pain is God-ordained, we have no right to try to evade it; but the world-wide and continuous effort to overcome it, proves that there is little faith in such a theory, even if this defender of pain welcomes it.

If pity and charity depend upon a painful world, it would certainly be a blessing to eliminate them; but on the contrary, true charitableness would find a larger field in the uplifting of thought and endeavor to the higher plane of moral and intellectual rectitude. Fear and pain have never been proved to be preventives of crime and other immorality, and no real reform has ever been accomplished through their instrumentality. Love is the only reformer, and it was through Love that Jesus achieved his hold on mankind.

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[John W. Doorly in *Bradford* (England) *Argus*]

In a recent issue I notice the kindly inquiry from "Mortal Man" in reference to the teachings of Christian Science with regard to matter. He seems to feel that Christian Scientists, because they deny the reality of matter, also deny the existence of birds, flowers, trees, etc., and asks if they do not believe in the first chapter of Genesis.

Your correspondent will undoubtedly be pleased to know that Christian Scientists believe absolutely in the first chapter of Genesis and understand it so clearly that they find it to be one of the most powerful arguments in favor of Mrs. Eddy's teaching that being is "very good" and is spiritual. They are convinced that the first chapter of Genesis and the first five verses of the second chapter are the revelator's record of his perception, through spiritual sense, of the true facts of being, of being in its true and perfect state, facts which had always coexisted with God when the "Lord God had not caused it to rain upon the earth, and there was not a man to till the ground."

The very next verse in the second chapter, that is the sixth verse, will give your correspondent the only explanation there is of material being: "But there went up a mist

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from the earth." This mist is the ignorance of false material sense which records a second account of being, into which matter enters, and man, the image and likeness of infinite Spirit, is cooped up in a belief of finite dust, while Adam the sinner, that is, the type of mortal man, has the supposed privilege of naming the birds, beasts, etc., which God had already created and called "very good." This suppositional false sense of true being is the only hell there is or can be, and it is the so-called material sense of creation. Jesus gave the remedy for this false sense when he said, "Ye shall know the truth, and the truth shall make you free." Undoubtedly the truth of being can make free only from a false sense of being.

Because Christian Scientists do not believe that material objects are any part of true being, does not mean that they do not believe there are such things as birds, beasts, etc., but rather do they understand that the material sense of these things is a false sense, which must be corrected by looking, not "at the things which are seen, but at the things which are not seen." Christian Science, however, does not take the creation and label it at one fell swoop as nothing, but it teaches men slowly yet surely to correct a false sense of being through the perception of true being, or of that which God saw and, "behold, it was very good;" and this perception must be gained wholly through spiritual sense, or by knowing the truth and then living it persistently. That matter is a mortal concept is recognized today even by physical scientists, as Mr. Balfour clearly indicated when he declared recently that in explaining matter we explain it away. The clearest proof in Christian Science that matter is wholly unreal is today obtained in the healing of disease, where material conditions are dispelled by the understanding of man's true being, or by understanding that which God has really created.

To sum up, Christian Science teaches that the birds, beasts, etc., are not material objects except to the false mortal sense, but that they are, in their true state of being, God's ideas, perfect and indestructible; that this recognition of true being is the kingdom of God here, now and forever, which dispels the false or material sense of being.

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[Thomas F. Watson in *Fresno* (Cal.) *Herald*]

It seems strange that a minister of the gospel should malign and misrepresent Christian Science, which has healed thousands of sin, sickness, and sorrow, and turned them to God, when he should be preaching the gospel and healing the sick in accordance with the command of the Master. The Bible says, "Judge not, that ye be not judged;" and if our friend the minister has anything better than Christian Science to offer the world, he will find people hungry and waiting for it; nor is it necessary to tear down another's religion to build up his own. That is not Christianity. The Master said, "Come unto me, all ye that labor and are heavy laden, and I will give you rest."

Christian Science does not ignore sin, but teaches how it may be overcome. Science and Health (p. 404) states: "Healing the sick and reforming the sinner are one and the same thing in Christian Science. Both cures require the same method and are inseparable in Truth. Hatred, envy, dishonesty, fear, and so forth, make a man sick, and neither material medicine nor Mind can help him permanently, even in body, unless it makes him better mentally, and so delivers him from his destroyers." The Bible tells us that God is Love, that God is Spirit, also that He is omnipotent and omnipresent, and this is just what Christian Science reiterates. The definition of God, as given in Science and Health (p. 587), is this: "The great I AM; the all-knowing, all-seeing, all-acting, all-wise, all-loving, and eternal; Principle; Mind; Soul; Spirit; Life; Truth; Love; all substance; intelligence."

Our clerical critic states, "The church does not assume the function of medicine or the practice of medicine; it fulfils the Word of God by trying to bring into effective cooperation the physician and the patient;" but the fact remains, that the Master commanded his followers to preach the gospel and heal the sick; he also instructed them to preach to all nations, —teaching them to observe all things whatsoever he had commanded them,—and this command was never revoked. The early Christians for three hundred years after the Christian era were all healers. Jesus said in the gospel of John: "For I have not spoken of myself; but the Father which sent me, he gave me a commandment, what I should say, and what I should speak." God's law never changes, for it is "the same yesterday, and today, and forever."

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[John L. Rendall in *Sioux City* (Iowa) *Tribune*]

In a recent sermon delivered in your city, the Rev. Mr. —— pays his respects to Christian Science and other teachings which differ from the so-called orthodox theological view-point. He assails the teaching of Mrs. Eddy as lacking in the knowledge of correct theology. How true it is that history is continually repeating itself! The above accusation was repeatedly made against Christ Jesus and his disciples by the high priest and those in ecclesiastical authority. The history of the Christian religion from the time of Jesus to the present is replete with instances of the persecution of individuals who have dared to think for themselves. Those who arbitrarily claimed to possess and to practise correct theological teachings, have been the persecutors. At the present time there are more than one hundred and fifty different varieties of theology, all of which claim to be based upon the Christian religion.

Just why our clerical critic should assume that his particular brand is the "correct" one, to the exclusion of those teachings which he attacks, is not very clear. If the life and example of Christ Jesus is the criterion, and we naturally assume that it is, the question at once occurs, Why omit from theology that which Jesus gave as positive proof of one's Christianity when he stated: "And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover"?

The woman mentioned in the Bible, to whom the critic refers, who had "suffered many things of many physicians," was healed through the spiritual understanding possessed by Jesus. Likewise hundreds of thousands of people, who found themselves in the same condition, have found surcease from their sufferings through Christian Science. They have gained happiness, health, and harmony, because they, too, have touched the "hem of Christ's robe" (Science and Health, p. 569), in its spiritual significance, and have learned that the same Christ, Truth, which heals and saves, and which Jesus demonstrated so thoroughly, is with us today, accomplishing its healing mission.

It is a sad commentary on so-called orthodox Christianity that its denial of the possibility of Christian healing is accompanied by abuse of those who practise it. Did not Jesus say of such, "Woe unto you, . . . for ye have taken away the key of knowledge: ye entered not in yourselves, and them that were entering in ye hindered"?

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Editorial

"Until the harvest"

When the Master explained the parable of the wheat and the tares to his disciples, they must have been greatly impressed with his wisdom. His explanation showed the reason for the temporary toleration of the tares, but he counseled this necessary delay without in the slightest degree departing from his condemnation of the tares, or of the one who had sown them. He made it perfectly clear that the principal thing to be taken into consideration was the wheat, and that nothing should be done which might injure the growing grain. What he had in view was not that the tares were deserving of consideration,—they were not there of their own responsibility,—but that "the children of the kingdom," whom he had symbolized by the wheat, should "shine forth as the sun in the kingdom of their Father."

To permit the tares to remain until the harvest, when they could either be uprooted without damage to the wheat, or else when cut down easily separated and thrown aside to be burned as refuse, would require much patience and much forbearance on the part of the owner of the field; but the results would justify the wisdom of this course. Not only would the tares be destroyed, but the wheat would finally be free from them and its usefulness and value be undiminished. On page 300 of Science and Health, Mrs. Eddy has made apt use of this teaching of the Master in drawing the distinction between mortal man and the real or spiritual man of God's creating. She says: "The temporal and unreal never touch the eternal and real. The mutable and imperfect never touch the immutable and perfect. The inharmonious and self-destructive never touch the harmonious and self-existent. These opposite qualities are the tares and wheat, which never really mingle, though (to mortal sight) they grow side by side until the harvest; then, Science separates the wheat from the tares, through the realization of God as ever present and of man as reflecting the divine likeness."

Probably no other teaching of Christ Jesus expresses such sublime patience as does this parable of the wheat and the tares, and certainly none other expresses in a greater degree the necessity for singleness of purpose in our efforts to realize the kingdom of heaven. Christian Scientists must not, however, overlook another lesson to be gained from this parable, namely, that it is necessary for them to be so familiar with the product of the good seed that they will be able to discard the tares. Should they fail in this, the whole harvest would be wasted and famine would result.

On yet another occasion our Master taught his disciples still another lesson of patience and toleration in his reply to John the Baptist, who protested his unworthiness to baptize the one whom he had previously declared should on his coming baptize the people "with the Holy Ghost, and with fire." Jesus' answer was, "Suffer it to be so now: for thus it becometh us to fulfil all righteousness." It is quite clear that he said this, not because the water of Jordan had power to bestow righteousness or the reward of righteousness, but because it was expedient at that time that he should be baptized; not that the rite of baptism was of itself efficacious, but because the neglect of this rite by him might injure the faith of some one who had not yet learned the futility of material means to gain the kingdom of heaven.

The lesson of these sayings would seem to be that not only is patience requisite in all our affairs, but we must also possess the larger view which will enable us to see beyond the present and guide us safely through the tangle of human will and human opinion up to the gates of the kingdom. Nor can we forget that consecrated labor is also necessary. Mrs. Eddy writes on page 340 of "Miscellaneous Writings": "There is no excellence without labor; and the time to work, is *now*. Only by persistent, unremitting, straightforward toil: by turning neither to the right nor to the left, seeking no other pursuit or pleasure than that which cometh from God, can you win and wear the crown of the faithful." The way may seem long and arduous; but what matters it, if we gain the goal! The promise is "to him that overcometh."

Archibald McLellan.

"As a lamp that burneth"

In his teaching that God is Love, the Master spoke not only for the essential nature of Deity, but, since love is revealed and discerned only in loving deeds, he spoke for the fact that this nature is disclosed in its activities. Thus he made his own life a continuous illustration of the attractive and redemptive power of compassion. He preached by practising, and thus he became "the light of the world." As he apprehended and lived it, life is not only potential, but dynamic. It is a self-giving, Spirit-revealing activity. St. John seems to have apprehended this as did none other of the disciples. For him life's first privilege and duty was the radiation of the light of Love, and in his ever-reiterated counsel, "Little children, . . . love one another," he commended his followers to the realization of the efficiency as well as the need of affection.

Again, in the call of the Master, "Let your light so shine before men, that they may see," the truth was practically phrased that love lives and has its being in manifestation. The unlighted lamp is darkness itself. Neither the receptacle nor the oil that fills it counts for anything if there be no flame. Following the beatitudes, this is the first truth which is enlarged upon in the Sermon on the Mount; and how striking is the parallelism thus presented to the great initial assertions of Scripture, "In the beginning God," who "moved upon" the deep of darkness, and said, "Let there be light"!

Christian Science enables us to see a further parallelism in the statement, "There was a man sent from God." Man, a divine idea, the projection of infinite Mind, must radiate the light of "the knowledge of the glory of the Lord." Divine intelligence naturally expresses itself in love as the oil expresses itself in light. This is the philosophy of being as apprehended in Christian Science, and we obey the Master's command, "Let your light . . . shine," when we accept the fact of man's "spiritual identity in the likeness of the divine" (Science and Health, p. 51), his spiritual equipment or capacity to love God's way and thus do His work, so that whatever he looses on earth is loosed in heaven.

For me to know that intelligence and Love are manifested in and through man, and that I am that man,—this is the highest crest of consciousness. The light which we are to let shine, the capacity to do the Master's works which we are to exercise, being man's by nature, becomes ours as we awaken to true selfhood. This is the great discovery of Christian Science.

That word "let" in the Master's phrasing is very short but very suggestive. It hints of privilege, of self-discovery, and of the possible expansion of influence. It hints too, as we must sadly allow, at self-limitation, the denial of our true nature and the consequent defeat of good. What human wreckage, what unrealized growth and gladness have attended the failure to understand and work out the content of these little words "your light." Here is a possession which is

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unmeasurable. Said St. Paul, "All things are yours." Linked inseparably to God, our resources become infinite; the oil cannot fail, and to shine continually involves no hazard of exhaustion. Indeed, the law of our increase is here determined by our habit of expenditure. No one can love largely without finding it possible to love more, and the only requirement laid upon us is that of consent. "Let your light . . . shine,"—this is the all-inclusive mandate, and one is surprised to find how frequently it is reiterated by our Leader in Science and Health. "Let us accept Science," "Let us learn of the real and eternal" (pp. 249, 208),—these and kindred appeals are found on well-nigh every page. The significance of consent to Truth is thus lovingly emphasized.

Christian Science not only awakens thought to the store of oil at our command, the wealth of individual endowment in Christ, but to the fact that unless our lamp is trimmed and burning, this store is rendered ineffective, so far as we are concerned. As the song exists not in the notes or symbols but in the singing, and as the lamp is radiant, a light, only in its flame, so love is itself only in loving.

JOHN B. WILLIS.

Thought and Thinking

STUDENTS of Christian Science soon become familiar with the fact that thought represents the activity of mind, and that as a man thinketh, "so is he." They may find that those outside of Christian Science are disposed to ridicule them because of the importance which they attach to thought, but this does not disturb them, for they know that their health and harmony depend upon right thinking. They also see the intense significance of these words in the prophecy of Isaiah, "My thoughts are not your thoughts, neither are your ways my ways, saith the Lord." They learn, too, that as their thoughts become more spiritual, hence purer, and their ways in accord with God's ways, these are found to be ways of pleasantness and paths of peace.

Very few would venture to dispute the correctness of Mrs. Eddy's statement on page 270 of Science and Health, "Mortals think wickedly; consequently they are wicked." They would not, however, so readily agree with her when she goes on to say, "They think sickly thoughts, and so become sick." Yet these statements describe accurately the results of the thinking of mortal mind. It is quite possible for one to accept both of these statements, and yet know little or nothing respecting the kind of thinking which results in health and holiness. Most people are agreed that to think means to live, but not so many are aware that right thinking leads to eternal life, with all that this implies in the way of present blessedness. To be consistent in striving to think rightly, no phase of evil—sin, disease, or death—should be a factor in our consciousness, nor should it ever have a place in our plans or purposes, except that which would annihilate all belief in evil.

It is simply astonishing to note or to experience the results which follow when one ceases to believe in the power or reality of disease, as we are taught to do in Christian Science. The Master's cheering words, "Fear not," spoken on so many occasions, echo continually in thought and tell of the perpetual presence of divine Love. Then, when surrounded in the busy ways of the world with those who advocate disease theories, our Leader's admonition, "Stand porter at the door of thought" (Science and Health, p. 392), may well be heeded. Christ Jesus did not fail to warn his followers against "evil thoughts," but many there are who quite forget to do what he commanded, namely, to watch unceasingly against the mortal foes that would invade our mental realm, which should ever be guarded as the kingdom within, where Truth and Love are enthroned.

It is too true that evil thoughts of all kinds pervade the atmosphere of mortal mind, and even little children may respond to fear and hate unless they are early taught the ceaseless protection of the pure thoughts which proceed from the one perfect Mind. Thus it follows that men and women seem to be helpless victims of evil thinking, a habit which is far more insidious and harmful than any outward habit, and much harder to overcome until the absolute demands of Truth are recognized and Truth's power to deliver is declared as often as the error presents itself. Well were it for us if every time an evil thought knocks at our door for admittance, we would say, in the Master's words, "I never knew you: depart from me, ye that work iniquity."

We should never forget that continuous right thinking, not spasmodic or unrelated mental activity, is what brings harmonious results, leads us into the land "flowing with milk and honey,"—our promised land. We must know God well enough to love Him with all our heart and all our might, and we must so think upon all the activities of infinite Mind that all we do shall reflect divine intelligence, and "the beauty of the Lord our God be upon us." Daily duty will thus become a sacrament, and without fear or doubt we shall pray as did the psalmist, "The work of our hands establish thou it." All this is possible to the one who reflects the Love that "thinketh no evil."

ANNIE M. KNOTT.

Among the Churches

Current Notes

GARY, IND.—The advent of Gary's handsome playhouse as a place of worship was marked yesterday [March 1] in its use for the first time by the congregation of the Christian Science church, First Church of Christ, Scientist. Starting five years ago with a little band of eight members, the local organization has kept pace with the growth of the city of their adoption. Beginning in a room of the Victoria Hotel, they have been forced to move repeatedly in order to accommodate the ever-increasing number of attendants,—first to rooms on Broadway near Seventh avenue, then to others on Fifth avenue, then to a store-room at 608 Massachusetts street, followed by the move two years ago to a double store-room at 612 on the same street, and this last change to the theater, where the congregation will probably remain until they can have permanent quarters in a church edifice of their own.—*Gary Post.*

LIMA, OHIO.—Second Church of Christ, Scientist, recently moved into their own church home at 545 West High street. The lot contains two houses, and for the present the main part of the larger house has been remodeled for use as a church-room. This marks progress and achievement for this organization, as Second Church was formed and received its charter only a little over a year ago.—*The Lima Daily News.*

NEW ORLEANS, LA.—First Church of Christ, Scientist, will hold the opening services in its new edifice, at Nashville avenue and Garfield street, Sunday morning [April 12]. The entire cost of the structure, including the land, was fifty-five thousand dollars. A large balcony seats one hundred and fifty persons, while the auditorium seats about five hundred.—*Times-Democrat.*

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SAVANNAH, GA.—At a joint meeting of the congregations of First and Second churches of Christ, Scientist, recently, it was decided to unite under the name of First Church of Christ, Scientist. Hereafter there will be meetings at only one place, the church at Whitaker and Thirty-first streets. The members believe greater good can be accomplished by one strong body.—*Savannah News.*

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The Lectures

Honolulu, Hawaii

Speaking to an appreciative audience that filled the Opera House, William R. Rathvon gave an interesting lecture upon Christian Science. He was introduced by Judge Henry E. Cooper, who said:—

Christian Scientists never proselyte and do not argue, but they are always ready to assist all who ask, and to make known to those who are willing, the truth as revealed in Christian Science. Sooner or later nearly every mortal comes face to face with a crisis. Usually the first effort is to battle against the condition by mere force of will or by reliance on a blind faith in God. In many instances victory seems to be won. Time, however, proves that in either case the result is not permanent, and the next test shows that the relief was only temporary. It was simply the casting out of one belief with another. Deep despair often follows the realization that there was no foundation to the support relied upon, and that it was a reed shaken in the wind.

It is here that Christian Science solves the problem after all other helps have been found wanting. There are many devout thinkers who would rejoice if they could but make God their confidence and demonstrate that it is possible for men and women to walk with God and talk with Him now as aforetime. For centuries this relationship had been lost. But the message came again, and we should be thankful that we live in this day, for through divine Love the way has been opened to us by a noble woman who through years of patient and loving work has established the rule by which we are enabled to recognize the sovereignty of Soul and have an abiding ability to understand God. The world owes much to Mrs. Eddy, the author of the Christian Science text-book, "Science and Health with Key to the Scriptures," for the blessings that have already been made manifest, and for the great uplift that is to come with the "signs following" described by Christ Jesus. The knowledge that man, created in the image and likeness of God, Spirit, is not subject to the passions and appetites which mortal experience tends to fasten upon men, comes as the dawn of day after the darkness of night,—first the faint rays of hope, and then the fulfilment of the risen day. The serenity of life which attends a correct comprehension of the Science of being, is the "pearl of great price,"—that peace "which passeth all understanding."

Honolulu Star-Bulletin.

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The Hague, Holland

Prof. Hermann S. Hering lectured on Christian Science at Pulchri Studio. The hall was well filled and the audience was attentive and interested. Jonkheer A. W. den Beer Poortugael, major of the artillery reserve, who introduced the lecturer, said in part:—

In the last months some of the leading papers in our country have published articles in which Christian Science has been confounded with magnetism, and it has also been called a method of healing. I have studied this teaching for several years, and have had plenty of opportunity to experience and observe its salutary influence on myself and others.

Christian Science is the Science of being, a religion based on the Scriptures, on the words and teachings of Jesus. It can no more be called simply a method of healing than we can apply these words to the teachings of Jesus. Just as the healing takes a predominant and indispensable place in the doctrine which Jesus taught nineteen centuries ago, and proves that doctrine and results cannot be separated, in the same way it is an important feature in the Christian Science teaching, whose mission, however, is not primarily one of physical healing, but the healing follows as the result of the understanding of eternal Truth.—*Correspondence.*

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Sheffield, England

A thoughtful exposition of Christian Science was given by Col. William E. Fell in Montgomery Hall. There was a crowded assembly, representative of all denominations. J. W. Doorly of Leeds, in opening the meeting, remarked that the *Sheffield Daily Telegraph*, in its "Current Topics" column, had in a kindly criticism mentioned that not enough was made by Christian Science of the healing of sickness and disease. Criticism had usually been quite the other way, and it was often complained that Christian Scientists made too much of the healing of disease. The truth was, that their lectures were given primarily to correct false notions about Christian Science. Healing was the result of a consecrated life and the correct understanding of God, and it was not possible to explain it in one hour, or, in fact, many hours. It could only be explained to the man who desired the truth.

Sheffield Daily Telegraph.

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Elgin, Ill.

At a lecture on Christian Science at the Grand Theater, the speaker, the Rev. William P. McKenzie, was introduced by George B. Walter, who said in part:—

The lecturer's subject is one of vital interest to every man, woman, and child, for, as the Master said, it is the truth which makes free. We find in this Science of religion that love for God and man is the one indispensable element of all true and lasting success. As a student of Christian Science, I have found, as have countless others, that this teaching heals, cleanses, regenerates,—substitutes the ever new things of the Spirit for the old things of the carnal mind,—because it is the operation of divine Principle in the heart and consciousness of mankind. In this process of liberation the individual at once begins to know God, infinite good, and as a natural consequence victories are won hourly.

Correspondence.

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Lewistown, Mont.

Francis J. Fluno, M.D., delivered a lecture at Culver's Opera House on the subject of Christian Science. Atty. Burton R. Cole, first reader of the local Christian Science Society, introduced the lecturer, saying in part:—

The history of the human race from the earliest known period down to the present time, reveals the fact that men and women generally have accepted the phenomena of physical disease, calamity, and dissolution as necessary incidents to the experience of human life. Of these experiences they have said, "They are a part of life;" "It is God's will;" "We must bow before the inevitable;" in other words, they have been accepted as the manifestations of God's law. History, however, both Biblical and secular, has given us the record of certain persons who have proved the falsity of such be-

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liefs. In the Scriptural writings we read of Moses, the prophets, and afterward of Jesus of Nazareth, who demonstrated in the most practical and convincing manner that the laws of God do not involve the experiences of physical and mental suffering and destruction, and that the real laws governing the world are the laws of health and harmony.

It is probably true, nevertheless, that the works of healing and beneficence performed by the Galilean prophet and his predecessors and followers were supposed by the beneficiaries to have been done through a temporary suspension or setting aside of the laws of God. So, while the works of healing were performed by apostles and their successors, as we are told by contemporary history, for a period of some three hundred years after the passing of Jesus, it has been one of the mysteries and apparent inconsistencies of the Christian religion that Jesus said to his friends: "These signs shall follow them that believe; . . . they shall lay hands on the sick, and they shall recover." "He that believeth on me, the works that I do shall he do also," and other assurances of similar import.

It has remained for the Discoverer and Founder of Christian Science to discern and prove what those words mean to us. She discovered or discerned anew that, because of his absolute adherence to the law of God, or good, no other law or laws existed for Christ Jesus; that to those who exemplify the laws of purity, unselfishness, and love, the phenomena of physical limitation are eliminated from human experience; and that any one may prove this in a practical manner in whatever measure he is willing to live the life of the Master. She discovered that this, and this only, constitutes the belief in him which Jesus required of his followers as a condition precedent to the works of healing and helpfulness.

Since this discovery, it has been proved in our own time and country, by thousands of witnesses, that suffering, disease, and mortality are not the manifestations of the laws of God, and that the destruction of these so-called phenomena is not a violation of God's laws, but the natural consequence of the right understanding of those laws. The understanding of spiritual law Mrs. Eddy has called Christian Science, or the exact knowledge of Christianity, the truth of being.

Lewistown Daily News.

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St. Cloud, Minn.

Clarence C. Eaton lectured on Christian Science at Unity church. He was introduced by the pastor, the Rev. Paul Dansingberg, who said:—

Some time ago, before the Recipe Club, I tried to say a few things about Christian Science. As I am not a Scientist it was presumptuous, I admit, but the remarks were intended only as an exposition. This evening you are to have an interpretation and appreciation of Christian Science by one qualified to speak on the subject. In the gospels we hear about loving God with our whole heart and soul and strength. We are to love Him with the mind, and to love with the mind means not to criticize, not to derogate, not to detract, but to interpret and explain. We have heard Christian Science praised and lauded; we have heard it criticized and derided; this evening we are to have the great privilege of having it interpreted by one who sees this faith with the loving mind of a disciple and devotee.—*Correspondence.*

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Rutland, Vt.

H. S. Way spoke in part as follows in introducing Virgil O. Strickler, who lectured on Christian Science:—

It is not so often, perhaps, as you ought to wish, that the opportunity is afforded you to hear an eminent lecturer on a subject so little understood and one that the general public, press and pulpit, still persists in misunderstanding. While I myself am not a Christian Scientist, I wish to say that I have seen much of the beneficial results of Christian Science in my own home and in my travels throughout the southern half of this state and New Hampshire for several years past. I have frequently met living witnesses of the truth as taught by Mrs. Eddy; once these people were morbid and discouraged, but now they are radiant, and their problems are met with a calm trust and faith that is almost divine. Is it not worth while to investigate this truth that can change a doleful countenance to a happy one? It has been called a religion of love, and I believe it is.—*Correspondence.*

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Jersey City, N. J.

Bicknell Young, in lecturing on Christian Science at the Bergen Lyceum, was presented by Edwin G. Morse, who said in part:—

Christian Science is occupying the attention of thinking people of this age, because it is fulfilling the promise given us by our Master. It is not a new religion, but a restoration of the teachings of Jesus, and is based entirely upon the Bible. Jesus once said to the Jews that believed on him, "If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free." His mission was to show humanity what this truth is that makes men free. Christian Science is offering suffering humanity the same sure salvation. This truth lifts mankind out of the depths of all evil,—physical and mental suffering, sorrow, fear, false appetites, discouragement, hatred, and all that is unlike good. It is showing the way to universal peace; it is bringing about the common brotherhood of man.—*Correspondence.*

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Lectures to be Delivered

Auckland, New Zealand.—Prof. Hermann S. Hering, Town Hall, 8 p.m., June 25.

Bridgeport, Conn.—Virgil O. Strickler, Plaza Theater, 8 p.m., June 7.

Butler, Pa.—Clarence C. Eaton, Majestic Theater, 3 p.m., June 7.

Calais, Maine.—Virgil O. Strickler, Church Edifice, Germain street, 7:30 p.m., June 5.

Chagrin Falls, Ohio.—Clarence C. Eaton, Assembly Hall, 8 p.m., June 5.

Cranford, N. J.—Bicknell Young, Church Edifice, 8 p.m., June 7.

Greenwich, Conn.—Virgil O. Strickler, Havemeyer Auditorium, 3:30 p.m., June 7.

Hamilton, Ohio.—Judge Clifford P. Smith, Smith's Theater, 3 p.m., June 7.

Melbourne, Australia.—Prof. Hermann S. Hering, Auditorium, Collins street, 8 p.m., July 7.

New London, Conn.—William R. Rathvon, Lyceum Theater, 3 p.m., June 7.

Painesville, Ohio.—Bicknell Young, City Hall, 8:15 p.m., June 2.

Paris, France (Second Church).—William D. McCrackan, M.A., Salle des Sociétés Savantes, 8 rue Danton, 9 p.m., June 16.

Perth, Western Australia.—Prof. Hermann S. Hering, Literary Institute, 8 p.m., July 20.

Salamanca, N. Y.—William R. Rathvon, Congregational Church, 8 p.m., June 5.

Williamsport, Pa.—Hon. Clarence A. Buskirk, Opera House, West 3d street, 3 p.m., June 14.

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Testimonies of Healing

I wish to express my gratitude for the blessings I have received through the study of the Bible, and "Science and Health with Key to the Scriptures" by Mrs. Eddy. I have found freedom from sickness and pain, while the consciousness that God is truly "a God at hand," and not "afar off," helps me to overcome material testimony, and gives the peace that passeth understanding.

I can tell of many discords overcome. At first a sense of great physical weakness oppressed me, and I had treatment from a Christian Science practitioner. I remember when I wrote asking for help, I got the reply, "Have started treatment," and it brought a flood of sunshine into thought. I fell asleep, and awoke about three hours later free from pain. The treatment was continued for a week, and I then wrote that I was quite well and would not require further help. I had to do a lot of mental work for myself, however. I found that fear was the origin of the discord, and one by one I had to meet and master its different phases, and know that "he that feareth is not made perfect," for divine Love being all, there is no room for fear in thought. Rest came with the remembrance that the eternal God is our refuge, "and underneath are the everlasting arms." "Love, joy, peace" are glorious guests, staying longer and ever longer, and making us know that they bring to us eternal life here and now.

Last year I was able to overcome a discordant condition without the aid of a practitioner. The succeeding cough was, however, very troublesome, and another student came to my help. In three days I was completely healed, and my gratitude for yet another proof of the presence of divine Love, which "always has met and always will meet every human need," as Mrs. Eddy tells us in Science and Health (p. 494), is sincere. Financial difficulties have been overcome. Then my little son has been healed; in fact, I made my first Science demonstration on his behalf. He had been very poorly all the night, so I gave him treatment and we both fell asleep. He awoke better, and I continued treatment until dinner time. He slept most of the time, and when he awoke he said, "I am hungry, and I am quite well and want to get up and play." All could see he was in perfect health, and next morning he went to school as usual. All mothers will understand the joy and gratitude I feel at this proof that an understanding of Science and Health will give to us the power to overcome error (and sickness is error) for our dearest possessions, our children.

My thankfulness to Christian Science for all it has done for me is sincere. To Mrs. Eddy, and to all who are working in and for this great cause, I again express my grateful thanks.—Agnes Spence, Cape Town, South Africa.

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In the fall of 1901 I had what *materia medica* calls a shock. I was sent to the hospital, where an operation was performed, and after being there about four weeks I was sent home, and was then attended by a doctor well known to my family. At this time I was a mental and physical wreck, and had no desire to live, as I could see no future before me.

I returned to business in February, but my health was very poor, and I had hard work to stay in the office. As I did not appear to gain very fast either mentally or physically, I asked the doctor how my health was to be restored. At that time no medicine was given me, but he advised me to be out of doors all I could and to exercise by walking. I followed his directions for over four years; every holiday and every Sunday, and other days when possible, found me on the highway walking miles and miles each day. It appeared to strengthen me very much, and my relatives and friends thought I was gaining fast.

This brings the time to February, 1906, when another shock came. I had the same doctor and the same treatment,—was in bed three weeks without taking any solid food. Each morning I was given medicine, and had milk to drink. A consultation of physicians was held, and it was decided that I should get up and have something to eat. I realized then how weak I was, and along with it came the thought of what I had passed through for nearly five years; worry and fretting came, and I was indeed a mental and physical wreck once more. The time came when I again asked the doctor how my health was to be restored to me, and he said all he knew was that I should be out of doors all I could, and he recommended the same treatment as before.

In April my eyes were examined and new glasses ordered, so that I could begin work again. When on the way to get my glasses, my wife and I stopped at the Christian Science reading-room and heard for the first time something regarding Christian Science. We talked to the lady there, and when I told her I was on the way to get my glasses, the remark was made, "If you had Christian Science treatment, you might not have to wear glasses." Thanks be to God, I found this to be true, for in a short time divine Love proved to me that I could get along without them; after having worn glasses for over thirty years, I was completely healed. I was also cured of the tobacco habit, although I had smoked for over forty years; and the paralysis and many other ills have been healed through divine Love.

I am indeed thankful to God for all these blessings, and for the Bible, which was a closed book to me for many years but is now a source of peace and joy. I am also deeply grateful to Mrs. Eddy for Science and Health, which has given me a knowledge of God and our relation to Him.

Simeon Adams, Roxbury, Mass.

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My coming into Christian Science led up a rugged path of trials and tribulations, and now from the heights of joy and clear vision I look back over the way and think that my testimony may help some one else to climb and rejoice. Six years ago my little daughter had an attack of typhoid fever, which was followed in less than a year with scarlet fever and a serious throat affection. Every attention from the medical fraternity of our home town was given her, as my father, grandfather, and uncles had all been physicians. She recovered from the contagious disease, but with a verdict from the doctors of organic heart trouble. She could not bend over without having a flow of blood from ears and nose, and the outward manifestation of the heart disease was distressing to witness. My many friends and physicians tried to prepare me to give her up, but I fiercely rebelled and constantly sought new doctors and advice.

One day, when a lady whom I knew to be a Christian Scientist, asked me why I did not try Christian Science, I felt insulted, and changed the subject to avoid hurting her feelings. The seed had been sown, however, and one night I slipped into a testimony meeting, then afterward went often; but fearing to leave my little one very long, I stayed only a short time. I also borrowed a copy of Science and Health and kept it hidden under the mattress of my bed, but I could not keep my thought from the child long enough to understand what I was reading. Nevertheless, I felt that the truth was there, and that I must have it, so I mentioned it to the family, but was met with such a storm of protests

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and opposition that I shrank from speaking of it again. Finally I decided to take my little girl and go to a city where I could have the truth demonstrated. When my intentions were learned, my friends and relatives thought I had become insane with worry and grief, and extreme measures were taken to keep me from going; but as God was leading me, the opportunity came, and I was soon in Kansas City, Mo.

Before going to a practitioner I took my little girl to a very fine specialist in children's diseases, more as a tribute to my father's memory than from any hope that he might help me. His verdict was the same as that of the others,—she might, with the greatest care, live for a year; she might die any day. My own health was so greatly broken that I weighed less than eighty pounds, and the kind doctor wanted to take me to his own home; but I refused, and the next day I took my child to a Christian Science practitioner.

The result was wonderful. In one treatment the heart was normal; in a few days the pinched look and the blue veins in the little face were gone. She went into the Christian Science Sunday school and greedily drank of the life-giving truth, then hurried home to share it with me. She is now seventeen years old, happy, healthy, and an ardent student of Christian Science. Through this healing my mother, who had been bitterly opposed to this teaching, and also several friends, have accepted it, and many blessings have been added since we have known how to think and live aright.

Words and space fail to express my thankfulness to God, also my gratitude to our beloved Leader, Mrs. Eddy, who so lovingly and patiently pointed out the way for us to know God and receive the blessings of our inheritance, and to all who have helped me climb the way to sweet rejoicing.

Mrs. M. K. Spilman Kipp, Los Angeles, Cal.

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It is because of my gratitude for what has been done for me that I write this testimony. It is about five years since I became interested in Christian Science, and I have been reading and trying to the best of my ability to understand it. In August, 1912, I was taken with a severe cough. I did all I could to try to help myself, but grew worse all the time until Oct. 25, when I had a bad fall, injuring my spine, bruising my hip, etc., so that I could scarcely walk. I coughed almost constantly day and night, had severe hemorrhages, and could not eat or work. On Oct. 27 I called a Christian Science practitioner, and in less than three weeks was perfectly healed. With the little understanding I have of this truth, I am able to do the work in a fourteen-room house with seven roomers. I enjoy reading the testimonies in the periodicals, and hope this may be a help to some one.

Mrs. N. H. Noren, Beloit, Wis.

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It is with a heart full of gratitude that I wish to tell publicly what Christian Science has done for me. Six years ago I was almost a physical wreck. From childhood I had suffered from bowel disorder, and always had to be careful what I ate. As I grew older the trouble became worse, and at the age of fifteen this, together with female trouble and incessant headache, made life almost unbearable. At that time I went to another city to attend an academy, as there was only a small school where I then lived. I had not been there more than three months when my eyes, which had always troubled me, gave out completely. I went to one who was considered the best oculist in the city, and was told that my eyes could be helped for a while, but it would be only a short time before I would be completely blind, that nothing could save my sight. I was also told that nothing but an operation would give relief from the female trouble, but I would not consent to have one performed.

I went home at once. To mortal sense I was becoming blind very fast, though the kind oculist had treated my eyes for about three weeks before telling me that they could not be helped. I could not bear any light without dark glasses, and the pain was so great I could not sleep nights. At this time Christian Science was recommended to my mother as a means of relief for me, but for a while I objected to it strongly. As I grew worse daily, however, and could not read a word, I consented to take treatment, saying it could not hurt me even if it did not help me. It was with a joyful and humble heart that I could say I was healed with four treatments, and not my eyes only, but the disorders previously named, also catarrh of long standing; and I am thankful to say that this healing has been permanent.

Since my healing I have never taken a drop of medicine, but have relied wholly on Christian Science, and I have had many beautiful demonstrations. Every day brings added proof of God's love and care, and words cannot express my thankfulness to Him, also my gratitude to Mrs. Eddy for the truth contained in Science and Health, which is indeed a "Key to the Scriptures."—Myra I. Henley, Outlook, Wash.

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[Translated from the German]

About two years ago I manifested the first symptoms of a most serious though painless disease. I immediately consulted a very able specialist, who after stating definitely that it was a case of diabetes and a very serious one at that, gave me all sorts of prescriptions and imposed all manner of restrictions. Although I observed these strictly, my condition grew worse with every day, and it seemed that I must expect death in the near future.

At that time I heard of Christian Science through a family with whom I was on friendly terms, and was told that healing was possible for me through the power of Truth. I could not, however, make up my mind to turn to it, but continued having treatment from the specialist, who now gave me hypodermics, and resorted to a great many other experiments. To make the measure full, I had "a stroke," which affected the right side of the body and robbed me of the use of my limbs. My tongue also was paralyzed, making it very difficult for me to communicate with those around me. In this state of distress I decided to apply to a Christian Science practitioner for help. It was most readily given, and after the first treatment my condition improved so much that it became possible for me to undertake a trip to Braunschweig in order to call on the practitioner. In four months' time I was completely healed and able to attend to all my work. No longer is there any need of a physician. I have also been healed spiritually through Christian Science. I have found God, and am striving to obey the Master's command, "Be ye therefore perfect, even as your Father which is in heaven is perfect," in order that I may not only draw nearer to Him but may be found more and more in His likeness.

I give thanks daily to God for this wonderful salvation, and above all things that I may now call myself His child. I am grateful also to that admirable woman who rediscovered this truth and presented it to the world.

Frau Charlotte Winterfeldt, Magdeburg, Germany.

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Words cannot express my thankfulness to God for Christian Science. I had suffered for years from heart disease, pronounced incurable by the doctor. I had tried the medicines known to medical science, but with no good results. In December, 1911, I had a nervous breakdown, which was the

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result of poor heart action and the strong drugs that I had taken. I was under a physician's care for over ten weeks, but there was no sign of improvement. He then said that medicine would not help, that a change of climate was needed. This too, however, proved of no avail. I was becoming weaker all the time, and the doctors had no hope of my recovery.

A friend then advised me to try Christian Science, and in my condition I was willing to do so as a last resort. With less than a week's treatment I was able to walk about my room. Now I am completely cured of both nervousness and heart trouble. My life was saved through the truth as taught in Christian Science, and I am indeed grateful.

IDA C. SIEFERT, Bellevue, Pa.

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The gratitude that I feel for even my slight understanding of Christian Science, cannot be expressed in words. I was healed of tubercular disease of many years' standing, sleeplessness, stomach disorder, and extreme nervousness. I was never well until I came into Christian Science. From early childhood I suffered, and was unable to enjoy the things that make life pleasant for most children. My school work was wearisome and much of the time impossible. Three physicians pronounced my case incurable; also, the law of heredity was strongly held over me, as my mother, two sisters, and a brother had passed on with that disease.

I was healed by reading the text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy. I had lost all faith in or desire for medicine long before I began studying this book. While my physical healing was wonderful, and caused much surprise among my friends, to me the most remarkable part was the overcoming of worry and fear. The peace and comfort which the understanding of Christian Science has given me while passing through the greatest trials of my life, is a glorious proof of the practicability of the promises contained in the Bible regarding God's presence and His power to govern our daily affairs. I earnestly desire to become a better Christian Scientist, that I may be a living testimony to this great truth.

KATE M. TUCKER, Oroville, Cal.

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My heart goes out in gratitude when I speak of Christian Science. My attention was first called to it by the healing of a cousin in Ottawa, Ill. His arm was poisoned and the doctors told him it would have to be amputated. He then gave up medical treatment and turned to Christian Science, with the result that his arm was entirely healed.

Even after hearing of this wonderful case of healing, I still had my doubts of Christian Science. While a student at the Illinois State Normal University I gradually went down in health, until I lost my mental faculties completely, and grew so bad that I had to be removed to a state hospital. Shortly afterward I was taken home, but before I had been there long I felt the old symptoms beginning to appear again. I then turned to Christian Science and sought help from a practitioner at once, with the result that in about two weeks I felt better than I ever had in my life. I could eat well and sleep well at night, and all the other old symptoms disappeared. Previous to my healing the doctors told me never to go back to school or study again, but I have since finished a course in elocution, passed a teacher's examination, enrolled in a Chicago law school, and hope in time to pass the bar examination. I did all this in addition to my work on the farm.

Through Christian Science I find all things are possible if we only abide in Truth and Love. I can sincerely say it is God who deserves all the honor and glory. All that I am and all that I hope to be, I owe to Christian Science.

STANLEY E. MAHANNA, Emington, Ill.

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Having received so much help from reading in the periodicals about the healing of others, I want to add my mite in the hope of encouraging some one. My people do not believe in Christian Science, so when my baby was expected I had to go to a hospital. Twenty-four hours after the baby's birth, the doctor told me he could do nothing more to save the little one, for they had been working with him all night, giving him oxygen, etc., without my knowing it. I asked the doctor if he would allow me to have Christian Science treatment for the baby, and he replied that I could have a dozen practitioners if I wanted them, but that they could not come to the hospital. Knowing that God is ever present, my husband telephoned for absent treatment at eight o'clock, and at ten o'clock the special nurse who was with the baby said he became normal. So we see that no matter how much we are surrounded, to material sense, by adverse conditions, the healing is always available.

My own healing has been slow, but every day I learn something, and we can remove mountains if we take a little away every day. I am grateful for Christian Science, and to the dear Leader who labored to make it known to the world, and for all our publications.

MRS. S. A. SEATON, Wilmette, Ill.

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Being deeply grateful for what Christian Science teaching has done for me, I cheerfully give this testimony, thus to fulfil the law of Love, with the hope that I may encourage others who are in sickness and sorrow to study Science and Health and be made free.

My coming into Christian Science was through the healing of an illness which the doctors called a serious stomach trouble and bronchial asthma. I had suffered for over a year, and had tried every material remedy brought to my notice, also several doctors, but received no relief; on the contrary, I continued to get worse. When I heard of Christian Science, I decided as a last hope to give it a trial. Before I went to a practitioner I had suffered severely, had not been able to lie down at any time for several weeks, and had been unable to eat anything but light food. After visiting this practitioner three times, I was able to lie down to sleep, and have done so every night since. With not more than six treatments I was entirely healed of both ailments. The only hope of relief which doctors had for me was to leave this climate for a warmer country; but after reading in Science and Health, I began to see my error in trusting to the material instead of in God, who is ever-present Love.

From the day when I took my first treatment from a practitioner I have not used any medicine. Christian Science has brought me back to health, peace, and joy. More than that, it has given me a God who is with us at all times, in all places, and always a God of love. It has also taught me the value of right thinking, of honesty, and of truthfulness in speech and conduct. While I have not yet worked out my full salvation, I have received other blessings since my first healing. The tobacco habit and the frequent use of profanity have been overcome; also proneness to lose my temper. These later healings have not come to me through any special treatment by a practitioner or any effort on my part, but they have resulted naturally from reading the Christian Science literature, and studying the daily Lesson-Sermon with

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the Bible and the text-book of Christian Science, "Science and Health with Key to the Scriptures."

My heart goes out in gratitude to Mrs. Eddy for enabling us to understand God and to gain the benefits that come to us through the study of Christian Science.

PETER F. SCHILLER, Milwaukee, Wis.

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When I came into Christian Science five years ago, I had a severe stomach trouble which the doctors said nothing but an operation would relieve. I could not digest my food, and in consequence was put on the strictest diet. At that time my husband had what *materia medica* calls locomotor ataxia, and he could walk only a very short distance without resting. We had the very best doctors, and they all said there was no hope or help for him, as there had never been a case of that kind cured in medical history, but that he might possibly live one year.

It was at that dark hour, when all earthly hope had fled, that a letter came from a cousin who had been healed of tubercular disease, asking me to try Christian Science. At once I turned to God for help, and at the end of a week I was entirely healed, and the healing has been permanent. I am today a well, healthy woman. Since that time, I have not taken a single dose of medicine or had a doctor. My husband, in due time, came into Christian Science, and he is now almost well. He attends to his business and can walk as far as any one. We have both taken a strong stand for Truth, and Truth alone governs our home. Our blessings financially as well as spiritually have been many, and we are striving each day to live closer to God, ever feeling that His arms are around, above, and beneath us.

MARY BARTON REISINGER, Memphis, Tenn.

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[Written for the *Sentinel*]

Awakening!

CHARLES C. SANDELIN

How harsh the din of worldly strife!
  How grievous mortal hate and fear!
  But 'mid the tumult, calm and clear,
A voice awakes to holier life.

Thy struggles end, unsatisfied
  With the unworthy aim thou hast;
  Thy prize a phantom seen at last,
Which seeking e'er thy hope belied.

Ah, well that thou didst cease at length
  To chase the fancies of thy thought!
  Ah, well that thou wast gently brought
To know the source of life and strength!

To know the truth that ne'er doth fail
  To guide thy onward course aright,
  In happy day or gloomy night,
Till thou the heights of Spirit scale.

And that sweet voice which wakened thee?
  'Twas Love that spake unto thy heart;
  That bade thee from earth's paths depart,
And made thine eyes the way to see.

Aye, Love! A friend forever near!
  What joy, what peace indeed is thine,
  Since thou didst erring ways resign
And sought Love's guiding voice to hear!

From Our Exchanges

[*The Universalist Leader*]

Those people who crowded about Jesus on the hills of Galilee, or by the sea, or in the village street, and listened to the words of grace and truth which fell from his lips, did not come to hear learned or abstract utterances of fine philosophy; they came with the burden of their day's work and their tears. Sickness and death, selfishness and lust, passion and prejudice, love and hate, all played their discords or their harmonies in those little neighborhoods. It was to such as felt all these influences, and more, that Jesus spoke. The ecstasy of sweet human devotion and the despair of moral defeat were there. Women with broken hearts, men with lives embittered by the struggle for existence, mingled with the rest.

And what these people took away with them was what the scholar misses, unless he is more human than he is scholarly. What those common people took away with them was something they could use each day in their own lives. This man who stood in their midst spoke their vernacular, spoke their moral and spiritual vernacular. They understood him. He was one of them. At Jerusalem the high priest spoke with authority, but out here in the open, where only the soul of the world presides over men, this comrade speaks with an authority which is greater than that of priests or kings. It is the authority of life, of the soul of their souls who listen.

[*The Christian World*]

God has always been entering into our world, leading men by a way that they knew not, reinforcing their dim vision, their uncertain strivings, their partial victories, and ever brooding creatively over the tragedy of their failures, so that wherever a fresh beginning of progress has taken place it has always been a little ahead of the previous. And is not this the world into which Jesus entered,—the greatest recorded fact of time? Those who deny the promise of future progress and who utter jeremiads over the perils of our age, prophesying the same sad end to modern civilization as befell those of ancient times, surely forget that he is a permanent factor to reckon with. Has he not been the determining factor of all history since his coming? Is he not the most potent of all the social as well as spiritual influences of our time? The ancient Christologies may be discredited, but the person they strove to explain still has the name that is above every name, and the ideal social order he came to reveal is the one indubitable order of the future. Let us never forget, when we compare the old world with the new, that the new is one in which he is energizing by his spirit as never in the old, and that many of the reformers who never acknowledge his lordship are still swayed by his spirit and are carrying out his program.

[*The Advance*]

We study this growing self-revelation of Jesus, this enlargement of the appreciation on the part of the disciples, but we must not stop without reminding ourselves that this represented to them a series of grievous disappointments. Jesus was indeed a prophet, but not the kind of prophet for whom they had been hoping. Jesus had come to bring in the kingdom of God, but to bring it very differently from the manner of their desires. Jesus had come, perhaps, even as the Messiah, but if so as a very different Messiah from the Messiah of their hopes. So all this assent of faith in him was in order to make a new readjustment, in which they were to discover that nearly all that they had believed was the mere scaffold-

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ing for a faith more personal and definitely spiritual than they had yet conceived. It was no small thing that under these conditions they confessed him to be the Christ. It was a great thing that with this word upon their lips they set themselves steadfastly to discover what was his meaning of the thought which lay behind the word that Jesus was the Messiah.

[*The Christian Register*]

Strong men in high position can sometimes hold a breadth not representative, though they are prominent. They stand alone in the greatness of their strength. But when it gets easy and frequent for men of lesser power of independence to do the same thing, we can be sure that the growth of a better Christianity is too far along to be harmed by early frosts.

The encouraging thing about it all, we repeat, is that theology is getting the benefit of human experience. When we lament that the race is not enough with the swift nor the battle to the strong, in that invincible reasons have such little weight and the leaders of thought have small following, we must look farther afield and see reenforcements coming from unlooked-for sources. We have deplored the tendencies to decry theology, the superficial estimate of its force and effects, and have wished that a revival of old-fashioned reliance on theology could come. But what has seemed neglect and indifference proves to be transition and change of base. Men think less on great themes now than in old times, only because they do their thinking differently. They think less abstractly, but more concretely. They think less with speculative interest, but more with matter-of-fact interest. They are less concerned with consistency, with schemes of salvation hereafter, than with working plans of salvation here. Not so many men can be interested in discussion merely theological, but many more men are interested in discussion of matters truly theological, but aimed toward welfare and effective methods. The necessity that a faith shall work well, as well as think well, is what people feel; that it shall do things clearly worth while, as well as think things worth while clearly. In the broadest sense of the word, missionary usefulness is the ultimate test of a theology, and the compulsion of experience in actual living will carry the great convictions where truth in closest words shall fail.

[Archdeacon Wilberforce in *The Christian Commonwealth*]

Could God bear to live if one of His wandering children was in hell forever? What are we men but infants "crying in the night," infants "crying for the light," "with no language but a cry," lost on the trackless prairie of the world, in doubt, uncertainty, and fear? Our very need is an inarticulate prayer; our wrong method of seeking our Father is in itself a cry for help. We are justified in inferring that God is love, from our experience of the love in human hearts. When we see tenderness, self-sacrifice, devotion, compassion in a human life, we are seeing God. God is showing Himself in that life, and we know that God is love.

[*Christian Work and Evangelist*]

"I am come that they might have life, and that they might have it more abundantly." That is the true church of Christ which imparts most life to men, regardless of any form of organization it may have assumed. The church which is taking weak, hungry, empty souls; dwarfed, anemic wills; victims of spiritual famine, reared in environments where no bread of life is, and gives rich, filling, invigorating, abundant life to these, is the true church of Jesus Christ. The church which feeds the people with the bread that produces great, forceful, rich character and soul, is Christ's church, for this is what Christ did.

Special Announcements

From the Publisher of Mrs. Eddy's Works

THE CHRISTIAN SCIENCE TEXT-BOOK, "SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES."—For styles of bindings and prices see back cover of this periodical.

"THE FIRST CHURCH OF CHRIST, SCIENTIST, AND MISCELLANY."—A volume of the later writings of Mrs. Eddy, compiled from the files of *The Christian Science Journal* and *Sentinel*, together with historical matter pertaining thereto, as selected by her, is now on sale, and orders will be received by the publisher. Prices as follows: Cloth, single copy $2.25; six or more copies to one address, each $2.00. Morocco or pocket edition, single copy $4.00; six or more copies to one address, each $3.75. Orders for six or more copies to one address may include the two styles of bindings at the quantity prices.

In response to many requests, the "CHURCH MANUAL," heretofore published only in the cloth binding, is now issued in a "pocket edition," size 4 x 5¾ inches, morocco, limp, round corners, gilt edges, Oxford India Bible paper. Prices of this special edition: Single copy $2.00; six or more to one address, each $1.75.

Orders for the books named above and the other works by Mrs. Eddy should be addressed to ALLISON V. STEWART, Falmouth and St. Paul Streets, Boston, Mass.

From the Editor

All manuscripts submitted for publication in the *Sentinel*, *Journal*, and *Herold*, whether articles, poems, or testimonies, and all correspondence relating thereto, should be addressed to the EDITOR, and not to individuals.

From the Society

The lecture entitled "Christian Science: The Gospel of the Kingdom," by Judge Clifford P. Smith, has been translated into French ("La Science Chrétienne: C'est l'Evangile du Royaume"), and is now published and ready for distribution.

The more recent translations into Dutch, German, Norwegian, and Swedish pamphlets are listed as follows:—

Dutch: "De Goddelijke Natuur" ("The Divine Nature"). Thirty-six pages.

German: "Die Christliche Wissenschaft: Die Wiedergeburt" ("Christian Science: The New Birth"). A lecture by Bicknell Young. Thirty-six pages.

Norwegian: "Den guddommelige natur" ("The Divine Nature"). Thirty-six pages.

Swedish: "Det Godas Försyn" ("The Providence of Good"). Seven articles, thirty-six pages.

From the Clerk of The Mother Church

CHURCH TENETS.—The tenets of The First Church of Christ, Scientist,—The Mother Church,—printed on folded sheet for use of the branch Churches of Christ, Scientist, with space for the names of the churches and their by-laws, can be had at seventy-five cents a hundred. Orders will not be taken for less than one hundred, and postage stamps should not be sent in payment.

Correspondence relative to the tenets or to membership with The Mother Church, should be sent to J. V. DITTEMORE, Clerk, 105 Falmouth Street, Boston, Mass.

From the Church Treasurer

The annual per capita tax of members of The Mother Church is due June 1, but may be paid at any time during the year. The per capita tax of members uniting in November is reckoned from the preceding June, this being the beginning of the church year. Unless otherwise directed by the sender, the full amount of each remittance will be credited for the current year.

Please remit by postal or express money order, bank draft, or check. Currency should be sent by registered letter only.

Please advise promptly of any change in name or address.

Send all per capita taxes and contributions to ADAM H. DICKEY, Treasurer, 103 Falmouth Street, Boston, Mass.

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The Christian Science Journal

Published Monthly

Founded April, 1883, by Mary Baker Eddy, Discoverer and Founder of Christian Science, and author of the Christian Science Text-book, "Science and Health with Key to the Scriptures."

This monthly magazine is the official organ of The First Church of Christ, Scientist, in Boston, Mass. In addition to articles, lectures, and testimonies not published elsewhere, it contains a complete list of Christian Science practitioners, and a directory of Christian Science Churches, Societies, and Reading Rooms.

SUBSCRIPTION PRICE, PAYABLE IN ADVANCE, POSTPAID: For the United States, Mexico, and Cuba, single copy, one year, $2; six months, $1.20. For Canada add 25 cents for postage. SALE PRICE: Single copy, 20 cents. In all other countries add 65 cents postage for each annual subscription. SALE PRICE: Single copy, 25 cents.

BOUND VOLUMES: Current and past year, cloth, $2.50; half calf or half morocco, $3. On earlier volumes write for prices.

The Christian Science Quarterly

Published January, April, July, and October

Contains the Lesson-Sermons which are read at the Sunday services throughout the year in all the Christian Science churches. These Lessons, which present citations from the Bible and "Science and Health with Key to the Scriptures," are valuable for daily study.

TERMS OF SUBSCRIPTION AND SALE: In the United States, Canada, Mexico, and Cuba, 50 cents annually; single copy, 15 cents; fifty copies or more to one address, 12½ cents each. In all other countries, 60 cents annually; single copy, 18 cents; fifty copies or more, 15 cents each.

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The Christian Science Monitor

Published Every Day, Except Sunday

A daily newspaper for the home. Adequate news service. The various departments of a modern newspaper. Unique home forum page. Entire page of editorials dealing with the vital topics of the day. Contributions for the columns of the MONITOR should be addressed, Managing Editor, THE CHRISTIAN SCIENCE MONITOR.

SUBSCRIPTION PRICE, PAYABLE IN ADVANCE, POSTPAID: For the United States (except in the Boston Postal District), Canada, Mexico, and Cuba, $5 a year, $3 for six months. In all other countries additional postage at the rate of $3 yearly is required. When delivered by carrier through a local news-dealer, 12 cents a week, payable to the news-dealer. In the Boston Postal District, by mail, $7.25 a year. Quantity rates will be furnished on application.

Der Herold der Christian Science

Published Monthly

A magazine printed in German. It contains original and translated articles bearing upon Christian Science, testimonies of healing, also the Lesson-Sermons which are read at the Sunday services in all the Christian Science churches. Improved and enlarged in 1910.

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Pamphlets

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CAUSATION: VIEWED IN THE LIGHT OF CHRISTIAN SCIENCE. By FREDERICK DIXON. Also printed in Swedish.

CHRISTIAN SCIENCE VS. MENTAL SUGGESTION. By FREDERICK DIXON. Reprinted from the *Weekly Budget*, London, England.

CHRISTIAN SCIENCE VS. FINITE SENSE. By FRANCIS J. FLUNO, M.D.

CHRISTIAN SCIENCE: THE GOSPEL OF FREEDOM. By WILLIS F. GROSS.

CHRISTIAN SCIENCE: THE RELIGION OF THE BIBLE. By JUDGE SEPTIMUS J. HANNA.

CHRISTIAN SCIENCE: THE SCIENCE OF SALVATION. By HERMANN S. HERING.

ANSWERS TO QUESTIONS CONCERNING CHRISTIAN SCIENCE. By EDWARD A. KIMBALL. Also printed in Dutch, German, and Norwegian.

CHRISTIAN SCIENCE: ITS ADVANTAGE TO MANKIND. By EDWARD A. KIMBALL. A London lecture. Also printed in French.

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CHRISTIAN SCIENCE SENTINEL

"What I say unto you I say unto all-WATCH" Jesus

Vol. XVI No. 40

Boston, June 6, 1914

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Items of Interest

The provisional committee charged with perfecting plans for the national exposition to be held near Valparaiso next year, has issued a statement setting forth the reasons the republic has for undertaking a work of such a magnitude as the enterprise in view. "The traffic of the world," reads the report, "will undergo tremendous changes with the coming of the Panama canal. Intercommunication between many nations is to be facilitated. The coast of Chile, for example, will be nearer the Atlantic coast of the United States than is Argentina now. On the whole, the republic is to get in much closer touch with the civilized nations. Many strangers will want to visit Chile when the new route is opened up."

Wonalancet, N. H., residents and summer colonists, who have feared that the eastern slope of Whiteface mountain would be "logged" by the Publishers' Paper Company, may find reassurance in the fact that the United States government has just secured an option on approximately three thousand acres of land covered by primeval timber, mostly spruce. The tract has never been cut over. The trees are probably three hundred years old and rise thirty or forty feet before a branch appears. The price asked by the company for the tract is fifty thousand dollars.

Much interest is being evinced in St. Petersburg over the result of observations which have been taken during the past few years of the water level of the Caspian sea. It is now officially stated that since June, 1910, the surface of the Caspian has been continually sinking, and that now a point has been reached when great inconvenience is being occasioned to navigation, owing to the fact that steamers in many places cannot reach the landing-stages. The general opinion, resulting from investigation, seems to be that the water at present flowing into the great inland sea is not sufficient to compensate for the loss caused by evaporation.

Despite the fact that nearly five years ago the United States assumed control of what are considered the greatest and most wonderful natural bridges in the world, the mighty stone arches in southeastern Utah, not more than fifty people, it is said, visit these attractions in the course of a season. That is why the people of Utah are seriously considering the building of a state automobile road connecting the proposed Lincoln highway with the natural bridges.

The Norwegian Society for the Restriction of Emigration held its annual meeting in Christiania recently. One of the measures taken by the society to prevent young men from emigrating, is to induce them to settle by offering them cheap land. Several hundreds of acres of bog-land have been drained, and the society intends to build houses and to dispose of the land in small holdings.

"The problem of flood control of the Mississippi river is no greater than the problem which confronted us when we began the control of the Nile floods and harnessed its waters for irrigation purposes, changing the desert into a paradise." Thus testified Sir William Willcocks, one of the most eminent engineers in the world and builder of the Assouan dam, before the rivers and harbors committee of the House of Representatives at Washington.

The reporter of the finance committee of the French Senate has issued a statement to the effect that it is necessary to raise six hundred million francs within the next two months. He proposed several ways to accomplish this,—one by a national loan, another by a fortune tax, and a third by an increased tax on alcohol. As the money must be raised, it is thought that the new chamber will resort to some of these methods.

The new terminal station of the Santa Fé railroad at San Diego, Cal., promises to be one of exceptional design and finish, and is expected to be one of the finest in the state. The final plans contemplate a picturesque building of the mission style, six hundred and fifty feet in length. It is in close proximity to the city's wharves, upon which one million dollars has been expended.

The United States post-office department has just repeated, in the current postal guide supplement, the instructions through which rural carriers are to report forest fires to the proper authorities during the coming season. These instructions were first issued in May, 1912, and during the past two years the cooperation has resulted in the detection and suppression of many fires.

Three barges, laden with thirteen hundred tons of sugar from Hawaiian steamships at Panama, arrived at Cristobal at seven in the evening of May 19, after passing through the Panama canal. The sugar was transferred to the steamships Colon and Oregonian for conveyance to Philadelphia, Pa., thus completing the first commercial use of the canal.

According to a report in the *Zionist Gazette*, the orange crop of Palestine the present year has been most satisfactory, and as the prices on the world's market have been better than in former years, a good profit is expected. Over two million boxes of Jaffa oranges have been exported to Liverpool, to Egyptian ports, to Constantinople, to Australia, and to Germany.

The Japanese Privy Council has ratified the arbitration treaty with the United States. The treaty between the two governments expired on Aug. 24, 1913. Last June the Japanese ambassador in Washington advised Secretary of State Bryan of Japan's willingness to renew the understanding, but final action was delayed.

In New South Wales is seen the rapid progress of closer settlement and the increase of the small holder during the past ten years. The area of the state is 198,684,880 acres, of which 54,290,188 acres were alienated in areas of one acre and upwards in the year 1912. With the coming of the small holder, the small holdings under thirty acres are nearly 50 per cent more numerous today than they were ten years ago.

The Brazil nut industry is growing very rapidly. At least thirty million pounds will be shipped this season. The crop now terminating is one of the best in years. The quantity is above normal, and improved methods of handling have eliminated the question of poor quality.

The tomb of Aristomenes, the celebrated Messenian hero of the second Spartan war in the seventh century before Christ, was discovered a few days ago at Rhodes by Italian excavators. Numerous antiquities were found in the sepulcher.

"The Burgess-Dunne aeroplane solves the problem of inherent stability and represents an important development in American aeronautics," says the official report of the Aero Club of America committee, which witnessed the trials of the machine on May 2 at Marblehead, Mass.

Work on the buildings which are to constitute the Connecticut College for women at New London, Conn., has begun, ground having been broken for an academic center with administration offices, dormitories, and lecture halls arranged on the quadrangle system.

The Marconi station at the Wanamaker building, New York city, recently talked with Philadelphia, Pa., and steamers at sea by wireless telephone for the first time in this country in a commercial message way.

Zentaro Kawase, professor of forestry at the Imperial University of Tokio, Japan, has been making a tour of the national forests of the United States to learn the government's methods of selling timber and of reforestation.

According to a report, in spite of the disturbance in normal conditions, the commerce of Mexico with other countries has been to no appreciable extent affected, and for the year 1912-13 it was the largest in its history.

The republic of Panama is making ready on a considerable scale its celebration of two important events,—the discovery of the Pacific by Balboa four hundred years ago, and the opening of the Panama canal.

An English concern underbid an American company on the annual contract for supplying the United States army and navy with ornaments for the caps and collars of soldiers, marines, and sailors.

A freight barge line through the Panama canal was inaugurated May 15, when five empty barges were towed from Colon to Balboa to carry a cargo back.

Last year the fire loss on the Canadian timber reserves was the smallest ever known, only one fiftieth of 1 per cent of the area being burned over.

More than eight hundred and fifty-eight thousand young trees are being set out this spring on national forests in Utah and southern Idaho.

Eight aeronauts have entered for the national balloon race to start from St. Louis, Mo., on July 11.

The United States bought of Chile in 1913 twenty-one million dollars' worth of nitrate, an increase of six million dollars over 1912.

Angora goats have been used with profit to keep fire lines clear of inflammable vegetation on national forests in California.

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Christian Science Sentinel

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

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Reality versus Unreality

SAMUEL GREENWOOD

REALITY and unreality are terms which call for correct definition to be scientifically understood, that is, in their relation to the absolute. Reality, in the sense of eternal permanence, can be defined only in terms that relate to God and His reflection; it can have no proper definition in relation to what God is not. Christian Science acknowledges reality only in the spiritual realm and as discerned spiritually; while in human belief reality is that which is cognized through a physical sense. Turning to the Scriptures, we learn that those things which are materially seen are temporal, while the things which are not materially seen are declared to be eternal. Looking at this question, therefore, in the light of eternity, it should not be difficult to determine which are the real,—the things of Spirit or the things of matter. The inability to see spiritual things with the human eye is no argument against their reality or substantiality, in view of the admittedly transient and unreliable nature of sense-perception.

The difference between what is real and what is not real is naturally the difference between Truth and error. Christian Science covers the whole ground in showing that it is the difference between good and evil. When this fact is accepted, and good is recognized to be the final and only test of reality, it will be seen that the establishment of Christ's kingdom on earth means the establishment of the kingdom of Truth, the reign of what is divinely true, and the disestablishment of belief in evil, or the divinely untrue. Jesus plainly declared this when he said, "Every plant, which my heavenly Father hath not planted, shall be rooted up," and also illustrated it in his parable of the wheat and the tares.

Strictly speaking, there is of course no unreality; there is only the supposition of it. There is no such thing as an unreal man or an unreal creation, any more than there is, in the relative sense, an unreal house or an unreal tree. The term unreal is used to designate that which to an unenlightened sense may bear the semblance of reality, but which in absolute Truth is non-existent. When we speak, therefore, of the real man, it does not imply that there is such a being as an unreal man, which would be as absurd as to say a true untruth, but that there is in human belief a mistaken or ignorant sense of what this real man is. Jesus definitely proved that the mortal concept of man is not true; therefore in Christian Science the term sick, sinful, or dying man is a misnomer, because it does not correspond to man's divine origin or Principle. If it were clearly seen that sin and disease are but wrong statements believed concerning man, even as the error that two and two are five is a wrong statement concerning numbers, their unreality would be recognized and corrected in order that the truth concerning man might appear.

Speaking of Jesus, Mrs. Eddy writes that "the perfect man . . . appeared to him where sinning mortal man appears to mortals" (Science and Health, p. 476). Obviously the Master did not judge by outward appearance, but regarded human imperfections in much the same light as a mathematician would regard errors in numbers; and in healing he disposed of them as scientifically and effectually. Matter in its very nature, possessing no spiritual qualities, is incapable of expressing a perfect man, that is, a godlike man. If matter were the divine medium of creation, there would be no need to look farther for the perfection and divinity of things; but St. Paul's statement that "the things of the Spirit" must be "spiritually discerned," would indicate that, in the absolute and divine sense, material evidence is not true. It is the looking to matter instead of to Spirit that prevents mortals from seeing man as Jesus saw him; but this would not be the case if the man formed "of the dust of the ground" is the man whom God created. The search of the ages into material atoms for the solution of the problem of being, or to find a remedy for human woes, is as far from success as in the beginning, not because mankind have not worked hard enough in that direction, but because Truth, or God, is not in matter.

To the physical scientist, so called, evil is as real as good, disease as real as health, and death as real as life. To him reality is what can be physically seen, felt, or weighed, without respect to its intrinsic properties. The question whether a thing is beneficent or baneful does not, from that standpoint, enter into the case at all. The physicist, though he may see the physical effects of an error in numbers, considers it to be unreal, because it is untrue to the basic law of mathematics; the point which he does not see, however, but which is apparent to the student of Christian Science, is that disorder of any kind is equally unlawful and devoid of truth.

Granting that there is a universal Principle, or divine intelligence, which has created and which regulates all things, only that could be accounted real which is true to or manifests this Principle and its government. Life is real because it is the outcome or manifestation of God; death, on the contrary, does not express God, but is a manifest abnormity, an outrage on the nature of Life, a violation of divine law. Death is a claim of destruction, and destruction is not an element or quality of reality, or Truth. Goodness, purity, justice, harmony, joy, love express the nature of God and are true to His creation and government; they are divine realities; whereas their immoral opposites, disease, hate, strife, poverty, vice, etc., are untrue to God, and to man in His image and likeness, therefore can have no claim to divine recognition. These supposed opposites of divine creation, law, and order, the distortions and deflections of human belief called mortal man, judged by Jesus' standard of the perfection of the Father and the Son, are only the things that seem to be, like errors in numbers; and a Christian Scientist denies them as positively as he would deny the assertion that two and two are five.

"The testimony of the corporeal senses," Mrs. Eddy writes, "cannot inform us what is real and what is delusive" (Science and Health, p. 70). We do not rely upon this testimony in accepting what is best in our friends. It does not tell us what the nature of God is, or where mortals may find Him. Physical sense affords no knowledge of divine Love, Life, Mind,

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Spirit; but on the contrary, it declares the whole universe, including man, to be under the control of evil. It gives us a picture of humanity as the medium of all that is base and miserable and discordant. To say that all this is true and real, that is, a part of Truth, is as logical as to say that every error in computation is a part of the science of numbers. It should be as clearly recognized in all that relates to human welfare, as it is already recognized in mathematics, that whatever can be improved, or that is capable of correction, is not the truth. Hence the position of Christian Science, as thus clearly stated in Science and Health: "Perfection underlies reality. Without perfection, nothing is wholly real." "That only is real which reflects God" (pp. 353, 478).

Christian Science presents the correct or true figure of man, in his infinity of number, as the reflection of God, and the orderly arrangement of His ideas or creation as manifesting only good. That which declares the opposite of this divine perfection is the mortal, imperfect, finite sense of things, in which divinity, or eternal reality, plays no part. The difference between a disorder in one's concept of mathematics and a disorder in one's concept of being as expressed in a human body, is in education only. In reality there is no difference, for both errors disappear as the truth is understood and applied. Christ Jesus abundantly demonstrated that the true understanding of God and of His government would remove every physical, mental, or moral disorder in human consciousness; and if we accept his teachings and their proofs, we can have no reasonable doubt that the things which he destroyed, the insanity, disorder, infirmity, disease, tempest, sin, death, were but the shadows of ignorance and misbelief, and not manifestations of God's will or the realities of His kingdom.

Christian Science: Its Legal Status

JUDGE CLIFFORD P. SMITH

CHRISTIAN SCIENCE, as its name indicates, is an interpretation of the religion that was taught and practised by Christ Jesus. Any one who, without hostility, reads the Christian Science text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, will find it to be based on the Scriptures, and will find in it a more obvious correspondence or plainer consistency with the Bible than is furnished by any of the more popular interpretations. Such a reader of this book will see that it contains a statement of knowledge or science concerning God, man, and the universe, with which he may or may not agree, but which is plainly ethical, scientific, and religious in character. Be it called orthodox or heterodox, when compared with either primitive or recent Christianity, the system of thought presented as Christian Science is plainly Christian in basis and purpose. If this be true, it would tend to promote the health, morals, and spiritual welfare of its adherents; and it is a matter of common knowledge that a multitude of intelligent people bear witness to these benefits from this teaching.

Independence within the field of science is favored by enlightened public opinion, because such independence is essential to progress. There would be small hope of advancement if those who endeavor to extend the scope of human knowledge, or to correct it, were obliged to square their views with the beliefs which for the moment are prevalent. It is largely from the teachings of original and independent thinkers that the world gains more knowledge and true knowledge.

The fact, therefore, that Christian Science differs from the opinions which are at present held by the majority of people respecting the cause and cure of disease, furnishes no reason why the government should attempt to hinder or suppress its practice. It is generally known that the medical theory and practice with respect to this matter has been profoundly modified since the teaching and practice of Christian Science began, and at least in part by reason thereof. In these forty odd years the use of drugs has greatly diminished, various drugless systems have gained a wide vogue despite ridicule and opposition, and the mental element in the cause and cure of disease is more and more taken into account by all schools.

While the various schools of medicine differ from each other as to the nature and cure of disease, Christian Science differs from them all by regarding it as primarily and essentially mental (as a product of false belief, an image of material sense, a state of mortal thought), and by curing it with a method that is at once mental and spiritual; that is, with the power of Truth, in accordance with the law of Mind, through the prayer of spiritual understanding. These points also mark the line between the practice of Christian Science and the use of suggestion or hypnotism; in other words, Christian Science uses truth as such, and utilizes the normal, natural, and incessant action of spiritual law in human affairs.

It is to be observed, however, that one of the propositions just stated is to some extent acceptable to what the world calls science, and that both of them are fully authorized by the teaching and practice of the only infallible physician known to history. Natural or physical science admits that the nature of matter is unknown, the one thing definitely known about it being that it is not what it seems. Philosophy of the idealistic kind holds that matter is a subjective state of the human mind, while Christian Science takes the next and final step by explaining that things seem to be material only to a material sense of things, and by declaring that this material sense is the false element of human consciousness.

Of course everybody recognizes that the so-called human consciousness includes what is partly true and partly false: this is proved by universal experience; but Christian Science has declared anew the Principle of true consciousness,—the source, substance, and power of true thoughts. Absolute Truth is known spiritually. The knowledge which knows is derived from God; it is the spiritual reflection of the Mind that is Life, Truth, and Love. Therefore, whatever is most unlike divine Life and Love is most contrary to Truth, is most unreal. Such is the nature of disease; in the words of Mrs. Eddy, in "The First Church of Christ, Scientist, and Miscellany" (p. 349), "Disease is a mental state or error that Truth destroys."

The nature and cure of disease, as now made known by Christian Science, was first taught and illustrated in the work of Christ Jesus. His treatment of disease as primarily and essentially mental is shown, for instance, in the case of the woman who "was bowed together, and could in no wise lift up herself." She had been in that condition for eighteen years, and the disorder was as physical as disease can be, yet he spoke of it as mental. He said that Satan (evil) had bound her, and he "loosed" her by annulling the false law of evil with the absolute law of God. (See Luke xiii. 10-17.)

So also in the case of the impotent man at the pool of Bethesda, "which had an infirmity thirty and eight years." After healing him, Jesus said, "Behold, thou art made whole: sin no more, lest a worse thing come unto thee." (See John v. 1-15.) At another time, when his method of healing was questioned, the Master said that he "cast out devils" "with the finger of God," which is to say that he cast out evils by the power or law of God. (See Luke xi. 14-22.) Evil, of course, is mental: it is the evil element in the so-called human mind; and its identity with disease was plainly implied by the question, "Whether is easier, to say, Thy sins be forgiven thee; or to say, Arise, and walk?" (See Matthew ix. 2-8.)

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Jesus' prescription for all personal disorder was tersely stated in these words: "Cleanse first that which is within . . . that the outside . . . may be clean also." Paul summarized the practice of Christianity in similar terms: "Let this mind be in you, which was also in Christ Jesus." So did Peter: "Arm yourselves likewise with the same mind." There is no reason for limiting the scope of this practice, since its Principle is universal. The great Teacher applied it to physical healing; so did Peter, Paul, and others; such was the practice of the early Christian churches (see James v. 13-16); and the results which followed in the first centuries are again being shown in the twentieth century.

In the final analysis, sin and disease consist alike in a lack of mental rightness. Although suffering from sin does not always take a physical form, it may do so; and if it does, the physical effect follows the mental cause. Prevention or cure must therefore deal with false or evil causation, and must do so by means of true or spiritual causation. Any means short of this can result in nothing better than palliation or temporary relief.

From these explanations, it should be evident that the issues between Christian Science and the various schools of medicine are questions of both religion and science; and it should be equally evident that the state ought not to decide them for its citizens, and has not the power to do so, unless the state ought and has the power to establish criteria of religious and scientific truth. In other words, a statute designed to interdict the practice of Christian Science would necessarily rest on the assumption that the majority of people, acting collectively as the state or government, may rightfully determine for all citizens what shall be considered actual knowledge, true science, or ultimate truth with respect to such topics as the character and attributes of God, the nature and substance of being, the mode and efficacy of prayer, the nature of health and disease, the relations between mind and matter, and similar subjects. Surely such legislation would be wholly outside the scope and province of civil government. No one would think of passing a law to accomplish such results directly; nor should the same be done indirectly.

In many countries where this article will be read, state religion in its most rigid form is a thing of the past, and there is no public sentiment in favor of state medicine. But let us inquire what constitutes a state religion. We are apt to forget the lessons of history. State religion in its most rigid form results from the recognition by the government of one system of religion to the extent of forbidding outward or practical dissent from it. In a modified form state religion signifies the giving by the government of preference or privilege to one system of religion.

And what would amount to the adoption of a state medicine? State medicine corresponding to the most rigid form of state religion would result from any law that would recognize one system of medicine to the extent of forbidding outward or practical dissent from it. For example, this would result from a law that would recognize medicine to the extent of forbidding a purely mental and spiritual system to be practised. This is precisely what American and Canadian legislatures have been besought by political doctors to do, and in some states laws have been passed which were designed to have this effect. In fine, state medicine like state religion is an accomplished fact when the government approves one or more systems of healing and tries to compel the people to accept it or them to the exclusion of others.

Compared with this, a more suitable means for staying the wheels of progress cannot be imagined. Where it has been applied to religion, the truth of the subject has been best known to dissenters; and the same would undoubtedly come to pass in the case of medicine or healing. The attempt to circumscribe knowledge or science by law would be ignorant, and it would tend to promote the consequences of ignorance. State medicine, so far from promoting health, would foster disease, for it would tend to limit and retard the means for gaining dominion over disease; therefore enlightened public policy does not merely tolerate independence of authority in religion and science, but demands it as essential to progress.

Stories for Children

MANA WILLIS FISHER

One of the dearest memories of childhood is that of the mother as a story-teller, and in thought the narratives still stand, just as clearly as when she told them; every detail, every thrilling event, remains with us. Because of this indelibility of the impression given, the story told should be true in every sense, and its object be something deeper than mere entertainment for the child. The mother's incentive may be but a pair of bright, expectant eyes, clasped hands, and speechless silence, and these will stimulate her best effort in the art of inventing or repeating a story for the applause of the audience. The easy plan for the story-teller to follow is to turn back to childhood and repeat the stories she is sure to find on memory's shelf. But is this the wise way? Were the stories true? If not, did the discovery of their untruth bring joy? Did they do any good?

A problem that frequently confronts the teacher of an infant class in Sunday school is that connected with the old-time fables which are often poured into the child-thought. Teachers have many times been assured by their children that Santa Claus is God, that God is good, and that Santa Claus is good; and when the teacher lovingly tries to tell them the truth, they want to find mother to prove that there is a Santa Claus, and sometimes to prove that he is God. When children discover the untruth of this tale, they sometimes question the truth of the story of the babe of Bethlehem, and their doubt is logical, for in the story Santa Claus comes to celebrate the birthday of the babe in the manger, and when the falsity of the one is known, the truth of the other is naturally doubted.

In an article on "Christmas for the Children" our Leader gives us definite advice on this subject when she says, "The children should not be taught to believe that Santa Claus has aught to do with this pastime [Christmas]" (The First Church of Christ, Scientist, and Miscellany, p. 261). Christian Science does not deprive us of anything good, but it does "deliver us from evil;" therefore the child will gain much and lose nothing by being told the true Christmas story.

Another fable in general circulation which is not only false but absurd, from foundation up, is the one connected with the Easter season. Imagine a Sunday school teacher's predicament when during the lesson a little one said: "Teacher, what do you think my mama saw in our yard? She saw a big white bunny looking for a place to lay Easter eggs for me!" How long would it be before the child knew that this was not the truth? Perhaps he would feel justified in telling his mother just such a wonderful occurrence, and if she failed to see the similarity she would be grieved and might even punish him.

A practitioner was once asked to treat a little boy who persisted in telling falsehoods. He would come home with wonderful tales of enemies conquered, dog and boy fights, and unbelievable things about his teacher, etc., and the family were greatly distressed about these stories. The practitioner was an intimate friend of the family, and he knew that when

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the lad retired the mother spent an hour with him, making up stories of the thrilling adventures of imaginary boys and girls. This was pointed out to the mother, and she was shown that her boy in turn was inventing stories for the entertainment of the family, and doubtless missed the expected applause. The character of the bedtime stories was then changed, and after some explanation to the child and careful watching, his desire to tell actual experiences soon began to overcome the unnatural desire to be an author of fiction, which so often led to disgrace.

There are many instructive and helpful stories with which to replace the old untrue ones, and they can be found with the right kind of searching. The Bible stories which occur in our study of the Lesson-Sermons are made very interesting to children by selecting the part best adapted to the child's understanding, and by imparting its spiritual meaning as it is unfolded. Mothers will thus find that their own as well as the child's understanding is increased. The character of Daniel is a favorite with children, for his fidelity to God can be explained, showing its effect on the king, on the people, and on Daniel himself. The entire life of Moses is also most interesting and helpful to children; so too the story of Joseph, of Samuel, of David, and especially of Christ Jesus.

The *Monitor* devotes a page twice a week to clean, wholesome amusement for the little ones. The *Sentinel* and *Journal* frequently contain touching stories of the healing of children through the power of Truth. Jesus was a wonderful teller of tales which we call parables, and if we turn to the gospels to learn all we can about his work, we find that he communed with God before he taught the people. This should be a helpful hint to us. His stories were told for another purpose than for the applause or entertainment of the multitude, and our stories should be for the same uplifting purpose; namely, to aid the child's spiritual growth and to educate instead of confuse his thought. In the article on "Christmas for the Children" above referred to, Mrs. Eddy says: "Too much cannot be done toward guarding and guiding well the germinating and inclining thought of childhood. To mold aright the first impressions of innocence, aids in perpetuating purity and in unfolding the immortal model, man in His image and likeness."

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Feeding the Five Thousand

BELLE F. KERR

In no one of the miracles of Jesus was man's divinely bestowed dominion more clearly manifested than in the feeding of the five thousand, which occurred toward the close of his second year's ministry and immediately following the tragic death of John the Baptist. The great heart of the Master had turned forever from the fickleness and caprice of human favor, which had terminated in bitter intolerance and the destruction of Truth's herald. With clear discernment of the instability of human affection, Jesus' vehement protest against mortal methods must needs be expressed in just this manner, the feeding of the multitude proclaiming the eternal spiritual fact that the provisions of divine Love and wisdom, for human need, are infinite.

In all the demonstrations of the divine power which animated Christ Jesus,—in stilling the tempest, healing the paralytic, the leper, the blind,—each act emphasized his joyous interpretation and apprehension of man's sonship in God. While these successes had won for him fame and the plaudits of the beholders, after the beheading of John all this was for the time seemingly canceled by the weight of evidence of the treachery of mortal ambition and selfishness, the enormity and effrontery of impersonal evil which culminated in the execution of John. The gospel states that Jesus spent the night following the announcement of that event on the mount with God, then on his return to the disciples there was accomplished his great victory over error by his walking on the sea,—a glorious prelude to the miracle where substance was made manifest at that hillside banquet, the holy afterglow of his own communion in a night of prayer.

Besides the Master and the twelve, there was a throng of wayfarers,—many earnest, honest ones, who listened eagerly to Jesus' gracious words, so tender and so forceful, reviving and restoring their trust in an almighty God. As they accepted the Master's teachings, they believed that this was he who should redeem Israel. No doubt certain others were assembled in a mood of indifference or cynicism. When Jesus told his disciples to bid the company sit down upon the grass, that the lad's five loaves and two fishes might be distributed to the hungry host, this requirement was significant of its deep metaphysical import to the Master,—that obedience and humility were essential preliminaries to such a refreshment as he had provided. In Jesus' hands the five barley loaves afforded a sustenance which was a refutation to that of the senses, upon which these needy ones had hitherto subsisted, each participant perceiving the symbol of that spiritual bread which should forever satisfy all clamor and longing. As many as would, received the fishes, the fullest measure of a spiritual repast.

The gathering up of twelve basketfuls of fragments was a significant object-lesson to the querulous throng, manifesting as it must the limitless store of a loving Father, even as Jesus had indicated in the beginning of his ministry, when he said, "I am come that they might have life, and that they might have it more abundantly." It may also have been intimated that all Israel, the twelve tribes, were proffered at will the bounty of heaven. Paul's reference to those to whom this gospel is hid, makes plain that human platitudes, mortal superstitions, and man-made prejudices are accountable for those who are lost,—lost in the mazes and pedantry of the pride of scholastic learning.

In this conservation of truth is again emphasized Jesus' exhortation not to cast the pearls of understanding before the unprepared consciousness of those who would thereby impugn divine Principle. Our Leader's ringing denunciation of those who, having eyes, see not, is reiterated in the watchword: "Principle is imperative. You cannot mock it by human will" (Science and Health, p. 329). Our text-book, "Science and Health with Key to the Scriptures," glorifies the rich bestowals in both message and example of him who spake as never man spake, for "through the magnitude of his human life, he demonstrated the divine Life. Out of the amplitude of his pure affection, he defined Love. With the affluence of Truth, he vanquished error" (Science and Health, p. 54). The reenactment of this miracle must be possible in a degree to every disciple of Truth. There are now, as there were then, the essential prerequisites, the soil of an honest and good heart, embodying obedience and humility. The bread is for all; and so are the fishes,—the fullest supply available for all who will.

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Father in heaven, the only one I know,
All that I am or have is Thine; to Thee
A loving, grateful heart each day I bring.
And for the joy of life in Thee I sing:
Pray that my brothers, sisters, all, may be
Blest, e'en as I am blest, in knowing Thee.

J. Douglas Gosney.

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Selected Articles

[Frederick Dixon in *Wallasey and Wirral Chronicle,* Seacombe, England]

In a recent article there is a reference to the views of a gentleman whose services are described as being in great demand to expose modern counterfeits of Christianity, such as spiritism and Christian Science. In these circumstances, I am sure you will permit me to point out that while he may not approve of Christian Science, this does not prove it to be a counterfeit of Christianity. It is an unfortunate fact that the Christian sects for centuries have disapproved of one another so thoroughly that they have persecuted and murdered one another by way of attaining conformity with their own particular views. Christian Science has learned the lesson of this through Mrs. Eddy's wisdom. It never goes out of its way to abuse its neighbors for doing the best they know to accomplish the best they can. It devotes itself, on the contrary, to the effort to demonstrate its own teaching so thoroughly that those who come to it may find in it a practical religion. If this critic can give those who come to him a more practical religion, and one which will bring them a greater understanding of God, he will have no occasion to attack the teaching of anybody else.

It is the very fact that Christian Scientists are devoting their whole energies to the demonstration of the truth of Christian Science, rather than to criticism of somebody else, that is spreading this teaching in an ever-growing ratio entirely around the world. The demand of the Founder of the Christian religion was that men should preach the gospel and heal the sick. Bitter sectarianism has changed this into something perilously near the Mohammedan attitude of presenting the Koran in one hand and the sword in the other. In medieval days, men were denounced and burned if they dissented from the teaching of Rome. In later days, they lost their civic rights, and were frequently in danger of their lives, if they dissented from the Church of England. Later still, if they dissented from dissent, they were in danger of the prison cell and the branding-iron. Today, they are preached against and denounced by gentlemen who frequently seem to imagine that the violence of their invective is a proof of the strength of their Christianity.

I have never before heard of this critic, therefore I am not thinking of his methods, but I am pointing out that if he will add the healing of sickness to the overcoming of sin, he will approach nearer the demands of the gospel than by the simple requirement of a protestation of faith. Jesus of Nazareth knew the exact value of protestations, and therefore, presumably, he required that those who believed on him should do the works he did. In the exact proportion in which these works are done, a believer obviously can alone claim to be regarded as a Christian. That is the test, not of the Christian Science movement, but of the Bible itself, on which the Christian Science movement is founded. At the same time, it would be a mistake to imagine for a moment that the healing of disease is the ultimate aim of Mrs. Eddy's teaching. The healing of disease, she has insisted over and over again, is the very alphabet of Christian Science practice. "Now, as then," she writes, on page 150 of Science and Health, "signs and wonders are wrought in the metaphysical healing of physical disease; but these signs are only to demonstrate its divine origin,—to attest the reality of the higher mission of the Christ-power to take away the sins of the world."

The teaching of Christian Science is that material phenomena are produced mentally. This, up to a point, is also the teaching of natural science, but Christian Science goes beyond the ordinary orthodox teaching of the natural scientist, and insists that the only true idealism is the idealism of the New Testament. This idealism demands recognition of the fact that the only reality is God and the spiritual creation, and that the material universe is but the counterfeit of this. It therefore takes issue at once with the medical reliance upon drugs, and demands that healing shall be accomplished by showing a man how he may attain the understanding of Mind that was in Christ Jesus. In proportion as he attains this, his whole being will respond to his vision of the truth, the knowledge of which Christ Jesus declared would free the world. He becomes better physically in proportion as his spiritual discernment is enlarged, and he learns to begin to appreciate what the Founder of the Christian religion meant when he asked, "Whether is easier, to say, Thy sins be forgiven thee; or to say, Arise, and walk?"

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[L. H. Jones in *The Times,* Louisville, Ky.]

A recent issue of *The Times* contained a review of a pamphlet by one of our local ministers, attacking Christian Science. This pamphlet exhibits a misconception of Christian Science and its teaching, but, according to your reviewer, it "answers" Christian Science. Now, Christian Science has been thus answered (?) scores, perhaps hundreds, of times by doctors, both of medicine and of divinity, men of as great ability as any of our local talent may reasonably be supposed to possess. The trouble with Christian Science seems to be that it will not stay answered; for about the time it is supposed to be finally and completely answered, some influential member of the "answering" minister's congregation, who probably has also been a perennial source of good fat fees to the family physician, likewise a member of the "answering" minister's flock, whom neither the minister's prayers nor the doctor's medicines have been able to heal, wanders off to Christian Science and gets healed of some distressing malady, and forthwith Christian Science has to be answered all over again!

We are told that in this pamphlet the minister shows that Christian Science is contrary to the teaching of the Bible, and the question immediately arises, Does our good minister know what the teaching of the Bible is? So far, the ministers of the denomination to which he is accredited have succeeded in convincing only a very small fraction of Christian believers and ministers that they really know what the teaching of the Bible is. The rest of the Christian world—everybody but members of his denomination—are overwhelmingly of opinion that the Bible does not teach what this good brother thinks it teaches, and until he can persuade his brethren of the so-called orthodox churches that he knows what the teaching of the Bible is, his opinion that Christian Science is contrary to its teaching is not likely to have much weight, even with them. Indeed, until the various Christian denominations can agree among themselves as to what the Bible teaches, it seems gratuitously absurd for one of them to say that the teaching of another is contrary to the Bible.

No doubt the author of this pamphlet has proven many times, to the entire satisfaction of himself and his congregation, that the teaching of the Presbyterians, Methodists, etc., is contrary to the teaching of the Bible, but what has it ever amounted to, pray? He simply succeeds in reassuring the Presbyterians, Methodists, etc.,—if reassurance were possible, —that he does not know what the teaching of the Bible is. What, therefore, does his opinion, or his efforts to show that Christian Science is contrary to the Bible or the teaching of Jesus, amount to? If it is evident to the rest of the Christian world that he does not understand the teaching of the Bible, which he has been studying all his life, it is

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no less evident to the Christian Scientists that he does not understand the teaching of Christian Science, which they as devoutly believe to be the teaching of the Bible. It is even more evident that neither he nor his reviewer understands the most rudimentary teaching of natural or secular science, for it is evident that both of them believe, as devoutly as they believe their creed, that things exist all around them in chunks of matter as they seem to see them! The mental attitude of such people is not of a nature to invite scientific discussion of any kind.

Contrary to the statements of the pamphlet as quoted by the reviewer, I wish to say that Christian Science teaches that "the world all about us, with its rivers, mountains, and plains, fields, orchards, flowers, and fruits, birds of the air, and beasts of the field," were created by God, as the Bible teaches, and that they exist around and about us in infinitely greater profusion, variety, and perfection than mortals have any conception of. "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him." They are all here, but can the natural man (that is, the human mind) see them as they are, as God sees them? Paul says no! God is an infinitely perfect workman, and to behold an infinitely perfect creation, such as God must be accredited with having created, requires a mind capable of forming infinitely perfect concepts and percepts, of which the human mind is not capable. Since the days of Immanuel Kant, and long before, there has not been a thinker of note who supposed the human mind to be capable of beholding the objects of nature as they really are, or who supposed any of the objects we seem to see as constituting a physical universe have any existence or reality other than as phenomena or creations of the human mind. One who claims other reality for these objects is flying in the face of this fundamental truth, which is the metaphysical basis of all modern scientific thought,—that is, if he is sincere; otherwise, he is simply willing to take advantage of a lack of information on the part of his audience.

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[Charles E. Jarvis in *Enterprise*, Compton, Cal.]

In the recent sermon on Christian Science reported in the *Enterprise*, the clergyman has displayed a regrettable spirit of intolerance which can only be accounted for by his evident failure to grasp the import of Mrs. Eddy's teachings. Will you therefore kindly allow me to say a word by way of correction, and in so doing to call the attention of your readers to the text chosen by our friend on the above occasion. It was taken from Paul's admonition to the Thessalonians: "Prove all things; hold fast that which is good. Abstain from all appearance of evil." It would be difficult to put into fewer words the entire philosophy of Christian Science. Every Christian Scientist is endeavoring to conform his daily life to these very rules, for he realizes that only as he does so can he be accounted worthy of the name.

Throughout his sermon our critic has discussed Christian Science from his concept of it as a therapeutic agent, but has failed to recognize its appeal to mankind as a religion. While it is true that the majority of people have turned to Christian Science for relief from physical ills, for the very simple reason that freedom from sickness and pain is greatly to be preferred to a condition of bondage, it is not true that the healing feature is the most important one. On the contrary, mankind in seeking relief from physical ills very quickly finds, after turning to Christian Science, that his freedom is dependent upon his willingness to "put off . . . the old man, which is corrupt according to the deceitful lusts" and to "put on the new man, which after God is created in righteousness and true holiness." This putting on of the new man is the spiritual regeneration which takes place in the life of the one who seeks surcease from sin and suffering through the study of the Bible in the light of the Christian Science text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy.

Our critic tells us that "the chief place to study its claims is at the meetings of testimony." If he were to attend one of these meetings, or if he were to read the testimonials appearing weekly and monthly in the *Christian Science Sentinel* and *The Christian Science Journal*, respectively, he would very soon realize that the gratitude expressed is for the spiritual and moral uplift in the individual consciousness, the result of a better understanding of God and of man's relationship to Him, and the importance of physical healing is relegated to second place.

The gentleman questions the use of the terms "final" and "absolute" as employed in the text-book, but overlooks the fact that they refer to the divine Principle, God, to whom Christian Scientists invariably look for a solution to every problem. It is just because they have applied their understanding of God and of His laws, and have thereby been enabled to "prove all things," that after years of experience with other systems of medicine and theology they are satisfied that in Christian Science they have found the better way, and are therefore endeavoring to "hold fast that which is good."

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[Norman E. John in *Wilmington* (Del.) *Morning News*]

After carefully reading the published sermon of the Rev. Dr. —— in a recent issue of your paper, the writer was filled with gratitude that no place is provided in the Christian Science service for a prejudiced discussion, misrepresentation, or perversion of any religion. He rejoiced that the reading of the Holy Scriptures, and an exposition thereof, has been found more satisfying to thousands of worshipers than to have the opinions of many minds on many subjects exploited by not a few of those filling the positions of ministers of the gospel. It has not been a great many years since, among those who occupied the pulpits, some found sufficient Scriptural authority, as they thought, to uphold with religious vehemence human slavery; and it is regrettable that all the religious strife of the ages has been over the question of doctrines, whereas all the exhortations of the Master implied that the test of Christianity is in works and not in professions.

If there were more of the preaching of the gospel, as called for by the Lord's commission,—"Go ye into all the world, and preach the gospel to every creature. . . . And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover,"—would not the result be today, as it was of yore, "And they went forth, and preached everywhere, the Lord working with them, and confirming the word with signs following"?

Before attempting the correction of some of the presentations made in the sermon, let it be stated that a large number of those who have accepted Christian Science had earnestly sought and endeavored to be satisfied with what they had been taught in the various denominations. They attended the services, read their Bibles, prayed earnestly, took communion, conferred with their pastors, and for all these privileges they are not lacking in gratitude. They are not ungrateful for the earnest, faithful efforts on the part of

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their former teachers, as well as their own, to find the way to the divine power that should meet their spiritual, mental, and physical needs, or for the good they found in their previous religious teaching. But these hungering and thirsting ones needed something that their religious experiences had not been able to satisfy, and with joyful and glad hearts they testify to the clearer light, the more spiritual interpretation, the better understanding of the efficacious life of Christ Jesus, and through Christ a closer walk and communion with their God. Whether or not it has come within the good doctor's observation, there is abundant published testimony outside of the publications of the Christian Science movement, that Christian Scientists are a happy, healthy body of people; that taken as a whole they are good citizens, and that the world is better for their presence and their activities.

The Christian Scientists themselves, one and all, will tell you that they are better men and women than before they knew of Christian Science; that they are healthier and purer in thought; that they love and understand God and His law better, and have a greater love for their fellow men; that they are more systematic in their study of the Bible, and more earnest in their endeavors to manifest Christian lives. Christian Science does not teach that God revealed Himself to only two persons. On the contrary, it teaches that God is forever revealing Himself to all those prepared to receive a knowledge of Him. Mrs. Eddy writes, on page 333 of Science and Health: "Throughout all generations both before and after the Christian era, the Christ, as the spiritual idea,—the reflection of God,—has come with some measure of power and grace to all prepared to receive Christ, Truth. Abraham, Jacob, Moses, and the prophets caught glorious glimpses of the Messiah, or Christ, which baptized these seers in the divine nature, the essence of Love."

The critic was also unwarranted in deducing the conclusion that Paul, Augustine, Athanasius, Ambrose, Clement, the Gregorys, Basil, Cyprian, of the early church, and likewise Luther, Calvin, Knox, Cranmer, Wesley, Edwards, and others, were under a delusion; for it is very clear to Christian Scientists that these, and many more, had wonderful perceptions of spiritual truth, and each in his turn did much to offset the misconceptions and ignorance that went before him. But it is quite pertinent to ask right here, why it was, if Luther, Calvin, Knox, Fox, Wesley, and all the others had the same "key" and understood how to give it clearly to mankind, that their followers should be found in so many divergent denominations in all the years since. Today worshipers come from all of these denominations and find themselves united in their understanding of God in Christian Science.

Before our critic occupied so much time in his sermon and so much space in your paper, dwelling upon his incongruous conclusions as to the unrealities taught by Christian Science, he should have clearly defined to his hearers what Christian Science teaches in regard to the terms "real" and "reality." The doctor is certainly familiar with the absolute and relative meanings of words. Jesus dwelt upon the absolute meaning of "good" when he said, "Why callest thou me good? there is none good but one, that is, God." In that absolute sense Christian Science uses the words "real" and "reality" as pertaining to God and the things of God. Paul described material sense in his saying, "Now we see through a glass, darkly;" and the spiritual when he added, "but then face to face."

The critic takes exception to the teaching of Christian Science that the majority of believers throughout the world have entertained wrong conceptions of God. The writer ventures to make the assertion that if the doctor were to ask one hundred persons to define what they know God to be, he would find a large percentage of the answers unsatisfactory both to himself and to those questioned. And the answers would probably differ more widely than those to any other question he could propound. In no field of thought, perhaps, would he find the imagination playing over a wider scope or with less sense of directness, and this in contrast with the Scriptures. "This is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent," as the Master said. He will also find that a large proportion of these people believe that God is the sender of sickness and of calamities; that another large number do not believe that God sends sickness. Therefore we believe the burden of proof is with the doctor to show that the "vast majority of believers throughout the world" have a true conception of God.

The critic is troubled because Christian Science enlarges the conception of God to an infinite being, boundless, limitless, the only cause and creator, omniscient, omnipotent, and omnipresent, without beginning and without ending, and therefore eternal; unchangeable, "the same yesterday, and today, and forever," therefore the divine Principle whose creation is as perfect and eternal as the creator. Especially does it trouble him that, God being infinite, omniscient, and omnipresent, it necessarily and logically follows that God and His perfect creation is the only reality, and that in this conception he cannot find a place for the manifestation of pain, sin, sorrow, disease, death, devil, and hell, just as this conception has troubled every theologian who has tried to find an origin for evil and an abiding-place in the universe for it.

Christ Jesus said of evil that it was a lie and always had been, and Christian Scientists get more comfort and accomplish better results by so placing it than by pleading for its reality. Especially so in view of the explicit utterances of the Master: "I am the way, the truth, and the life;" "For this cause came I into the world, that I should bear witness unto the truth;" and, "Ye shall know the truth, and the truth shall make you free."

If the doctor expects that sometime in the cycles of the future all the sin and misery of the world is to be overcome (as he certainly does when he prays, "Thy kingdom come"), he must logically accept the premise that it does not now, and never did, have a divine origin; that without a divine origin, it was never really created by God, and that if created by another power than the divine, there is another creator, another God, besides the one who "created the heaven and the earth," finished His work, and "saw every thing that he had made, and, behold, it was very good."

As a lie is the absence of truth and without foundation, as darkness is the absence of light and without an origin, Christian Scientists prefer to think of evil and its woeful enormities as ignorance of God and His perfect creation.

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[Written for the *Sentinel*]

The Pine

WARWICK JAMES PRICE

COMMANDING and rugged rises the sturdy shaft of the pine tree.
Lacking the grace of the birches, it seems to embody endurance;
Withstanding old Boreas' buffets, it yet gives shelter to nestlings;
Its roots sunk deep in the hillside, it still points upward to heaven.

Surely there is a preachment held in the hands of its branches,
A sermon written in needles, pointed and haunting and fragrant.

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Editorial

Shifting Sands

ONLY a few years ago, people were taught to believe that sewer-gas was a dangerous and dreaded foe to the health of mankind. Today a physician who is a professor of epidemiology in a leading Western university, is quoted in the *Berkeley* (Cal.) *Daily Gazette* as saying:—

"The methods of health departments have changed materially in the last few years, though they cling to many antiquated practices. These practices are legacies from a time when even health officers believed that sewer-gas was dangerous and that diseases were transmitted through the air. In accordance with this belief, measures for the control of disease formerly dealt with the environment. Our plumbing ordinances require many feet of needless vent-pipe, since these ordinances are based on sewer-gas superstition."

This is simply another proof that the theories of the medical profession are as the shifting sands of the desert, so frequently changing as to be unsafe guides for legislation which would bar every person from seeking to preserve or secure his health by means other than those prescribed by this same medical profession. There never was a time when so much attention was given to the study of disease as at present, nor a time at which the physician was more helpless in the presence of certain diseases than he is today; yet the clamor for legislation which would make doctors of medicine the only legalized healers of disease, is becoming more and more insistent,—a clamor raised not by the people, but by the doctors themselves.

Until these doctors of medicine can show an unbroken record of success in healing even one disease, and until their theories of the cause and cure of disease become more permanently settled than at present, it becomes them, it would seem, to be more modest in their efforts to bring every person, whether he be sick or well, under bondage to them. Will legislators take the responsibility of passing such laws as have been demanded of them, when faced with testimony that hundreds of thousands have been healed by Christian Science, many of them after all medical means had failed? Would they have a right to take this responsibility, if even only one person should prove that Christian Science had healed him? Every week thousands of persons all over the world are publicly declaring that Christian Science has healed them. Thousands of testimonies have been given to the reading public through the columns of the *Sentinel* and *Journal*. To cite one instance, a lady wrote to this office some time ago: "It is through the understanding of Christian Science as taught by Mrs. Eddy that I am living today. I had reached that stage where the physician said I was dying and would probably be gone in an hour's time. . . . The physician said, 'Nothing in this world can save her; she is beyond all human aid.'"

This is plain and simple testimony to the efficacy of Christian Science over medical methods, yet there are still those who refuse to believe there is any other recourse for a sick person than to depend upon medical aid. They would even, as did the Pharisees of old, when Jesus healed the blind man, try to convince such a one that there is some mistake, that either he never was sick or else he only thinks he is healed. But there is no gainsaying that triumphant refutation: "One thing I know, that, whereas I was blind, now I see."

Christian Scientists have no quarrel with the physicians of any school. They have been taught never to be aggressive, to obey the law, and in all things to strive to observe the golden rule. It does not necessarily follow that they are to acquiesce in or submit without protest to efforts to make laws which would deprive them of their inalienable rights, especially when such measures are advocated by a system whose fallibility is frankly admitted by its own exponents. It is one of the unexplainable things that in the face of these fallacies the public should be expected to adopt unquestioningly each new theory that is promptly advanced to take the place of the one exploded.

The day has gone by for accepting a dictum from any source when unsupported by facts. Christian Scientists have proved the efficacy of the truth discovered by Mrs. Eddy to their own satisfaction. Yet they do not proselyte; they do not seek legislation to force this teaching upon their fellows, however confident they may be that it would work for their betterment. They ask, and have a right to expect, that the same liberty be accorded them which they are ready to extend to others.

ARCHIBALD MCLELLAN.

Church-membership

IF applicants for membership in The Mother Church of Christian Science, or in any of its branches, were asked to give their reasons for seeking membership therein, the answer in most cases would be that they desired to get all the good that is possible in this way. Now there is nothing wrong with this mental attitude, but very few appreciate the fact that the privileges of our churches are free to all,—the Sunday services, the Wednesday evening meetings, the reading-rooms, where those who choose may study the literature without charge, also the lectures, where all inquirers are made welcome. It is not necessary to be a member of a Christian Science church in order to have access to all these blessings.

Here it may be asked whether there are not some other things which are the special privilege of the members of our churches, and to this an affirmative answer may be given. To receive blessings is good, but we have it on the authority of Christ Jesus that there is something even better. He said, "It is more blessed to give than to receive," and this may well be applied to church-membership in Christian Science. When inquirers after truth begin to desire citizenship in the kingdom of God, they should examine themselves as to their fitness therefor. The mother of James and John came to our Master with a request that her two sons might be accorded the highest places in this kingdom, and to this Jesus made response by asking them if they were able to drink of his cup and be baptized with his baptism. He even said, "Ye know not what ye ask:" but he also gave assurance that they would be privileged to share his cup and partake of his baptism, with all that this implies. As for the high honors which they craved, these must come in God's own way and time.

Those who aspire to membership in the Christian Science church should go deep down into their own consciousness, to find whether they really desire to achieve the greater blessedness of giving themselves and all they possess for the establishment of Christ's kingdom on earth, with its healing ministry as instituted by the Master himself. Our revered Leader says (Science and Health, p. 55): "Whosoever layeth his earthly all on the altar of divine Science, drinketh of Christ's cup now, and is endued with the spirit and power of Christian healing." This is unmistakable, and it is a test which each member should apply to himself. At the very start of our membership we have the privilege of helping to provide the bread of Truth which is to feed the hungry, and if this brings down upon us even the fiercest condemnation of mortal mind,

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we must take it meekly and rejoice that we are counted worthy to drink of our Master's cup.

Another thing to be considered is the Master's injunction to his disciples when he sent them out to heal the sick. He said, "Be ye therefore wise as serpents." Mrs. Eddy reiterates this counsel throughout her writings, and if Christians had always heeded it, they would doubtless have been spared some hard experiences. To rush into the fray without the needed armor and weapons, betrays untempered zeal. God never leaves us unprotected, but it rests with us to demonstrate this fact in the Christ-way.

It is therefore of the utmost importance that all members of our church should possess and study diligently its Manual, which defines the duties, obligations, and privileges of membership. They are taught therein what they should do, and shown what they should not do, while striving to advance our cause, and this study will be no vain expenditure of time or thought. It will, on the contrary, inspire them with new wisdom in working out their individual problems, and as they in this way seek "first" the advancement of God's kingdom on earth, they will find the most direct path to true prosperity.

Ignorance of Christ's teachings and of the strict demands of Christian Science, furnishes no passport into our church. Only those who do God's will have the right to enter the city through the divinely provided gates, and to do God's will we must know it. Then we shall be as tried links in the chain of truth which is fast encircling the world.

ANNIE M. KNOTT.

The Note of Authority

IT has been well said that "no institution can exist without a basis, center, or principle of authority;" and what is true of institutions is true of men. God is the only being who is absolutely self-centered and sufficient unto Himself. All other beings are dependent, hence naturally and rightfully in subjection to Him who is superior to them, their creator, and to His laws. Their normal and healthful attitude is therefore one of obedience, and when this is apprehended the one great question, the answer to which must determine character and destiny moment by moment, is this, To whom or to what am I now subject? If it is to Truth and Love alone, then manifestly every true interest of life is being conserved.

Mortals are lazily disposed to be dependent. They are prompted by purposes of self-gratification and readily yield obeisance to anything that promises to satisfy desire. They are therefore easily enslaved by falsity and deception, and though they often fancy themselves the very exponents of freedom, unscrupulous error is ever profiting by their obedient weakness. The subserviency of ignorance and fear is very easily exploited, and this has been the serious offense of that unspiritual ecclesiasticism which has dominated and still dominates a large proportion of the race. On the other hand, assertive indisposition to recognize any authority begets an individualism which makes for social and moral disintegration, because in its pride over its scientific, matter-of-fact devotion to physical law, it becomes wholly unethical and uncompassionate. He, for instance, who honors the law of heredity as legitimate, can but steel his heart against the cry of those who are being crushed by its juggernaut wheels. The character of the devotee is naturally determined by the character of that to which he pays his devotion. Men become what they worship, and they who accept the authority and finality of so-called physical law, can but drift toward that state described by St. Paul as "having no hope, and without God in the world."

In all its teaching Christian Science recognizes and honors Spirit, the infinite Life, Truth, Love, as the only basis and source of authority, and declares that one's right to rule is always measured by his obedience thereto. It teaches that authority is never separated from divinity; hence, that Christ Jesus could say to his disciples, "I give unto you power . . . over all the power of the enemy," by virtue only of his at-one-ment with and their obedience to Spirit. It teaches that dignity and rightful dominion are indissolubly associated with humble conformity to divine law. This is its ever-reiterated note of authority.

In Christian Science we perceive that the explanation of the efficiency of the early church is found in its consciousness of spiritual command, and this consciousness was not to be an exclusive hierarchical possession, but was to be gained by every true follower of Christ Jesus. This is the secret of the overcoming of sickness and sin, whether in the first or the twentieth century. So-called orthodoxy was astonished when Christ Jesus spoke "as one having authority," and it is no less astonished now that one should have dared, in Christ's name, to say that "Mind is the master of the corporeal senses, and can conquer sickness, sin, and death. Exercise this God-given authority" (Science and Health, p. 393),—a counsel which comes as a vitalizing stimulus, a veritable breath of life into the deadness, the inertia, and the inefficiency of much theological teaching and all materialistic belief.

In its declaration of man's spiritual freedom and power, Christian Science is a call, and in its effect an impulsion to do and dare for God. It means an awakening to and the fulfilment of "the great commission." It is a demonstration of the sole and sovereign authority of Truth, the redemptive realization of which is being regained in all the world today.

JOHN B. WILLIS.

Among the Churches

Current Notes

BOSTON, MASS.—The First Church of Christ, Scientist. Services: 10:45 a.m., 7:30 p.m.; Sunday school, 10:45 a.m.; Wednesday, 7:30 p.m. In the church edifice, Norway, Falmouth, and St. Paul streets. The church is open to visitors Wednesdays and Fridays from 10 a.m. to 5 p.m.

Reading-rooms: Berkeley building (suite 306-307), 420 Boylston street; open daily, except Sunday and Wednesday, from 9 a.m. to 9 p.m., and on Wednesday from 9 a.m. to 5 p.m. International Trust Company building (second floor), southwest corner Devonshire and Milk streets, opposite post-office; open daily, except Sunday, from 9 a.m. to 5:30 p.m. Coolidge Corner building, 1316 Beacon street, Brookline; open daily, except Sunday, from 9 a.m. to 6 p.m.

OSSINING, N. Y.—A special service was held in the [prison] chapel on Easter Sunday by members of First Church of Christ, Scientist, of Glens Falls. The chapel was filled with an attentive audience. At the close of the regular service testimonies to the healing and helpfulness of Christian Science were given by visiting Scientists. Some questions relating to Science, which had been asked by interested ones, were answered. The service closed with a song and the benediction.

Star of Hope, Great Meadow Prison, Ossining, N. Y.

DALLAS, TEXAS.—At the sixth annual national corn exposition, which was held in this city Feb. 10-24, under the auspices of the National Corn Association and Texas Industrial Congress, the Texas state fair, and the Dallas Chamber of

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Commerce, First Church of Christ, Scientist, provided a booth for the distribution of our literature, which resulted in much good to many. During the exposition there were given out 65 *Journals*, 338 *Sentinels*, 564 *Monitors*, and 357 pamphlets.—*Correspondence.*

ZANESVILLE, OHIO.—The initial service of First Church of Christ, Scientist, in its new home in Monumental Building, will take place Sunday morning [April 12]. The entire north end of the second floor of Memorial Hall has been transformed, and it presents one of the most attractive chapels in the city. Three rooms have been thrown into one.

Times-Recorder.

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The Lectures

Dover, N. H.

In spite of disagreeable weather the banquet hall in the City Building was the scene of a large gathering of representative citizens of this city who are interested in the worthy Christian Science movement. William C. Henderson introduced Governor Felker, who in turn presented the speaker, William R. Rathvon, as follows:—

It is both a duty and a privilege for me to introduce your speaker. It is both a duty and a privilege for the executive of a state to be identified with those things which attempt to abolish sin and elevate human lives. Our forefathers were a religious people. They believed in a personal God from whom all blessings come. They believed and attributed the sin of the world to their own misdeeds, and with that belief they went on through the years. Those that sow sorrow shall reap joy, was their notion.

Now they may have had a misconception of the sorrow and sin of the world, and so may not have looked on it in the right light to abolish it. As one thinks, in a measure so he is. "By their fruits ye shall know them," and it is by the fruits of the church of Christian Science that we know it. An organization which in the last fifty years, or less than fifty years, has fifteen hundred churches and a million and a half adherents, has certainly done a wonderful thing, and I trust that when you come to your semicentennial, two years hence, you will have doubled your number of churches.

Mrs. Eddy, a native of this state, who has brought forth such a blessing to human kind, said that if we can lift mankind, if we can abolish sin, if we can abolish evil, happy are we all. I have noticed that in the past we have said men were blessed who have done good work for the country, but it has occurred to me, and undoubtedly also to you, that now we are receiving the blessing from men of mark, men who have perfected the ideas of today, men who are strong in their mental power, who are strong in their convictions, who are impressing themselves on the age. In our two institutions, the college at Durham and the college at Dartmouth, we have many men on the campus who are leading the thoughts of the year.—*Daily Democrat.*

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Minneapolis, Minn.

Clarence C. Eaton lectured twice at Second Church on Christian Science. The first evening he was introduced by Prof. John N. Greer of the Central high school, who said in part:—

Christian Science means many different things to many different people. To those who have understood a little of its teachings and practices it means everything. It means the healing of diseases, not only once, but again and again, until by experience they know the Bible speaks the truth when it says that God heals all our diseases. It means the destruction of fear, the removal of sin, the uplift of the spirit. It means a more definite and exact knowledge of truth, a wider and broader understanding of God, His goodness and His allness. It means that life is a joy; that its daily work, whatever its problems may be, is a delight, and not only brings happiness but destroys the shadows and the sorrows of life.

Elbert E. Stevens, first reader, in introducing the speaker at the second lecture, said:—

Men have died to promote what they believed to be the truth. They have pursued their fellow men, sent them to torture and the stake, because they would not accept what their persecutors insisted was the truth. But none who fought those wars, none who went to their death, none who suffered those persecutions, were able to prove that they were right by doing the works which Jesus did. Today, however, in every section of this country and in some portions of every civilized country, men, women, and children are being raised from beds of pain and are having their loved ones restored to them from the very mouth of the grave, having peace, joy, and happiness brought into their lives where before there was only sorrow, suffering, and misery. Thus thousands all over the world believe that in Christian Science they have found the answer to the question "What is truth?" and that this is indeed the truth which makes men free; and they wish to bring to others this word which heals and saves. Jesus said, "By their fruits ye shall know them," and Christian Science is willing to be judged by this test. It asks only to be judged by its works.—*Correspondence.*

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Kingston, England

A lecture on Christian Science was given in the Assembly Rooms, Surbiton, by Prof. Hermann S. Hering. A large audience gave the lecturer a most attentive hearing. S. Harding of Oxshott presided over the meeting, and said that the lecture which was to be given that night would fulfil two purposes: it would enable the lecturer to explain and advocate Christian Science, and it would also enable him to dispel any false impressions and ideas as to its teaching. Owing to the vast growth of this religion today, it was being better understood and appreciated.

Christian Science, continued the speaker, came to him personally some nine years ago, and he had since then seen what Science had done in many of the great cities in different parts of the world. It had been brought home to him very forcibly, owing to its great and good work, not only in healing the sick, but also in uplifting, reforming, and regenerating many of those who had stumbled or fallen during life's journey.

The Surrey Comet.

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Berkeley, Cal.

Before a large audience in the High School Auditorium the Rev. William P. McKenzie spoke on Christian Science. He was introduced by William H. Sinclair, who said in part:—

The seeming obstacles which beset all, make salvation a universal desire. Many today who have not yet been induced to investigate Christian Science, and the satisfactory solution that a knowledge and correct application of it brings to our difficulties, are opposed to what they believe it to be. The object of a public presentation of this teaching is to tell of its beneficent influence and to promote inquiry into its real nature.

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Others, while understanding that its teachings are founded on the Bible, regard the Christian Science interpretation of those sacred teachings as too marked a departure from the interpretations which have been accepted as correct for so many centuries. It is this very marked departure from interpretations which even up to the present time have proved barren of the longed-for results, and the return to the former simple and natural interpretation, that has restored Christian healing and brought about the marvelous results of happiness and harmony in this present state of existence, imparting joy to unnumbered thousands.

The spread of the Christian Science interpretation of the Bible leads to the conviction that Jesus' works were based on a divine Principle which he understood; hence his promise, "Ye shall know the truth, and the truth shall make you free."

Berkeley Gazette.

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Portsmouth, Ohio

The address of Atty. Mark Crawford, in introducing the Hon. Clarence A. Buskirk, who lectured on Christian Science, was in part as follows:—

It seems to be the nature of man to look forward, not only to a better, purer, and more beautiful way of living in this world, but to hope for life after death in order that the sufferings and injustices of earthly life may be atoned for in some future state of existence. After the advent of Jesus Christ, it was thought by many religious philosophers that the problem had been solved; and indeed if all the world were Christianized and every one were willing and able to live up to the precepts of Christianity as revealed in the gospel, it is probable that the problem would be solved. Human nature is, however, so weak, and the exigencies of human life are so hard and complex, that the majority of human beings do not have the moral strength to live up to these precepts without the outward help of close association with some of the various religious organizations representing the Christian church.

Here we come to the parting of the ways between the church and the great masses of humanity, because—and I say it with all kindness but with a feeling of certain conviction after long observation and considerable personal experience—the preachers and priests and influential laymen of the Christian church have always failed, and are still failing, to adapt the doctrines of the church and the precepts of Christianity to the needs of humanity. Until some new adaptation of Christianity to the needs of the people is found and used, the proportion of active and conscientious members of the church to the whole number of the world's population will become less year by year, until the Christian church will become a failure in maintaining and improving the good morals and daily life of mankind.

Christian Science offers a new adaptation, of which little is known except by comparatively few, and nothing is known by the great masses of humanity. As rational beings, it is our duty to ourselves and to our fellow beings to learn what we can of this adaptation.—*Correspondence.*

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Brockton, Mass.

Bicknell Young lectured on Christian Science in Hathaway Theater. He was introduced by William H. Dawes, first reader, who said in part:—

As Christian Science is based on the life and teachings of Christ Jesus, Christian Scientists are trying to follow his commandment to his disciples to "preach, saying, The kingdom of heaven is at hand. Heal the sick, cleanse the lepers, raise the dead, cast out devils," and are attaining the results which he promised: "These signs shall follow them that believe; In my name shall they cast out devils; . . . they shall lay hands on the sick, and they shall recover." Again, "He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father."

As the truth in Jesus' day met opposition and persecution, so today Christian Science has experienced opposition, misunderstanding, and misrepresentation; but we remember again the words of Jesus: "Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit. . . . Wherefore by their fruits ye shall know them." By this standard must Christian Science be measured.—*Correspondence.*

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Lectures to be Delivered

Burlington, Vt.—Jacob S. Shield, Majestic Theater, 8 p.m., June 14.

Chicago, Ill. (Fourth Church).—Judge Clifford P. Smith, Church Edifice, corner Harvard avenue and 67th street, 8 p.m., June 15 and 16.

Chicago, Ill. (Fifth Church).—Clarence W. Chadwick, Church Edifice, 4840 Dorchester avenue, 3 p.m., June 14, and 8 p.m., June 15.

Columbus, Ind.—Virgil O. Strickler, Crump's Theater, 8:15 p.m., June 15.

Darlington, England.—Col. William E. Fell, Mechanics Hall, 8 p.m., June 26.

Dubuque, Iowa.—Rev. William E. McKenzie, Church Edifice, 9th and Locust streets, 8 p.m., June 18.

East Aurora, N. Y.—Virgil O. Strickler, Millard Fillmore Theater, 8 p.m., June 12.

Edinburgh, Scotland.—Col. William E. Fell, Synod Hall, Castle Terrace, 8 p.m., June 25.

Excelsior, Minn.—Clarence W. Chadwick, Town Hall, 8 p.m., June 16.

Franklin, Ind.—Virgil O. Strickler, Franklin Opera House, 8 p.m., June 16.

Highland Park, Ill.—Judge Clifford P. Smith, Ravinia Park Theater, 3:30 p.m., June 14.

Hoopeston, Ill.—William R. Rathvon, Church Edifice, corner Third and Washington streets, 8 p.m., June 15.

Humboldt, Iowa.—Rev. William P. McKenzie, Opera House, 8 p.m., June 19.

Nevada, Mo.—Virgil O. Strickler, High School Auditorium, 8 p.m., June 19.

Newark, N. J. (First and Second Churches).—Bliss Knapp, Keeney Theater, corner Branford place and Halsey street, 3:30 p.m., June 14.

Niagara Falls, N. Y.—William R. Rathvon, Cataract Hotel, 8:15 p.m., June 15.

Rochester, N. Y.—William R. Rathvon, Temple Theater, 3 p.m., June 14.

Saginaw, Mich.—Rev. William P. McKenzie, Academy of Music, 3 p.m., June 14.

San Diego, Cal.—Bicknell Young, Church Edifice, 8 p.m., June 18 and 19.

Sydney, New South Wales.—Prof. Hermann S. Hering, Protestant Hall, July 28 and 30.

Tipton, Ind.—Virgil O. Strickler, Martz Opera House, 3 p.m., June 14.

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Testimonies of Healing

When I was quite young, my mother, who was afflicted with a malignant growth, inquired of a Christian Scientist relative as to the healing of this disease, and from discussions at home my young thought was impressed with the idea that Christian Science was not sound doctrine. Launching out into the world at an early age, I experienced changes of environment which led me to altars and slum missions, to both sides of the liquor bar; I was house-help with the best people, and hobo with the worst. I early became convinced that if I would have better conditions, I must work out of the present ones, for hope, so common with mortals, had quite failed to lift me out of them.

Landing in a certain city about the time of a campaign, the slogan of which was "Bringing this city to Christ," I was again induced to seek the penitents' altar; but the evangelist's pleading and my friends' prayers failed to awaken an affirmative response to their inquiry, "Don't you feel that Christ has saved you?" I then sought personal interviews with clergymen of prominence and questioned them as to why they maintained a given faith, and the answers were practically the same, "Because my parents brought me up in this church." The answer did not satisfy me, but nevertheless I was baptized and united with a Christian church. Later I lost my interest in the church on account of its theoretical teaching, but soon after became deeply interested in the Bible, and perused it many a midnight hour. The books of Job, Proverbs, Psalms, and Ecclesiastes gave the most enlightenment, and I began to be convinced that God was not a person, but intelligence, of which man's mentality is the image and likeness.

On a street-car one Sunday morning, a number of people left at a certain street, and some one inquired who they were. The conductor answered, "Christian Scientists." Some unkind remarks were made, a discussion followed, and from some things said about practical religion, I decided to find out for myself, and shortly after I became an earnest student of the Christian Science text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy.

I was addicted to the habitual use of drugs for stomach trouble. One night, after purchasing a new supply, I decided to give God a trial, as the study had increased my faith in His power; so I threw all the medicine away, and it has never been renewed. I could not work without glasses, but after reading Science and Health one evening without them, I became convinced that I need never put them on again. During the panic of 1907 our office was abolished, and being at the head of it, I presumed it would be easy to secure another position. Look where I would and strive as I might, however, it proved of no avail. I stopped striving, with the understanding that God knows all things. That same day I received a letter from a source I could never have thought of, and it brought me a position.

My wife and I have been studying Christian Science now for seven years, and our children know nothing of any reliance but the truth of being for their welfare, and they are taught to work out their own problems in the same manner that we do. Two of them were born before the doctor or the nurse arrived, with not more than fifteen minutes of pain.

I could speak of many other demonstrations worthy of consideration, which have shown that "the physical healing of Christian Science results now, as in Jesus' time, from the operation of divine Principle" (Science and Health, Pref., p. xi). If I could not use the knowledge of Christian Science in my daily life for the overcoming of seeming obstacles to my welfare and that of my family, it would not appeal to me. The straight and narrow way is not by any means one of laziness and selfishness, but the exact opposite. I am indeed thankful to Mrs. Eddy, who was good enough and brave enough to open this way for us.

W. E. James, Salt Lake City, Utah.

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I feel it my duty to testify to the power of Truth, and I do so with a sense of deep thankfulness to God, and gratitude to our beloved Leader, Mrs. Eddy.

In September, 1912, my little girl, then six years old, stepped on a nail when going to bed. She told me about it and began to cry, the pain was so intense. I read to her from Science and Health, as I had done in other cases, but she seemed to grow worse. She cried a great deal and her foot became red and swollen; then a large blister formed where the nail had entered the foot, and the third day it turned black. I began to be frightened, so I asked for help in Christian Science. After a week of absent treatment, the foot was healed.—Sarah Nessler, Chicago, Ill.

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During July and August, 1912, I had dental work done in Berlin, Germany. In preparing one tooth to be crowned, the dentist drilled two holes through the root, and not being aware of this, he put the porcelain tooth on with the root in this condition. In pressing the tooth on, a small quantity of the cement was forced into the jaw through the holes in the root. It was very painful at the time, but the dentist assured me that the tooth was sensitive. After three days of extreme pain, I sent for a Christian Science practitioner to come to me, and during her visit I was healed of the pain, which had been so great that I was hardly able to walk across the floor. I felt that the work was done, but later I found it necessary to have more help. An abscess formed and broke, but it did not seem to heal, and the dentist informed me (I had changed dentists) that the bone was carious. My fear was great for a few moments, but I again called for treatment in Christian Science and the fear was destroyed at once.

Treatment was continued, and I earnestly applied myself to the study of Christian Science. I visited the dentist many times, but he felt there was nothing to do. Finally one day he thought it best to have an X-ray picture, so that he could learn the exact condition. He found that the bone had healed, but that there was a foreign substance which needed to be removed. Without taking any opiate, I was enabled through Christian Science treatment to have the dentist cut into the gum and remove the piece of bone and cement which seemed to be causing the trouble. This was all done without any pain. The abscess had stopped even while this foreign substance was there, and in a few days the opening caused by the cutting was healed up. I am happy to say that the healing has been permanent.

I am unspeakably thankful to God for all the blessings that have come to me through Christian Science. I am deeply grateful for the understanding which is enabling me to separate error from personality, and also to forgive as I would be forgiven. I thank God for giving us this larger view, this wonderful truth, through our revered Leader, Mrs. Eddy.

Genevieve Ernst, Berlin, Germany.

I verify all that Mrs. Ernst has said, and I would like to state that it was a remarkable proof of the power of Christian Science to heal. The cement removed was the size of a small pea, and the bone removed was a quarter of an inch square.

H. Phillips, D.D.S, Berlin, W., Germany.

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I wish to give my testimony, and I feel that I should have sent it in long ago. I have known of Christian Science for eight years, but was not interested in it till about five years ago, when my husband was healed of measles in a few days with no after effects, as so many have under medical treatment. He was the most inveterate smoker I ever saw, but he has never used tobacco in any form since having treatment in Christian Science.

In the fall of 1909 I had a bad attack of chills and fever with severe cold and cough. I took a great deal of medicine, but it did not do any good; instead, I was getting worse all the time. I was extremely weak, and at last I began to lose blood every time I coughed. I then decided to have Christian Science treatment and wrote at once to a practitioner. I began to improve immediately, but slowly. I was up all the time, however, and at the end of three weeks I had gained so much that I discontinued treatment. I had very good health until the next fall, when I seemed to have a worse cold than I had ever had, with great pain in my chest and side. This was overcome through absent treatment. Many other ills have given place to health through the understanding I have gained in studying the Lesson-Sermons, both for myself and three children. Colds, throat troubles, earache, croup, have all been overcome. Neuralgia in my face and an abscess on the gum were healed in less than a week through my own understanding of Christian Science, and with much less suffering than I had experienced on a previous occasion when I had used material means.

The most wonderful of all the physical benefits was the painless birth of my last child. I had decided to have absent treatment, but when the time came there was no way to let the practitioner know; nor had I any need, for everything went on as harmoniously as any one could wish, whereas at each birth before this I had suffered all but death, it seemed. The baby was a strong, healthy boy. He will be two years old next month and has never tasted any sort of medicine. There have been many more blessings, but I cannot tell of them here, though I am very grateful for them all, as well as for the literature and our text-book, Science and Health, which brings light to all earnest seekers after Truth.

Mrs. J. C. Moore, Pollocksville, N. C.

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Not because of any religious convictions or because I felt the need of spiritual aid did I begin the study of Christian Science; yet I builded better than I knew when through sheer desperation, after years of suffering and vainly seeking relief from doctors of every school and even from mind healing, I took the advice of a lady who knew of my condition and went to see a Christian Science practitioner. Since that time I fully realize that God is the healer of all our diseases, as revealed through Christian Science, and it is with a heart full of gratitude that I wish to tell how this realization was brought home to me.

For fifteen years I was a sufferer from acute inflammation of the stomach, which caused convulsions and fainting spells. The doctors said I had kidney colic and gall-stones. All the functions of the body seemed to be deranged and my skin was yellowish brown. This condition was accompanied by vomiting, and I also suffered from a bowel trouble of thirty years' standing; in fact, it would be hard to find a disease that I did not seem to have. I had worn out drugs and doctors, and was practically living on a "digestive." I went to see a Christian Science practitioner, and in about two weeks I did a hard day's work, such as I had not been able to do for twenty years or more. The diseased conditions of the body were soon destroyed, the functions became normal, and my weight greatly increased. My complexion cleared up, the eyes lost their dull, lusterless look and became clear and bright. I was also healed of a dislocation of the neck; the pain was removed quickly and the soreness soon left.

My husband has been reading Science and Health several years, and now I, too, read and study every day. I am indeed grateful, not only for the physical healing, but for the harmony and peace it has brought into our home.

Helen Cram, Los Angeles, Cal.

I desire to express my gratitude for the blessings I have received through Christian Science. I am a locomotive engineer, and all engineers are supposed to be more or less troubled with kidney disorder. I was healed by Christian Science after the doctor and medicines had failed, although I tried this treatment just to see what it would do and did not understand how the healing was brought about. I did not show any gratitude, so received no more benefit until I came nearer to God, and by reading and the help of a practitioner I was healed of the liquor and tobacco habits.

I smoked for thirty-seven years, and hardly knew what it was to be without a pipe in my mouth. I tried will-power a number of times, also material means; in fact I tried everything but the right thing, and that was Christian Science, which healed me. The third day of my demonstration I put my pipe away, but was very careful to put it where it could be found. I can truthfully say, however, I have never wanted it since. I hope this testimony may help some one who wants to quit using tobacco.

I have a better disposition than before I read Science and Health. I am truly thankful for the whole experience, and I think it was a fine demonstration.

J. O. Cram, Los Angeles, Cal.

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I feel it a privilege as well as a duty to tell what Christian Science has done for me. It is the greatest help and comfort that has ever come into my life. Mrs. Eddy says that when we demonstrate what we already know, we will be fitted to receive more. Some years ago I was using a sharp, heavy axe, when it slipped and cut the first finger on my left hand, severing the second joint, so that it was attached by only a small piece of skin. I vigorously denied the power of evil; then tied the finger up, and in a comparatively short time fear was destroyed, and I was able to go about my household duties as usual. The finger healed entirely, and I have as good use of it as of any of the others, notwithstanding that predictions were made of stiff joint, blood-poisoning, loss of finger, etc., unless I would have a doctor.

Besides this, I have been healed of a throat affection and my eyes have been very much helped. It would take me a long time to tell of the many times I have found that God is indeed "a very present help in trouble," and my heart is filled with gratitude to Mrs. Eddy for the blessings of Christian Science.—Lottie Hutter, Lynchburg, Va.

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I learned what Christian Science really is about a year ago, through a dear friend who came to visit me. I wish to express my deep gratitude to Mrs. Eddy, our revered Leader, for this knowledge of God as divine Mind, Truth, and Love, omnipotent and ever present. Through spiritual illumination and love she brought us to the understanding of good as the only power. I am also very grateful for the help of the Christian Science church and its literature, and to those Christian Scientists who have aided me in many ways.

Through the reading of Science and Health many physical ills have been vanquished. Stomach disorder, from which I

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had suffered all my life, has disappeared, glasses have been laid aside, severe colds and mental troubles have been overcome. For these healings I am deeply grateful; but I could not express in words the peace and thankfulness which come from understanding God as Principle and man as His image and reflection, and the consciousness of the power of Truth and Love alone to meet every human need. I have never had a return of any of the old ailments, and every day more blessings are added.

I have found through the study of Christian Science that if we seek first the kingdom of God, and His righteousness, all good shall be added unto us.

MARTHA ANDERTON HOWE, Brookline, Mass.

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[Translated from the German]

I gladly avail myself of the opportunity afforded me to give thanks for the benefits which have come to me through Christian Science. About two years ago I became acquainted with its teachings through an aunt who had been healed of a very serious ailment. I was in a very inharmonious condition at that time, for I had suffered since early childhood from headaches and anemia, to which a stomach trouble was added within the last few years. I followed medical prescriptions for a long time, without obtaining permanent relief, and finally lost all faith in medical systems.

At the time of my greatest need I heard of Christian Science and immediately took an interest in it. I obtained the necessary information from a Christian Science practitioner and started on the right road with Truth illumining my thought. Every experience brought me a step farther, and now I am a happy and healthy person, for not only have the physical ills left me, but other errors as well. I thank God that a woman should have had the spiritual illumination required to show us the way of Truth.

MAGDA LOSS, Hannover, Germany.

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Gratitude for freedom in Truth and a desire to encourage others to seek the light impel me to add my word to the many testimonies given regarding the healing power of Truth as understood in Christian Science.

In 1895 I consulted an optician in the quest for relief from a distressing condition of the eyes, which seemed to be growing worse. I had taken material treatment without benefit. After a careful examination the optician said that it was a serious case of structural defect of the eye, that I had always needed glasses and would always have to wear them. I accepted the verdict, and for thirteen years wore glasses constantly, experiencing such a sense of relief that they never seemed a burden.

It was in 1905 that I became interested in Christian Science, and in reading the testimonies of healing which referred to the discarding of glasses, I could not imagine myself as likely to have that sort of experience, so thoroughly convinced was I that glasses were a necessity. Surely, a revelation to my consciousness was necessary, and it came. After more than two years of earnest study of the text-book, "Science and Health with Key to the Scriptures," one night I lay awake declaring the truth for a friend, when I realized that the choice between Spirit and matter must be made, also that Spirit was equal to all demands made upon it, and that I should be enabled to do my work without material aid. I did not put on my glasses in the morning, and have never worn them since. During this time I have done much stenographic and other work requiring close application, besides spending most of the evenings reading and writing. At times mental work has been necessary to maintain the realization of the truth that man's senses are spiritual, and I am glad to say that I have been able to demonstrate this fact as to the sense of sight.

Mine is but a drop in the ocean of gratitude that is constantly going forth from thousands of human hearts toward the woman whose clear vision, and obedience thereto, has made possible for all a sense of freedom from limiting and discordant conditions.

ELLA M. KINSLEY, South Pasadena, Cal.

✧

One day a shotgun was accidentally discharged close to my ear, and when I awoke the following morning, it was impossible for me to hear. On Monday morning I went to a Christian Science practitioner and received treatment, and by the next day my ear had relaxed so that I could hear a little. I continued treatment until Saturday, when I was able to hear as well as ever. As my father was not a Scientist, I did not tell him about my ear until after it was healed, and then he insisted on taking me to a specialist to have it examined. After examination the doctor said that the eardrum had been ruptured and that it was marvelous how it had healed so quickly. I have never been troubled with my ear since I was healed, and the hearing in that ear is perfect.

WILLIAM F. WINSHIP, Duluth, Minn.

✧

Christian Science was brought to my notice seventeen years ago, at which time I was a physical and mental wreck. I had just returned to my home in Iowa, satisfied that the pure air of Minnesota had no more help for me than did that of my own state. I had tried many physicians, and medicines of many different kinds, but I gradually grew worse. I then heard of faith-cure, but was told that it required a great amount of faith to receive benefit. If this was true, my case was hopeless, as I believed our sins could be healed only by going to God in earnest prayer, with a desire to live according to His laws in daily life practice; but I could not understand how a personal God could heal our diseases.

It was at this point that the message of Christian Science was sent to us through one of God's children, and we were told that it was faith with understanding which healed both sin and sickness. She sent me some tracts and other literature, together with "Science and Health with Key to the Scriptures." I read this book, but could not understand it. Like Peter, however, I had nowhere else to go, so I decided to give Christian Science a trial. I took some treatments from this same lady, and was instantly healed of bowel disorder of four years' standing, for which I had taken drugs daily. Again, I had been troubled with a throat affection for many years. This appeared in an alarming form, for my throat was in such a condition that I could not swallow. I was twenty miles from a Christian Scientist, so I took Science and Health and read for two days and the greater part of the night. The second day the canker began to disappear, and the swelling also. I had no treatments; the ailment was destroyed by reading the book, and it has never returned. These were two very convincing proofs to me. I continued the study of the text-book, together with the Bible, and since then have used no other means to destroy the discords of sense.

I have seen disease in the form of rheumatism, cholera infantum, appendicitis, the tobacco habit, eye trouble, and many other ills destroyed by the power of God as revealed through Christian Science. While I have problems yet to solve, and still have doubts and defeats as well as triumphs, I am thoroughly convinced that as we quit our reliance on

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material things and grasp the spiritual, as our Leader tells us to do, harmony of mind and body will be attained.

I thank God for Christian Science, and I am grateful to our dear Leader for her untiring labors in establishing the Christian Science movement in our times.

LETTIE SHERMAN, Morgan, Minn.

✧

[Translated from the German]

On Sept. 25, 1913, my husband returned home from sea with what seemed a slight injury of the arm. Although it caused him some pain, he paid no attention to it, but on the following morning the arm was swollen and the pain more severe. On account of his work, and as he was expected to go to sea on the following Saturday, he went to a physician, who pronounced it a severe case of poisoning, and immediately sent him to the hospital, with the remark that he would have to stay there for at least four or five weeks. An incision was made at once, and was expected to be followed by a second on the following day. I then telegraphed to a Christian Science practitioner for help, with the result that after the first treatment the danger was over. No fever set in, and the physician in attendance was at a loss to account for it. He remarked to my husband and to the nurse that whereas he knew the case had been one of serious poisoning, this seemed to have practically disappeared. He then concluded that my husband had a very strong constitution, and the other physicians at the hospital seemed equally surprised. On the fifth day my husband was dismissed, and on the sixth he was pronounced well by the physician. He had four treatments in Christian Science, and in two weeks went to sea, completely healed.

It also affords me great joy to say that our little boy a year and a half old was healed of acute bowel trouble with two treatments. We are very grateful for these instances of healing through Christian Science, and are constantly striving to lay hold of the truth and assimilate its spirit.

FRAU MARIE GEIKER, Nordenham, Oldenburg, Germany.

✧ ✧ ✧

[Written for the *Sentinel*]

"Songs in the night"

SAMUEL JOHNSTONE MACDONALD

A SONG may sing its simple way
  Where sermons fail to reach;
A song sometimes the heart may stay
  When prophets vainly preach.

Some loving hymn through seasons drear,
  When discord darkest seemed,
Has brought the heavenly presence near,
  And doubting hearts redeemed.

'Tis good to sing the good we know,
  A grateful song to raise,
Forever offering, as we grow,
  The ministry of praise.

'Tis Love divine that giveth songs
  When hours are dark and drear;
'Tis loving hearts to whom belongs
  The faith and joy to hear.

Our love should never silent be,
  It should not fail to sing;
And thus in joyous harmony
  Love's praise shall ever ring.

From Our Exchanges

[*The Universalist Leader*]

Will death do what life has not done? Is there a moral transformation in the grave, or at this door into the unseen, such as no changes in life and growth have wrought? We should speak modestly about the unseen world. The world has been cursed with the egotism and conceits of men who knew nothing about the life to come, and were too literal and too narrow to appreciate the vastness of the impending mystery. Therefore it is only as a suggestion that we remark that so far as we understand spiritual processes there is no prospect that the change we call death will obliterate our moral past, or disconnect the moral continuity of existence. All of the hopes that at death we shall be lifted completely out of the old order of existence are contrary to the facts of spiritual psychology as we see and understand them. We are not going to venture far in an exploration of the spiritual psychology of the life beyond death. Our only desire is to make it clear to those who read these words that the hope of perpetual peace and bliss through the obliteration of our past faults, at death, is contrary to spiritual processes as we see these at work.

[Rev. H. S. McClelland, B.A., B.D., in *The Christian Commonwealth*]

Another reason for our changing view-point on prayer is the fact that the sacred and the secular are merging into one. We do not regard Sunday any longer as a holier day than Monday. We all believe that we shall be just as surely in God's presence when we are at work tomorrow in the office, in the study, in the shop or the workroom, in the school, or in the home, as we are in this act of worship here today. But this doctrine of the immanence of God in every day and every duty is one that may be gloriously helpful or dangerously vague. The danger is lest we lose in depth what we gain in breadth, lest we lower our ideal of the holy instead of raising our concept of what we used to call the profane. It is just because we have ceased to divide our interests into religious and otherwise, into sacred and secular, and have come to see that God is honored or dishonored in every transaction of life, whether it take place in mart or temple, that we must see to it that the secular be raised to the level of the sacred, and beware of the continual temptation to lower the sacred to the former level of the secular. To believe that God is everywhere should mean more prayer, not less.

[William C. Billings in *The Standard*]

The Christian life is no mere careful preservation of dogmatic statements, nor a precise continuation of customs, nor devotion to an undying organization. It is the rational and moral nature of men coming to its full expression in character and social conduct because of our fellowship with God brought by Jesus Christ. The soul bows to spiritual reality discovered by itself in all regions of life, supremely in Jesus, who was and is "the way, the truth, and the life." Herein is vital religion, current in every generation yet never outgrown, at home in every nation yet never provincial, and final because none can ever get beyond it. The great eternities are here at one,—God unchanging and everlastingly eager for fellowship with men, and man growing and using all the growth of his light within to promote fellowship with God and service to men. Only in Christ has this been perfectly achieved. His life is the light of men, and in him is no darkness. Only as we become like him will we come to know our oneness with God. We have light within because he has en-

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lightened every one that comes into the world. "If we walk in the light, as he is in the light, we have fellowship one with another," and the life of Jesus Christ cleanses us from all sin.

[Rev. T. Rhondda Williams in *The Christian World*]

There is a wide-spread belief among non-churchgoers that even when ministers are sincere in the sense that they believe what they say, they are not intellectually sincere, not making a full and candid use of all their powers in the examination of facts; that they turn away from evidence which they ought to examine, and pronounce judgment on questions which they have not properly studied. The church has already suffered enormously on account of this wide-spread impression among the masses of the people that it cares more for its own position and its prestige than it cares for truth. The church can never regain its power until it gets rid of this impression, and the only way to get rid of it is to become genuinely earnest for the truth itself. We want, indeed, a revival that shall mean breadth, a wider outlook upon things, a move up that will put us high enough to see over our paltry sectarian and dogmatic boundaries into the larger life of God's world, where the free winds blow off the entanglements of the spiders of bigotry and prejudice. This would not mean the end of ecclesiastical variations, but it would cause bitterness and unholy rivalry to cease.

[*The Watchman-Examiner*]

Dr. John R. Mott, in one of his striking addresses on Christian unity, calls attention to the fact that in his intercessory prayer in John xvii, Christ did not pray that all his disciples might be one simply for the beauty and peace of unity; but he prayed "that they may all be one; even as thou, Father, art in me, and I in thee, that they also may be in us: that the world may believe that thou didst send me." Dr. Mott's startling comment is: "An unbelieving world is the price we are paying for a divided Christianity." What reason is there, according to the words of Christ, for expecting that the world will believe in him if his disciples do not show that they believe in him enough to conform to his last petition, and be in unity, peace, and love with each other? The greatest heretic is an unloving Christian. When the church is filled with love, the world will believe and love the head of the church.

[Rev. John Haynes Holmes in *The Christian Work and Evangelist*]

New issues are coming to the front in this age and generation. The old divisions between the churches and denominations along theological lines are sinking into utter insignificance. In my church, as in all churches at the present time, there is a line of cleavage between the conservatives on the one hand and the liberals on the other, as regards the problems of sociology, which is deeper and wider than any division which separates church from church in the ancient problems of theology. All of which means, as I have said, that present-day lines of division are horizontal and not vertical.

[*Western Christian Advocate*]

If there was more praying for each other, there would be less malice toward each other and more forgiveness of one another. Jesus said, "If . . . thou art offering thy gift at the altar, and there rememberest that thy brother hath aught against thee, leave there thy gift before the altar, and go thy way, first be reconciled to thy brother, and then come and offer thy gift." The meaning of this Scripture is that we cannot remain at the altar of prayer with hate in our hearts.

Special Announcements

From the Publisher of Mrs. Eddy's Works

THE CHRISTIAN SCIENCE TEXT-BOOK, "SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES."—For styles of bindings and prices see back cover of this periodical.

"THE FIRST CHURCH OF CHRIST, SCIENTIST, AND MISCELLANY."—A volume of the later writings of Mrs. Eddy, compiled from the files of *The Christian Science Journal* and *Sentinel*, together with historical matter pertaining thereto, as selected by her, is now on sale, and orders will be received by the publisher. Prices as follows: Cloth, single copy $2.25; six or more copies to one address, each $2.00. Morocco or pocket edition, single copy $4.00; six or more copies to one address, each $3.75. Orders for six or more copies to one address may include the two styles of bindings at the quantity prices.

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Orders for the books named above and the other works by Mrs. Eddy should be addressed to ALLISON V. STEWART, Falmouth and St. Paul Streets, Boston, Mass.

From the Editor

All manuscripts submitted for publication in the *Sentinel*, *Journal*, and *Herold*, whether articles, poems, or testimonies, and all correspondence relating thereto, should be addressed to the EDITOR, and not to individuals.

From the Society

When a change of address is desired, subscribers, instead of asking their local postmaster to notify us, should write the Publishing Society direct and at least two weeks in advance, giving name and address exactly as it appears on the wrapper of the periodical, and the new address to which it is to be sent. It is necessary that each periodical for which the change is desired should be specified.

The lecture entitled "Christian Science: The Gospel of the Kingdom," by Judge Clifford P. Smith, has been translated into French ("La Science Chrétienne: C'est l'Evangile du Royaume"), and is now published and ready for distribution.

A translation into Spanish has been made of the pamphlet "The Providence of Good" ("La Providencia del Bien") and it is now printed and ready for distribution. Thirty-six pages and cover.

From the Clerk of The Mother Church

CHURCH TENETS.—The tenets of The First Church of Christ, Scientist,—The Mother Church,—printed on folded sheet for use of the branch Churches of Christ, Scientist, with space for the names of the churches and their by-laws, can be had at seventy-five cents a hundred. Orders will not be taken for less than one hundred, and postage stamps should not be sent in payment.

Correspondence relative to the tenets or to membership with The Mother Church, should be sent to J. V. DITTEMORE, Clerk, 105 Falmouth Street, Boston, Mass.

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Published Monthly

Founded April, 1883, by Mary Baker Eddy, Discoverer and Founder of Christian Science, and author of the Christian Science Text-book, "Science and Health with Key to the Scriptures."

This monthly magazine is the official organ of The First Church of Christ, Scientist, in Boston, Mass. In addition to articles, lectures, and testimonies not published elsewhere, it contains a complete list of Christian Science practitioners, and a directory of Christian Science Churches, Societies, and Reading Rooms.

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Published Monthly

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CHRISTIAN SCIENCE SENTINEL

"What I say unto you I say unto all-WATCH" Jesus

Vol. XVI No. 41

Boston, June 13, 1914

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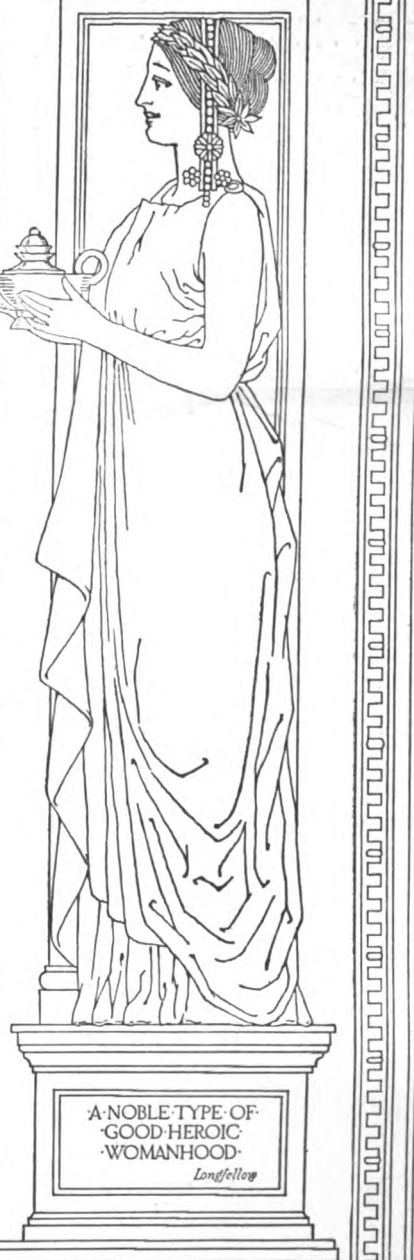

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Items of Interest

Through arrangements made by the United States forestry service, twenty-four boy scouts —eight from Washington, D. C., eight from Baltimore, and eight from Boston—are to build this coming summer a ten-mile trail in a remote part of the White Mountain national forest. This plan is to aid the scouts to practise their craft, to learn about forestry, and to awaken in them an interest in conservation. In return for this work the boy scouts will be paid at a rate equivalent to that which the government would have to pay for the construction of this trail were the work done by the regular force.

The trail which the boy scouts will build is intended primarily as a means of protection against fire. The boys will be working approximately ten miles from the nearest town, which is Gilead, Maine. They will camp in the valley of Wild river, a tributary of the Androscoggin river, and will have two stretches of trail to build. The first will be alongside of Wild river, and the work will consist merely of the improvement of a rough trail which needs to be put into condition so that horses can travel over it. The second stretch of trail will be located in the timber where no means of quick travel existed before.

The Mt. Vernon Ladies' Association, the owner of the home of George Washington, at its annual meeting recently at the old homestead, listened to annual reports and made up a program of activities for the coming year. According to the official figures, there were one hundred and twenty-nine thousand visitors at Mt. Vernon during the past year. Probably the most important work of the year was that of reshingling the mansion. The shingles are of cypress, hand made in North Carolina, and are of the same kind and size as those used in 1743, when the mansion was erected. The first reshingling was in 1785, and the second in 1860.

Arthur L. Sifton, premier of Alberta, Canada, recently in New York, said that the single tax had proved very successful in municipalities of Alberta, and that most of them had adopted it. "Alberta is growing rapidly," said Mr. Sifton. "The towns are spreading out at a rate which some think is a little too fast. One of the things a new country wants to avoid, if possible, is too rapid growth of its towns. But we have not had a real estate collapse in Alberta. Prices have not gone down; there has been merely a cessation of speculative sales. I do not think any good property could be bought for less than it brought in the midst of what has been referred to as 'the boom,' but land is not selling except for use."

Practically nothing may be recovered by those who lost relatives or baggage in the Titanic disaster, as a result of a decision by the United States Supreme Court. The owners of the Titanic, the Oceanic Steam Navigation Company, petitioned the federal court in New York to limit its liability under American law to the value of the salvage, the freight and passage money collected on the ocean voyage that was never completed. The passage money amounted to eighty-five thousand dollars, and the freight and salvage brought the total to ninety-one thousand dollars. In all claims, upward of thirteen million dollars have been filed.

The report of the dominions royal commission, recently issued, gives some interesting facts as to the comparative use of the Suez canal and Cape routes to the East. It appears from this report that in 1912, of the total tonnage of British steamers clearing from United Kingdom ports to Australia and New Zealand, only 25 per cent went by the Suez canal, the other 75 per cent taking the Cape route. In the homeward trade about 40 per cent used the Suez route, about 32 per cent the Cape, and about 28 per cent the South American route.

Some five years ago Prince Tsaishun, making a complete inspection of the Chinese dockyards for the Manchu government, determined to build a naval dock with platforms for heavy guns at Foochow. For this purpose a loan of thirty million dollars was negotiated with the Bethlehem Steel Company of the United States. The existence of this old undertaking of the Manchu government has now come to light, and has been strongly supported by Admiral Liu, who has great hopes for the future of the Chinese navy.

Among the many advantages possessed by the agriculturists of South Australia is the large number of outports from which produce may be despatched to the markets of the world. Port Pirie, the second port in importance in the state, is also the fourth port of the commonwealth, and in addition to serving a large area of wheat-growing country, is the shipping center for the output of the Broken Hill mines. During the last year Broken Hill sent away lead and zinc concentrates to the value of £4,259,746.

A report just received by the National Geographic Society in Washington shows that the United States now has exactly eight thousand islands, supporting a population of ten million, and with a commerce of three hundred million dollars annually. American capital invested in these islands aggregates approximately four hundred million dollars; they ship to the United States one hundred million dollars' worth of products every year and take in exchange products of about equal value.

Armstrong lake, within the Beartooth national forest, Montana, is said to rival the famed Lake Louise of the Canadian Rockies. It lies at an elevation of seven thousand feet, surrounded by towering mountains. A good road, which can be traveled in half a day by automobile, connects it with the railroad at Billings. A rustic hotel has recently been completed, and many trails make the surrounding region accessible.

A hundred and seventy-five square miles of asphaltum lies in the Athabasca district of Central Alberta awaiting development, according to the report of an oil expert who has just returned from an exploration trip in that territory, recently opened by the Edmonton-Athabasca line of the Canadian-Northern. According to his estimate there are probably two hundred billion tons of paving material there, the deposits ranging from fifty to three hundred feet in depth, and averaging a very high grade of asphaltum.

Detailed studies of local road-building systems in one hundred counties in the United States are now being carried on by the department of agriculture in cooperation with the state highway departments and local road authorities. The purpose of this study is to discover the points of excellence and the defects in existing local methods of building and maintaining roads which will aid the state authorities to put local road management on a systematized basis.

M. Noulens, French minister for war, performed the ceremony of declaring the first section of the Trans-Saharan railway open and of laying the foundation-stone of the railway station at Tugurt recently. This section of the railway across Sahara runs from Biskra to Tugurt, covering a distance of one hundred and thirty-five miles. Its eventual destination is Lake Chad, and it has been decided to continue building a further section to a distance of one hundred miles from Tugurt.

It is the intention of the Connecticut highway commissioner to complete seven trunk lines throughout the state prior to Oct. 1, 1915. There is at present a total of nine hundred miles constructed out of the fifteen hundred and twenty miles of trunk-line highways contemplated by the Legislature, and to complete the entire system the cost will be eight million dollars or more.

Land on both sides of the Columbia river, near Wenatchee, Wash., has been purchased by representatives of the Chicago, Milwaukee & St. Paul railway, and a large dam will be constructed across the river about fifteen miles below Beverly, where, it is reported, a large power plant will be built for use in electrifying the company's lines in this section.

The chairman of the industries committee of the Pretoria Civic Association, South Africa, states that bales of ordinary veldt grass were sent to Scotland and America for experimental purposes, and reports from Scotland go to show that it is nearly equal to esparto for the making of paper.

A decision has been reached by the Russian government to grant a subsidy of one hundred and twenty thousand rubles a year to a line of fast steamers to run between Odessa and Bushire on the Persian gulf. The scheme has long been advocated by Russian consuls at the various ports.

Warren Allen of the roads department of the department of the interior, and Mark Daniels, landscape engineer of the Yosemite valley, have left for the Yosemite to make a topographical map of the valley.

Of the two thousand houses for workmen authorized to be erected in Cuba by the government, according to a recent law, one thousand have been completed.

Essad Pasha, the late war minister of Albania, has sailed for Brindisi after undertaking not to return without Prince William's permission.

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Christian Science Sentinel

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

Vol. XVI June 13, 1914 No. 41

Interpreters

IRVING C. TOMLINSON, M.A.

ONE who has traveled in foreign lands where he is unable to speak the prevailing language, keenly appreciates the value of an interpreter. If in distress, it is only through an interpreter that he can find relief. When he is hungry, through this helper he is provided with food. When he has lost his way, the interpreter points out the true path home.

Thus, too, mortal man, far from the Father's house, is in need of a guide and interpreter, "one who explains and makes clear," and Christian Science teaches that Christ Jesus is this "best interpreter of man's needs" (Science and Health, p. 170). Mankind had forgotten the language of Spirit, and he came so to explain God that they might hear His voice and trustingly know Him as "our Father which art in heaven." Mortal man was far from home, and the Master became to him the way of life. He was starving for the "bread from heaven," and Jesus so presented spiritual truth to him that he was able to feed upon this heavenly manna. Mentally equipped with an understanding of the absolute all-power and all-presence of God, good, he overcame, and taught others to overcome, every phase of evil.

In our own day, mortals had again forgotten the true meaning of Life as taught by the "man of Galilee," and Mrs. Eddy became the interpreter of his teaching to this age. Her explanations of the Bible are so plain to those who read them aright, that the Scriptures have become a handbook on right living. She has so interpreted God to men that through a correct understanding of Him, He becomes available for every human need. She is the spiritual expounder of the life and teachings of the Master, so that to a great multitude he has become "the way, the truth, and the life," as he positively declared himself to be. The text-book of Christian Science, "Science and Health with Key to the Scriptures," contains a clear explanation of God and the spiritual universe, by means of which all who rightly apprehend it are enabled to become interpreters of a loving God and the healing Christ to their fellow men. Thus the earnest student may individually apply the teachings of Christ Jesus to human problems, and realizing the allness of God, come logically to discern the perfection of man as God's likeness.

All about us are many who have lost their way in the wilderness of error. It is our privilege so to interpret God's voice to them that they may be led out of darkness into light. Near at hand are many in distress, in suffering, and in sorrow. It is our prerogative so to explain the truth of being to them, that it becomes effectual and they are set free, healed. The world today is hungry for "the bread of life," and it is an abiding joy to become such an interpreter of the Bible that those who will, are fed with that bread of which it is written that, having once partaken, they "shall never hunger."

Practitioners, teachers, and readers are not the only exponents of Christian Science. One who is quietly, consistently living this vital religion, is a beacon-light to those that are in darkness; the truth he knows is a compass which guides the lost mariner over stormy seas to a haven of safety. He who has this scientific knowledge of God and is putting it into daily practice, is a faithful interpreter of God and His creation to all with whom he comes in contact. He is giving them of that which permanently feeds and sustains, administering healing balm to the wounded ones and the "water of life" to the thirsty. He is helping to make known to those lost in the wilderness of materialism, the ways of God which lead to life eternal. One great glory of this work is that it is inexhaustible, and that the more one gives the more he has to give. George Eliot writes that "the reward of one duty is the power to fulfil another," and so, relying on God's plans, and bravely walking in the path along which Truth leads us, we can give grateful thanks for every opportunity to serve "in our great Master's name."

That material man should not readily grasp the full import of the teachings included in the text-book of Christian Science and the other writings of its author, witnesses not against them, but in their favor. The gospel of Mark, in its concluding chapter, quotes Jesus as saying of his followers, that they were to "speak with new tongues." Material sense does not and cannot understand the new tongue of Spirit, for as the Bible says, spiritual things "are spiritually discerned." When one advances out of material sense into spiritual sense, he finds that Science and Health is indeed a "Key to the Scriptures," for it becomes such an interpreter of the Book of books that things which were once seen as "through a glass, darkly," are now beheld clearly under the full light of spiritual revelation. This book declares for the spiritual sense which understands God: "Its ideas are expressed only in 'new tongues;' and these are interpreted by the translation of the spiritual original into the language which human thought can comprehend" (p. 210).

We should be unceasingly grateful to divine Love for His chosen avenue of revelation to this age; that Mrs. Eddy has not only interpreted God aright, but has surrounded us with ample and adequate helps, so that we too may become interpreters. What a privilege to possess her writings, together with our periodicals, and to be able to attend the services of our church! All these are God's gifts to aid us in being true ministers of His healing word to our fellow men. As we make use of these divinely appointed agencies of good and are loyal to the Master's spiritual teachings, we may have the supreme joy of being true interpreters of the word to wanderers who are eagerly waiting to be guided to the "house not made with hands, eternal in the heavens."

The Demands of Truth

FRANK H. SPRAGUE

BECAUSE he was able to show by his works that he understood God better than did other men, Christ Jesus became the way of salvation for all mankind. As the truths of spiritual being unfolded to his consciousness, he found the lines of his endeavor converging toward one supreme end,—the overcoming of the world, the refutation of the claim that material modes belong to the divine order. Not only did he succeed in thus overcoming the world of material beliefs for himself, but he implanted in human consciousness the germ of truth which, as the great Teacher so clearly indicated in the parable

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of the leaven, was destined eventually to do away with the illusion of error in its entirety.

In demonstrating the power and presence of the spiritual idea the Master's course ran in the main counter to that of friends, surroundings, and merely human inclinations. "In the world ye shall have tribulation," he said to the disciples as his earthly career was drawing to a close; "but," he added exultantly, "be of good cheer; I have overcome the world." Although Jesus has commonly been regarded as "a man of sorrows," that estimate does not accord with his own testimony; for even in the face of impending crucifixion, he prayed that his joy might remain with his followers.

Unlike the type of asceticism which seeks to subdue the desires of the flesh while believing in their reality, spiritual demonstration takes away the material sense of pleasure by proving that true satisfaction is found in the reflection of Spirit alone; it discriminates between the ephemeral gratification of a deceptive sense, which ultimates in discord and dissatisfaction, and the abiding consciousness of heavenly harmony from which there can be no reaction. The experience of the Wayshower proved disenthralment from material appetites and enchantments to be a blessing, and not in any true sense a deprivation. He declared that "it is the spirit that quickeneth; the flesh profiteth nothing." The spiritual law which antidotes fear, hate, greed, and like propensities of mortal mind, is equally efficacious in bringing all fleshly desires into subjection. "Love not the world," was the admonition of the beloved disciple, "neither the things that are in the world. . . . For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof: but he that doeth the will of God abideth forever."

Certain it is that the lowly Nazarene lightly esteemed the things of "the world," although he might readily have achieved popularity and surrounded himself with the symbols of luxury and ease. Instead, however, he waived all such considerations with the declaration, "My kingdom is not of this world." His supreme motive was to do the Father's will, to prove the allness of Spirit and the spiritual reflection; and he could achieve that result only by facing the aggressions of error in a way that led to Gethsemane and Calvary.

To be sure, he might have avoided the issue and lived comparatively unmolested to teach the doctrines of spiritual being; but such a course would have defeated the very end he had in view, for it would not have eventuated, as did his final demonstrations over the flesh, in proving matter to be but a phase of mortal mind. Because every phase of error must be met and mastered, Gethsemane and Calvary stand as waymarks in the experience of all who accept without shrinking the obligations which Truth imposes, for they typify the struggle of personal sense when forced to yield to the harmony of spiritual being.

Although fraught with gloom and defeat from the standpoint of mortal sense, these experiences really stand for emergence into a fuller consciousness of the heavenly harmony which characterizes spiritual man. In such crucial tests the flesh which "profiteth nothing" is left behind, together with the sense of suffering which attends the belief of carnal existence. The mortal anguish results from the laceration of thought which clings to material hopes. Tribulation, the chastisement of material sense, is not to be escaped by dying, but rather by parting with a standpoint which does not accord with the reflection of Spirit.

Jesus taught his students to account it even a blessing when they were persecuted and maligned in the service of Truth, for he knew that the possibilities of spiritual demonstration are often best brought out when the demands of materiality seem most real and aggressive. "Truth," says Mrs. Eddy, "will at length compel us all to exchange the pleasures and pains of sense for the joys of Soul." "If we desire holiness above all else, we shall sacrifice everything for it" (Science and Health, pp. 390, 11). Because being is spiritual and not material, Christian Science, "the Spirit of truth," brings to every belief of the flesh not "peace, but a sword." When the material yields entirely, suffering ceases. This surcease is, however, of a wholly different order from the belief of ease which follows acquiescence in the ways of material sense.

The prophetic words of the Wayshower, "greater works than these shall he do," have echoed down the centuries, waiting a response from the Christian world. What greater works are possible short of the complete fulfilment of his mission, the final extinction of the claims of error? Meanwhile, even though using Cæsar's coin where it seems necessary to make temporary concessions to materiality, we need not estimate the coin according to Cæsar's standard by catering to material desires and ambitions. Through the healing ministry of Christian Science, mortals are waking one by one to a sense of spiritual harmony. The uplift which in so many cases attends the first glimpse of spiritual reality is, however, but a foretaste of more substantial joys, to be won through self-denial, consecration, and singleness of purpose in laying off the beliefs of fleshly existence.

To settle down into a routine in which the blessings of Christian Science are sought as an aid to personal enjoyment and self-satisfaction, is to stop at the threshold of Christian demonstration. "Woe to them that are at ease in Zion," exclaimed the prophet; and Paul cautions the Galatians to "use not liberty for an occasion to the flesh."

Of the "little book" which the angel in the Apocalypse is represented as holding in his hand, Mrs. Eddy says, "It will be indeed sweet at its first taste, when it heals you; but murmur not over Truth, if you find its digestion bitter . . . do not be surprised nor discontented because you must share the hemlock cup and eat the bitter herbs" (Science and Health, p. 559). Christian Science offers a full salvation, in that it delivers human consciousness from the belief of pleasure as well as pain in sense-existence, and proves that the real man is nothing more nor less than the reflection of Spirit, perfect, harmonious, immortal.

Independent Work

KATHLENE C. BURNETT

PAUL'S admonition, "Work out your own salvation," is the motto by which earnest seekers after Truth find themselves ascending the ladder of spiritual progress. But does this mean that one must grapple alone with each problem, never calling for a helping hand from those who have climbed higher? We know that this is not so, for there are hundreds of Christian Scientists who are devoting their lives to the healing of the sick, the sinning, and the sorrowful, all lending a helping hand to those who have not climbed so high on the ladder of understanding. Then, if we are privileged to seek help, how are we to know when is the time to ask?

The relation of a beginner in Christian Science to a practitioner is in some instances like that of the child to its mother. In its early days the child instinctively depends upon that mother for safe-keeping, but a wise mother wishes her child to become strong and self-dependent, so she early encourages its attempts at self-service and self-entertainment. She watches over her child's development patiently,

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assisting at first, later encouraging only. Her work is inspired with love, and is first that of example only, and later of instruction. Like the mother, the mature students of Christian Science must patiently await the awakening understanding of those who are children in Christian Science, before urging upon them the "letter of instruction." Then, like all other children, if truly interested or ready, these beginners will be eager to know the "whys" and "hows" by which those more advanced have accomplished their work, and will listen with that concentration which grasps and makes knowledge its own. Having once made the fundamental teachings of Christian Science their own, these students will begin to work out demonstrations for themselves and will climb upward along the line of spiritual progress.

Then comes the question in how far the ascent should be made alone and in how far it is wise to seek or give help. Where a problem is faced and met fearlessly, with constant watchfulness, prayer, and work, even if the student feels that his understanding is slight, he will usually find it adequate for his need; for as we work on in Christian Science, we learn that we are not required to meet that for which we have not sufficient strength. And then, each problem met is a step forward, from which the watchful worker will not slip back. But there may be times when the problem seems too great to be solved alone, the step too great to be taken without assistance; then hesitation breeds fear, and faith and understanding seem inadequate. It is then that the beginner should call for help and help should be given. A false sense of pride and ambition, or a sense of shame that one has stumbled where another has climbed successfully, should never keep one from asking for help when it is needed. If help is sought when the fear first becomes aggressive, a renewed courage is given by the assistance, and the experience resolves itself into a desire for greater reliance upon Principle at every step of the way.

The climber who reaches out for help at every step, will not find himself gaining strength as he ascends, but will find himself growing so dependent on others that he must wait for them to climb ahead of him, in order that they may give him the assistance without which he can make no advance. Thus he will find his progress slow and uncertain, with the ever-constant fear of falling if the helping hand should be withdrawn. He who would climb swiftly, surely, and well, must take his steps alone with God as far as possible, and with each ascent he will find himself stronger and more courageous for the next. Where help is needed, he will ask for it, accepting it only until he again feels strong enough to go on alone. And for each step taken and each help held out, will come a sense of gratitude.

With this arises the question, What is gratitude? Is it merely an emotion of thanksgiving, expending itself without practical fruition? Rather, it is a demonstration or proof, through renewed effort, of what the "gift," or help, has meant in one's progress. When a boy receives an education from his parents, he cannot give back in coin or time what has been done for him; the only practical gratitude is in making the most of his advantages, and proving by his fruits the benefit that education has been. Parents expect this sort of return for their love and care, as God expects it of His children. Gratitude in this sense goes hand in hand with that humility which is a foundation-stone of progress and which makes one remember: "Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me." As the child is grateful to his parents for their guidance, and the beginner in Christian Science is grateful to those who have held out helping hands, so the mature student, who has in some degree outgrown the need of human help and learned to lean alone "on the sustaining infinite" (Science and Health, Pref., p. vii), comes to that larger gratitude to God, the guiding Principle behind all human effort, the Father of all. It is only the independent worker who grows to this larger sense of gratitude, with its clearer understanding and greater demonstrations.

Infinity

GEORGE G. JOHNSON

THERE are many words which have practically the same significance as has the word infinite, such as boundless, endless, unlimited, eternal, perpetual, inexhaustible. As Christian Scientists we have the right and should apply each and all of these to the words love, truth, supply, healing, and we will then more easily comprehend what God is to His children, and also the relationship which we as His children bear toward Him. Boundless love, endless love, unlimited love, eternal love, emphasizes that sense of Love which casts out all fear, all doubt, all discouragement.

While on a sea voyage lasting thirty-seven days, I seemed to comprehend more clearly the term infinite as applied to divine Love, mercy, and healing, than I had ever done before. Constantly running through my consciousness were the lines found on page 236 of our Christian Science Hymnal,—

> There's a wideness in God's mercy,
> Like the wideness of the sea.

To the material thought the "wideness of the sea" was very easy to comprehend, as for many days at a time there was no evidence of the world's commerce. The poet says, "No sail from day to day," and from this line I was made to realize anew and more deeply the "wideness in God's mercy," to understand more clearly and more helpfully what infinity implies and what a Christian Scientist has in store for him. To know that because divine Love is infinite, our supply is infinite, beyond measure, beyond limit, and all for our pleasure and help, now and always, is strengthening and inspiring. The sea, the sky, the mountains, all vast and impressive things, may serve to give us a spiritual uplift, an enlarged sense of at-one-ment with God, each day and hour, thus ministering to that growing perception of the greatness, the beauty, and the majesty of God, which in its fulness means life eternal.

Offending God

JESSIE BALFOUR ELLIS

ON page 425 of Science and Health Mrs. Eddy says: "Correct material belief by spiritual understanding, and Spirit will form you anew. You will never fear again except to offend God." To one whose early years have been darkened by the old concept of a terrible and jealous God, ready to visit with arbitrary punishment even the unwitting offenses of erring mortals, these words are not at first sight encouraging, since the exception seems to set a hopeless task. But here, as in so many other cases, we are helped by realizing how just and right Mrs. Eddy constantly was in her choice of words. The whole aspect of the passage is altered when we remember that the Latin verb *offendo* means to strike against. It now becomes easy to connect this sentence with that other on page 36 of Science and Health: "It is useless to suppose . . . that the hand of Love is satisfied with giving us only toil, sacrifice, cross-bearing, multiplied trials, and mockery of our motives in return for our efforts at well doing." It has a close relation also with those intensely

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yearning utterances of the Master in which he strove to express the unfailing tenderness of the Father's heart as he knew it.

Divine Love never strikes against us, and the only way by which we can offend our Father is by leaving His house,—denying the consciousness that "in him we live, and move, and have our being," and going away into the far country of false beliefs and seeking to satisfy false desires. Their falsity once realized, and the impulse to return acted upon, the offense no longer exists; we are no longer striking against the Love which is "the same yesterday, and today, and forever," and which has never ceased to keep in readiness for us the best robe and the ring. To come once more into this consciousness is to begin to realize in humble and grateful amazement what it means to be "heirs of God, and joint-heirs with Christ," to an inheritance which is our inalienable right, because we are the children of infinite Love.

Correlation

ROBERT I. SAWYER

The following statement, familiar to all Christian Scientists, is read from *The Christian Science Quarterly* at each Sunday service as an introduction to the Lesson-Sermon: "The Bible and the Christian Science text book are our only preachers" (p. 4). A perfectly legitimate question often arises in the thought of the beginner in the study of the Lesson Sermons, with reference to the use of passages from the Bible and their correlative passages from the Christian Science text book. To the one who may approach this subject from the standpoint of one of the older churches, wherein the Bible has been strongly emphasized as a sacred book, the question is apt to present itself, "Why this new book? Is not everything in it contained in the Bible? Why may I not receive the same benefit through a study of the Bible alone?" On the other hand, a Jewish friend said to the writer, "The thought keeps coming to me, Why the Bible? Of course I know it to be a very old and wonderful book, but what do I know about it, and why the two books?"

The real value of any given authority, whether sacred or secular, lies in the measure of the perspective it brings to bear upon the subject of which it treats. No search for progress toward an objective point, either physical or metaphysical, can be advanced without a right perspective, and this point is attained only through correlation. An illustration of this fact may be found in the work of the surveyor, who in establishing a grade uses two instruments, one to establish the base upon which the work is to be carried on, the other to determine the elevation. The first, which is level and horizontal, is a counterpart in the Bible as a book of spiritual experience and law, corresponding to the human sense of the problem; while the Christian Science text book plays the part of the level, upon which as a focus point the whole work of Truth's revelation to the world depends.

The [illegible] the Bible, as it [illegible] as [illegible] and accepted as a [illegible] Science [illegible] the [illegible] it must be studied [illegible] and [illegible] the [illegible] Love [illegible] and [illegible] the promised land [illegible] [illegible] [illegible]

Selected Articles

[Frederick Dixon in *Wellington Journal*, Wellington Salop, England]

In a recent issue of your paper there is printed a brief report of a hospital Sunday sermon. In the course of this discourse the clergyman said that without going to the excess of Eddyism, there were doubtless spiritual remedies at their disposal. Permit me to say that the use of the term "Eddyism" to denote Christian Science is discourteous; in a way it answers itself, since Lutheranism, Calvinism, and Wesleyanism are still used to indicate great forms of the Protestant religion which have exerted a mighty influence on the world. At the same time, when an enormous number of people, whose churches have been established in every civilized country, adopt the name of Christian Scientists, it would be at least polite of a minister to refer to them by their own name.

The gentleman went on to say that prayer and faith without medicine were as senseless as medicine without prayer, and the two elements should work together. In other words, he laid down the doctrine that it was impossible to heal the sick without medicine, which is going a good deal farther than the great mass of the medical profession itself. One of the greatest medical men in the country, Sir Almroth Wright, has declared that "no drug has been discovered, so far as we know, which is capable of killing the microbe in the interior of the body." It would seem, therefore, that a patient with a microbe in his interior is in a parlous condition, since prayer and faith are useless without medicine, and medicine is in this case useless.

Then there is the awkward statement which was made by Richard Winfrey, who, in addressing the Public Pharmacists and Dispensers Association the other day, explained how he discovered a doctor's coachman, who had been allowed to dispense prescriptions, using the formula of spirits of chloroform for chloroform water. Mr. Winfrey declared that he did not know what would have happened when they got to the bottom of the bottle, if the mistake had not been discovered. To the ordinary man such dispensing would indeed seem rather a hindrance to prayer and faith than anything else. If medicine is senseless without prayer, it can only be said that an enormous number of the sick people in the world are treated senselessly, since it is certain that though they have doctors, they do not have prayers. These things, however, are in a measure by the way; the question is, from a Christian standpoint, whether drugs are a necessity or not.

Now it is perfectly certain that if the teaching of the Bible is true, there is no necessity for drugs. Jesus never used drugs for patients, nor did he indicate that prayer without them would be senseless. As a matter of fact, medicine has changed in an extraordinary way from year to year. In the early centuries of the Christian era the blood of red sea-scorpions was the specific for blindness. It would be interesting to know whether the critic really believes that the prayers of the early church without the blood of red sea-scorpions constituted a senseless practice. At any rate, it is perfectly certain that during those early centuries, up to the time of Constantine, the primitive church claimed to heal the sick without drugs. It is only necessary to read the Fathers to become conscious of that fact. Later, the court physician of Edward II relied on the heads and wings of crickets boiled in oil with beetles as a remedy for stone. One wonders again if the clergyman really believes that prayer without beetles and crickets would have been a senseless proceeding.

About the time of Sir Thomas Browne, doctors were indulging in powders of mummies. Would the critic maintain that it was necessary to add mummy powder to prayer in order to heal the sick? If not, at what precise year in the Christian calendar does he believe that prayer without medicine became senseless, and does he think that it was sensible to pray, say, up to the nineteenth century, and not use medicine, and that after the nineteenth century it only became sensible to pray if medicine was used? It was well for Paul that when he was bitten by the viper he did not find it necessary to send for the usual remedy, which consisted of viper's flesh boiled in a shallow pan and seasoned with dill.

Jesus declared that poison would be incapable of hurting those who believed his teaching. He also declared that those who believed in him would be able to do the miracles which he had done. There is nothing supernatural about a miracle, if we are going to accept the meaning of the Greek text of the New Testament; but what is equally certain is that in those words Jesus made the power, in some measure, to perform his works the test of a man's Christianity. In writing "Science and Health with Key to the Scriptures," the textbook of the Christian Science movement, Mrs. Eddy accepted the plain requirements of the New Testament, and declared that a man's right to be termed a Christian was proportionate to his ability to preach the gospel and heal the sick in the way which was demanded by the Founder of the Christian religion himself.

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["Fair Play" in *Dallas* (Ore.) *Observer*]

The Rev. Mr. —— states that to be a Christian Scientist is to be "an unthinking nonentity." I am not a Christian Scientist, and know very little about this teaching; but I know much more now than I did, for the critic's remarks were such as would incline one to investigate. I have taken occasion to secure Science and Health and have read it to quite an extent, and my investigation has fully demonstrated to me that Christian Science reaches the very apex of Christianity. From my investigation I find that to be a Christian Scientist, every reliance must be placed upon the infinite power of our creator. The adherents of Christian Science are taught to follow the teachings of the Bible; they are taught to imitate, as nearly as it is possible for men to imitate, the life of Christ. They are taught to be Christians in accordance with the Bible, and are not taught that affiliation with a church, and a strict adherence to church rules and regulations made by man and subject to change at man's will, is essential to salvation. This is the impression I gained from a brief investigation.

I find that Mrs. Eddy uses the following words with reference to marriage as opposed to free love: "Marriage is the legal and moral provision for generation among human kind. . . . Marriage will continue, subject to such moral regulations as will secure increasing virtue. Infidelity to the marriage covenant is the social scourge of all races . . . The commandment, 'Thou shalt not commit adultery,' is no less imperative than the one, 'Thou shalt not kill' " (Science and Health, p. 56).

As for the grammar used by Mrs. Eddy, it seems to me that even if the reverend gentleman does qualify as a critic, and proves the grammar to be defective, I doubt very much if such proof will prove the death knell of this cause. The Bible does not teach that heavenly rewards will be meted out according as the applicant is possessed of a knowledge of grammar.

As far as a Christian Scientist being an unthinking nonentity is concerned, it is a well-known fact (and one which our critic knows) that many of the brightest men in public life today are Christian Scientists. Some of our United States senators, so it is said, are unthinking enough to seek salvation through the method taught by Mrs. Eddy. It is probable, however, that a Christian Scientist would pay little heed to such remarks in the way of resentment, but on the contrary would sympathize with him who gives them

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utterance, on account of the total lack of the Christian spirit displayed. It is a well-known fact that Christian Scientists do not spend their time in denouncing the belief of others; they are fully occupied with elevating themselves, and as many others as possible.

To be a Christian Scientist, according to our critic, is to be on the direct road to the pit. If this be true, there will certainly be thousands of Christian people there when the time for reckoning arrives. The general tendency of modern times among churches is to work together for the elevation of mankind and to oppose the denunciation of other churches and beliefs. In olden times, denunciation of other beliefs was in style. I am sorry to learn that the reverend gentleman is not in sympathy with this spirit of progress; that he has reverted to a condition which existed once, but which has well-nigh been forgotten. He has gone back to the age when the great controversy was one Christian belief against another. If we are to revert to that condition of affairs, there will certainly be lots of people upon the wrong track. As a matter of fact, all persons endeavoring to live a Christian life will be bound for the unknown depths, for it will be difficult to ascertain which church is right. If such a condition is to exist, what will a poor sinner, desiring to become a Christian, with hopes of future reward in heaven, do? What church will he become connected with? If he joins one, he will be wrong according to another, and so on. Surely this cannot be the aim of true Christianity! Surely the church is not above Christ!

As stated before, I am not a Christian Scientist; as a matter of fact, I do not consider myself good enough to be a Christian; but I do love fair play. I believe in justice. I believe in doing unto others as I would that others should do unto me. I do not believe that one should bear false witness against another. I love the world of meaning contained in these few words from Christ's Sermon on the Mount, "Judge not, that ye be not judged." I believe in living, and letting my neighbor live.

I have always thought that churches were instituted for the purpose of elevating mankind, and through organization to carry on their work more effectively; and I know that most churches do carry out to the best of their ability the purposes of their existence. It should not be within the province of any church or minister of the gospel to denounce the teachings and beliefs of any other church made up of those who are endeavoring to lead a Christian life as they see it.

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[From *The Santa Ana* (Cal.) *Bulletin*]

It is remarkable how Christian Science is growing all over the country; in fact, its growth has been phenomenal. Instead of dying out as quickly as it sprang up, it has continued to grow. We may not all be believers in this faith, yet we must take off our hats to those who do believe that way, for no one can deny that they are made up of the best and most intelligent people of our land. That is a fact; and this condition exists wherever Christian Science is taught, Santa Ana being no exception to this rule.

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[W. C. Williams in *Baltimore* (Md.) *American*]

My critic advises that "a good stiff reading of an old-styled, old-school theologian would help my understanding." I imagine it would help me about as much as a good stiff studying of the methods of the good old doctors whose bloodletting was the *summum bonum* of healing. This critic claims that theologians and shrewd dialecticians have decided that "there is no possible theory which will free God from the full responsibility for at least the permissive existence of evil, sin, and pain, but dualism. And, unfortunately, dualism is logically contradictory to the essential truth of Christianity." No doubt we all agree on the proposition in the last sentence, omitting the word "unfortunately," but to contend that an "all-wise, all-powerful, all-merciful Deity" is responsible for both good and evil would appear to the "ordinary" thinker to be absolute dualism. Our friend admits that pain is mental, or psychical. Then from that standpoint it would depend on the attitude of the mind whether pain was or was not manifested in the body. But take man as the image of God, seeking first the kingdom of heaven and reflecting the "mind of the Lord," with no thought of evil, disease, or pain, and pain would not be expressed, for it would be banished from consciousness.

Christian Science is, contrary to the claims of our ministerial friend, scientific and rational, as the above truth is being daily demonstrated by Christian Scientists all over the world, and their works are ample proof of the faith that is in them. As the Bible states, "By their fruits ye shall know them." This minister also acknowledges that healing the sick is in the divine commission and was observed by the church for many years (in reality for nearly three centuries), but he says it was given up for something better (?), thus ignoring the divine commission. But the early Christians healed with the spirit, and not the letter as our friend claims, and this healing was only abandoned when human opinion took its place and destroyed its value. But why a divine commission, or physicians or hospitals, the latter two assisted in every way by the churches, if the "real problem of human life" is "the atoning mission of pain and suffering"? How can this critic consistently allow his parishioners, and perhaps himself, to call in a physician when suffering pain from whatever cause, if he believes that it is in opposition to the intention of the Father, who, he claims, has ordained suffering as a necessary concomitant of righteousness?

Your correspondent really allows, though, that this intention of God is imperfect; as he says, it is a truism that in a perfect world there would be no pain. Jesus is quoted as saying, "Be ye therefore perfect, even as your Father which is in heaven is perfect;" also, that "heaven is at hand." Why not strive, therefore, for the perfect world by knowing and teaching that righteous thoughts together with righteous living will overcome the thoughts of pain, disease, and their expression, and prove in a direct way that dualism is not the law of God, but that His creation is, as He pronounced it, good? Christian Scientists are working for the accomplishment of this perfect world, and they are gradually demonstrating it.

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[Charles D. Reynolds in *The Mirror and American*, Manchester, N. H.]

I have been a long-time reader of your One-minute Sermons, and have admired the idealism that so pervades them. It is this element, no doubt, that leads you to weave into your discourses occasional references to Christian Science, and I have not found it objectionable, the kindly purpose being always evident. Your reference, however, in Wednesday's edition is so incomplete that I am sure it misrepresents Christian Science and misleads the reader. With your statement that it is making people optimistic, I take no exception; but the reason for this success, implied by your comments, places this religion in a wrong light, and I would like the privilege of adding what is missing.

If we associate optimism with Christian Science, it should be made clear that this optimism is merely the fruit of a fixed and universal law perceived and obeyed by the Christian Scientist; otherwise the inference may obtain that this result of cheerfulness of mind has been cultivated by Christian Sci-

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entists through the exercise of mere human will. By the Christian Science teaching the human will is subjected to an understood law. Cheerfulness is simply the result of the working of that law, and gloomy pessimism cannot live in its presence, but ceases as an unreality, as darkness disappears when light approaches.

When one is afflicted by some evil, it is a source of encouragement to him to know that there exists a law which, if obeyed, will result in changing the whole situation. To rely upon known and proven laws is the very reverse of working by the changing opinions and surmises and fancies of the human will. Law is victor over random efforts working by will-power. Of course those who are habitually cheerful become so in obedience to an existing law. Although they do not know, perhaps, what that law is, they practise it unconsciously. When one has a gloomy disposition to overcome, however, he should know that he needs a greater power than his own unaided will.

To be fair, every public reference to Christian Science should recognize this, or an erroneous impression of what it stands for will be inevitable. By observing this distinction, clearness will result, and the wide difference that exists between the practice of hypnotism and Christianity will also be made more definite. Divine law and a changing personal will never contribute anything to each other, and this separation of the tares from the wheat is just the accomplishment which intelligent people are today demanding,—that the practice of religion shall not be at random, but shall proceed by laws that are known and understood by their fruits.

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[Paul Stark Seeley in *Oregon City* (Ore.) *Courier*]

If the Rev. Mr. —— really believes Christian Science to be as noxious as his letter in a recent issue would indicate, and is at the same time informed with what eagerness and gratitude its teachings are being accepted by rapidly increasing numbers of his fellow men in the four corners of the earth, he is deserving of commiseration for the mental anguish which he must endure. Perchance these people do not all possess the critic's oracular sagacity in matters religious, a loss which, it might be inferred, his article is perhaps intended to supply. In this his latest and somewhat wordy fusillade against Christian Science, your contributor so far forgets the decorum of his calling as to slur, by truthless innuendo, a woman whose purity and Christianly devotion to the cause of human betterment has been marked by lasting tributes of highest regard from many able pens.

When in 1910 Mrs. Eddy passed away from earthly associations, an encomium of highest regard for her life, her character, and her lasting achievements went up from the English-speaking press throughout the entire world. In her home city, among those who knew her best, the city council referred to her as "an honored and a devoted friend, . . . whose motto was 'to injure no man, but to bless all mankind.'" If the reverend critic cannot agree with the religion founded by Mrs. Eddy, he would, we venture to say, win more respect for his own highroad to salvation were he to refrain from assailing the honest beliefs of his fellows and curb his inclination to belittle the high motives and goodness of a woman whose life-work he cannot yet understand, but which has nevertheless brought healing and happiness to multitudes, and that, too, while modern science has been prattling with its intellectual dogmas and theorizing as to how it could divide the atom into electrons and the electrons into something else.

In a tone of caustic glee the critic tells of a child who had Christian Science treatment and died. If he would be fair, let him take a peep behind the curtain of his prejudice. Let him consult the health office records of city or state, and he will learn, if perhaps the fact has escaped his attention, that people are dying by thousands who have sought health through the ministrations of orthodox medical practice. Indeed, so many have died under that treatment that the custom is now well established, and few have thought it strange, even while Christendom has been saying with its lips that God is Love. Had *materia medica* been meeting the need of mankind for life and health, Christian Science never would have gained its present place as a world-wide movement, for its appeal has not been in its words, but in its works. As God becomes better understood, and man's scientific unity with Him becomes worked out in life practice (see Science and Health, p. 202), Christian Scientists know that every failure due to mortal ignorance will disappear, and mankind will be able to demonstrate the absolute truth that God is omnipresent and supreme. That the absolutely infallible demonstration of Christian Science has been attained in this age, no Christian Scientist will contend; that Christian Science is healing where material systems have failed, and that its failures are less frequent, is beyond cavil.

After proving her discovery to be true, Mrs. Eddy proclaimed to the world in 1875, through the text-book of Christian Science, "Science and Health with Key to the Scriptures" (p. 468), the momentous fact that "there is no life, truth, intelligence, nor substance in matter. All is infinite Mind and its infinite manifestation, for God is All-in-all." With ever-increasing volume this great truth has been taken up by thousands who have drunk deep of the woes of material beliefs and have turned in their hopelessness to the spiritual truths of Christian Science for surcease from sickness, sin, and woe. The tyranny of matter's claims over individual life and destiny is fast crumbling before the practical application of God's laws, as taught by Christian Science, to every human need. Humanity's mistaken belief in matter as the cause and concomitant of life is being proved to be counterfeit and untrue. God as Spirit, Love, and Truth is becoming understood, and man created by Him and like Him is being discerned in lives regenerated, sin destroyed, and disease healed. Christian Scientists make no claim that man will overcome in a day or a decade all the claims of mortal selfhood,—the child learning its first melody is not expected at once to master the grander symphony,—but for the good already received, Christian Scientists are most grateful. They rejoice that the way to greater happiness, better health, and more harmonious living, has been made plain, and that all who will may come and drink of the water of life freely.

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[Written for the *Sentinel*]

Resurrection

ELIZABETH EARL JONES

WHY look we to another world
For heaven's glory to appear,
When now on every side unfurled,
Are tokens telling God is here?

The maple's budding feathery red;
Through blackened twigs the warm sap flows;
Spring's birth proclaims, There are no dead,
And through the world a new hope glows.

Thus quickens us the Life divine,
And lifts our thoughts above the sod,
To see in all Love's power sublime,
And every bush aflame with God.

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Editorial

The Duty of Today

In these days of the manifest prosperity of Christian Science, it is well to ponder the words spoken by our wise Leader a number of years ago and republished on page 176 of "Miscellaneous Writings." Mrs. Eddy's endeavor at this time was to turn the thought of her students away from the commonplaces of life to the consecration of every-day living; from the satisfied sense of what had been done, to the more exalted sense of what might be done through the demonstration of Christian Science. She would awaken them to that high concept of responsibility which makes every man, in the right sense, his brother's keeper, and to their obligation to do whatever is possible to bless all mankind. She wished Christian Scientists to understand that they have a duty to perform, not vicariously and collectively, but individually; not perfunctorily, but actively and aggressively. She knew that by demonstrating Christian Science, and only by this demonstration, were the wrong conditions, which are "enmity against God," to be overcome and destroyed. Those were momentous questions in few words which she put to her followers:—

"But what of ourselves, and our times and obligations? Are we duly aware of our own great opportunities and responsibilities? Are we prepared to meet and improve them, to act up to the acme of divine energy wherewith we are armored?"

In teaching the system which she rightfully named Christian Science, Mrs. Eddy early learned that it was not by simply repeating "All is good," that the world was to be reformed and mankind regenerated. She recognized that those who would help their fellows must be "willing to point out the evil in human thought, and expose evil's hidden mental ways of accomplishing iniquity" (Science and Health, p. 571). There needed to be the scientific demonstration of the omnipotence and ever-presence of God, which lays bare "the great delusion of mortal mind, when it makes them [mortals] sick or sinful" (Science and Health, p. 570).

It is because men and women of high purpose and consecrated lives are giving their best to the cause of humanity in this way, that the Christian Science movement is, in some measure at least, making the progress which our great Leader foresaw even in the early days of contumely and isolation, when she trod the winepress alone with God. In those days she recognized, as her followers must and do recognize now, that "millions of unprejudiced minds—simple seekers for Truth, weary wanderers, athirst in the desert—are waiting and watching for rest and drink" (Science and Health, p. 570). To meet this need, offer them the "cup of cold water" in Christ's name which it has been our privilege to receive,—this and none other is the high calling to which as Christian Scientists we stand today individually pledged.

In times of coming together in a large way, as Christian Scientists have done in the past, there is always a possibility that the quiet of the sanctuary of consecrated thought, and the blessing of the unseen deed of healing and loving-kindness, may be neglected for the more showy demonstration of numbers. May we not wisely realize that this is one of the dangers which Mrs. Eddy foresaw in the numbering of the people and in the large annual gatherings in Boston which she sought to do away with by Section 1 of Article XIII of the church by-laws (Manual, p. 56)? This view is confirmed by the statements which she caused to be published in 1908, and which appear on pages 140 to 142 of her book, "The First Church of Christ, Scientist, and Miscellany." Pondering these, we cannot fail to see the wisdom of her course in seeking to replace these concerted gatherings by the occasional visits of "distant members" which bring joy and refreshment to both visitor and visited.

ARCHIBALD MCLELLAN.

"This one thing"

The defeat of a good undertaking is always regrettable, not only because of the failure to realize an ideal in the specific instance, but especially because of the discouragement which it imposes upon the many who are striving to bring about better things. It is well for us to know that every noble, unselfish enterprise ought to succeed; more than this, we should know that it is possible and natural for it to succeed, because being right, in keeping with divine law, God is on its side. What with all the need and all this authorization and promise, the failure of a good cause to win becomes the more pitiful because it is usually traceable to the ignorance or stumbling zeal of those who are laboring heroically for it. Their narrowness of vision, their intemperance of statement, or their condemnatory urgency of address proves an offense to those whom they would benefit; and thus they put an end to their usefulness.

In ethical movements this human unwisdom most frequently takes the form of an overemphasis of a minor matter. A distorted sense of proportion, or the failure to perceive that a prevailing objectionable condition or habit is an effect and not a cause, crowds some secondary reform to the front and insists that one's salvation is to be determined, not by his character, but by the position he takes on this or that sequent and debatable issue. The fundamental or causative are thus made to give place, that a subsidiary question may monopolize the stage, and what amount to coercive mental measures are resorted to where only the illumination of Truth and the attraction of Love can ever be effective.

In no respect, perhaps, were the wisdom and strength of our Leader made more manifest than in her persistent refusal to consent to the identification of the Christian Science movement with side issues. With momentous persistence she ever stood with St. Paul and said, "This one thing I do." Unnumbered efforts were made to induce her to champion some incidental reform movement, to swerve from her course, but with eye fixed upon the pole-star she veered neither to the right nor to the left. She heartily sympathized with every worthy endeavor in the line of human betterment and contributed thoughtfully and heartily to their advance, but with keen, far-reaching vision she saw the danger of substituting devotion to issues for devotion to Principle.

Mrs. Eddy took the stand that every improved belief is to be encouraged as a present incidental means of human ascent, but that it is not to be allowed to distract our attention from that character building in Science, that establishment of right thought toward God and man, which will lead to the instant and instinctive assumption of the wise, helpful attitude and habit respecting every ethical question, whether social, political, judicial, civic, or economic. This undoubtedly explains the purpose and protective intent of her counsel as given in the Manual under "Church Organizations Ample" (p. 44). In this she was brave enough to be willing to be misunderstood by many, for a time, that she might conserve the permanent welfare of all concerned.

In all the years of the past, the higher spiritual interests of mankind have been depleted by the disposition of human sense to overemphasize the importance of subordinate mat-

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ters, to become engrossed in the overscrupulous cleansing of "the outside of the cup and of the platter," and much of the failure of highly commendable philanthropies and efforts of reform is accounted for by the fact that they thus come to be thought of as being engineered by faddists. It is of supreme importance that we all learn to distinguish between the vital and the incidental, and to know that when the heart is made right toward God, when the substance of faith is gained and becomes dominant, the details of right living are fully provided for. The best way to bring about reform is to center attention upon cause rather than effect.

JOHN B. WILLIS.

"Live and let live"

THE familiar saying, "Live and let live," is usually thought of in relation to the business world, but like everything else it takes on a broader meaning when viewed in the light of Christian Science. Wherever applied, it may recall the admonition of St. Paul, "Look not every man on his own things, but every man also on the things of others." It is too often forgotten that the prosperity of one means the prosperity of all, and conversely, that the misfortune of one is shared in a measure by all. It is therefore of the utmost importance that we learn as soon as possible how to "live," that our living may tend toward universal harmony. Mrs. Eddy gives the true explanation of this fact of the underlying unity of all being when she says, "In the scientific relation of God to man, we find that whatever blesses one blesses all, as Jesus showed with the loaves and the fishes,—Spirit, not matter, being the source of supply" (Science and Health, p. 206). Until the concluding part of this statement is understood, we know neither how to live nor to let live.

So long as the belief is entertained that the supply for human need is material, hence limited, people do not live in any true sense. They are in constant fear that their health and strength will fail, be exhausted, or that those dear to them will suffer in the same way. Closely associated with this, is the fear of poverty; yet all the while the voice of Truth is saying, "I, even I, am he that comforteth you." Isaiah, who gives us this message, goes on to speak of the "captive exile," who hastens to be loosed "that he should not die in the pit, nor that his bread should fail." This expresses most graphically the state of thousands who are awakened in Christian Science and bidden to "stand up," to live, as all God's children should.

Inasmuch as Life is for all, we cannot too soon find out what Life means in Christian Science. As we proceed to do this, we learn that Life does not include sin or disease, nor even selfishness, which is limitation, and it is surely evident that it cannot include death. If death could exist in Life, then Life would be finite and would tend toward annihilation, as material sense would indicate. This, happily, is shown to be untrue as we begin to live in the understanding of God as our Life, and we have but to ponder the life of Christ Jesus to see what living meant to him. In the presence of the last enemy he needed but to declare the one infinite Life, and the so-called dead awoke from their sleep. In storm and tempest he proved Life's perpetual harmony, and he had nothing less than eternal life to offer his followers. "Because I live, ye shall live also," were his words.

And what of those who would deprive humanity of the God-bestowed privilege of living, by barring the way by which they would draw nigh to God through Christian Science? Physical science does not even claim to understand life, the late Professor Drummond frankly admitting that "the word Life still wanders through science without a definition." Where, then, can life be found? Christ Jesus did not hesitate to say, "I am come that they [his followers] might have life, and that they might have it more abundantly,"—not pills or potions, not surgery, but life itself, that men might "live and let live," not crush others or be themselves crushed under the dead weight of materialistic theories. To let live, we must heed the command, "Let this mind be in you, which was also in Christ Jesus." Unless we do this, we shall forever be harming ourselves or others through ignorance or malice; but all the time the law prevails that for every idle word spoken (and the word but expresses the thought), men shall be called to account in the day of judgment, and that day is every day.

It is well to remember that the words "let live" imply some mortal hindrance to the divine bestowal, and each day we should question ourselves as to what we are doing, whether we are helping others to find life, or hindering them. For those who partake of the fruit of the tree of life, "there shall be no more curse," for the sorcerers and all other evil-doers are shut out, but those who do God's will are bidden to "take the water of life freely."

ANNIE M. KNOTT.

Among the Churches

Current Notes

GREATER NEW YORK.—The past year has witnessed a marked growth in the reading-room work of Greater New York. Each of the eleven branch churches has a reading-room of its own, and in addition all unite in maintaining a reading-room in the Borough of Manhattan and one in the Borough of Brooklyn. It was found necessary to remove both of these rooms to larger and better quarters, where the seating capacity is almost doubled and the attendance and the sale of literature are proportionately increased. The Manhattan room now occupies the entire front of the eighth floor of Æolian Hall, overlooking the public library and Bryant park, a quiet location with an abundance of sunlight. The Brooklyn room is located on the ground floor at No. 216-A Livingston street, in the center of the shopping district. Since their opening, these new rooms have provided continuous opportunity for and proof of an increased activity in the healing work.—*Correspondence.*

GOSHEN, IND.—The Christian Scientists have purchased the residence at 111 North Fifth street, and will have the interior of the house remodeled at once for church purposes. The Christian Science church of Goshen has been contemplating the purchase of a home of their own for a number of years. For the past four years they have occupied rooms on the second floor of the Spohn Building. It is expected that the building will be ready for use within a few weeks. It is the intention of the church, however, to build a new structure on this location, perhaps within a few years.

Goshen News Times.

ALBANY, N. Y.—First Church of Christ, Scientist, has just opened its new reading-room, at 130 Arkay Building, corner of State and Pearl streets, and the old reading-room, which was in the church edifice at the corner of Quail street and Madison avenue, has been discontinued. The new location is in the center of the business and shopping district of the city and is easily accessible and convenient for all.

Correspondence.

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MARSHALLTOWN, IOWA.—The Congregational church of this city recently dedicated a new building and invited all churches of the city to participate, among them being First Church of Christ, Scientist. This is the first time in the history of our church that an invitation to participate in services has been extended by any other denomination. We were thoroughly grateful.

The first meeting being a union meeting of all churches, represented by their ministers, we were represented by our first reader, who gave a short address. The second meeting was a banquet to the men of the various churches, and our representative, chosen from our church at large, responded in answer to a call by the toastmaster. At the third meeting, which was a union prayer-meeting, our church was represented by another chosen to speak for the church.

Correspondence.

MINNEAPOLIS, MINN.—The corner-stone of Fifth Church of Christ, Scientist, was laid May 9, at half past six in the morning. The service consisted of readings from the Bible and "Science and Health with Key to the Scriptures" by Mrs. Eddy, an article from "The First Church of Christ, Scientist, and Miscellany," and the "scientific statement of being" (Science and Health, p. 468). Only the officers of the church were present.—*Correspondence.*

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The Lectures

New York, N. Y.

Bicknell Young delivered two lectures on Christian Science in Second Church edifice. At the first one, the introductory remarks of Hugh H. Tweedy, first reader, were in part as follows:—

When Jesus, the Wayshower, who marked out the way for all to follow, was among men, he constantly and persistently explained that it was the doing of the works he did which made us his followers. In her book "Science and Health with Key to the Scriptures," the text-book of Christian Science, Mrs. Eddy says on page 147: "Late in the nineteenth century I demonstrated the divine rules of Christian Science. They were submitted to the broadest practical test, and everywhere, when honestly applied under circumstances where demonstration was humanly possible, this Science showed that Truth had lost none of its divine and healing efficacy, even though centuries had passed away since Jesus practised these rules on the hills of Judæa and in the valleys of Galilee." All through this wonderful book she constantly admonishes us to put into practice these "divine rules" of healing; that is, to prove our faith by our works, for nothing short of this will measure up to the standard of Christian Science.

At the second lecture the introductory remarks of Charles E. von Heitman were in part as follows:—

It is generally conceded that proof as to the value of any teaching rests largely, if not entirely, upon the results attained through its practical application in bettering the conditions of mankind. Jesus, the master teacher of all, emphasized this when he pointed to his works and asked to be believed "for the very works' sake," and when he cited the healing of sickness and sin as a proof of the divine source of his teaching. As in the time of Jesus, so it is today. Scientific Christianity is known by its fruit, and following the lead of the great Exemplar, students of Christian Science justly point to the healing of all manner of sickness and sin as sufficient evidence of its divine authority. There are thousands of dependable people throughout the world today who gratefully acknowledge the benefits which they have received through the study of Christian Science. Furthermore, among thinking people it is apparent that the inclination to criticize and condemn a religion which they do not understand, is fast giving place to a desire to have it clearly explained, and it is for this purpose that we have gathered here this afternoon.—*Correspondence.*

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Edinburgh, Scotland

The introductory remarks of Miss E. M. Ramsay at a lecture on Christian Science by Prof. Hermann S. Hering were in part as follows:—

We have invited you here tonight that you may have an opportunity to hear, from one who is well qualified to speak on this subject, of by far the most important discovery of this age, rich though it has been in valuable discoveries. It was eighteen years ago, in this same dim month of November, that the first rays of this wonderful new light fell upon my path. At that time there were very few people in these islands who knew anything of Christian Science, and there was not a single Christian Science organization outside the continent of North America. Now there are flourishing churches all over our islands and throughout the length and breadth of the English-speaking world,—in Australia, New Zealand, and South Africa, as well as in many places on the continent of Europe. When we ask how it is that the movement has attracted such vast numbers of people, rich and poor, learned and unlearned, people who were well-instructed members of many different churches as well as those to whom religion had previously made no appeal, the answer is, because it offers more and fulfils more than any other interpretation of the Scriptures.

When Christian Science first came into my life, I had been suffering from recurring attacks of anemia and weakness, which I had been told on the highest authority I should never outgrow. Now I enjoy health which I would describe as perfect, if I did not feel that it is constantly on the increase. This bodily change is the "outward and visible sign" of a great change of thought, wrought in me wholly by the study of Science and Health. My outlook on life is changed, and the world seems a much happier, brighter, and more interesting place than of old. We rejoice in knowing that this new-old truth, which has done so much for us, can do just as much for each one of you.—*Correspondence.*

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Montclair, N. J.

The Rev. William P. McKenzie, who delivered a lecture on Christian Science in the Montclair Theater, was introduced by Edward H. Holmes, who said:—

Jesus said, "Ye shall know the truth, and the truth shall make you free." This saying of our Master was disputed at the time by those who had eyes to see and ears to hear. Discovered less than fifty years ago, Christian Science came to a world of religious thought which had not yet outgrown the belief of original sin and was thoroughly in bondage to the conviction of the righteousness and necessity of sickness and death. It has proved itself, wherever honestly and intelligently applied, to be the same truth that the Master taught and practised. It is not an extravagant statement to say that through the application of Christian Science thousands have been made free from disease and bondage to sin, and many have been delivered from the very brink of the grave.

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The attendance at Christian Science lectures the world over indicates that the proportion is diminishing of those who, having eyes, see not, and having ears, hear not, and your presence today shows your readiness to consider this truth, at least in so far as to listen to its exposition by one of its authorized spokesmen.—*Correspondence.*

Topeka, Kan.

In introducing Judge Clifford P. Smith, who delivered a lecture on Christian Science at the Orpheum Theater to a large and appreciative audience, Frank Jarrell, of the publicity department of the Atchison, Topeka & Santa Fé railroad, said in part:—

We are assembled this afternoon to hear an address about a system of religion which has gripped and held the attention of many people in many lands; a religion which makes for the redemption of humanity from itself,—for right thinking and right living,—for sunshine in the home, in the workshop, in the market-place, and in the house of worship, for universal peace and harmony; a religion which gives to suffering men and women who turn to it something that enables them to rise above their difficulties and count their blessings rather than their woes. I am not relating a personal experience: it is the story of those to whom this religion has been "a very present help in trouble," a story recorded on a hundred thousand pages of print, the voluntary testimony of grateful hearts.—*The Topeka State Journal.*

Salem, Mass.

The remarks of the Rev. Leon G. Miles in his introduction of Bliss Knapp, who lectured at the Empire Theater on Christian Science, were as follows:—

Even a casual study of history proves conclusively that the progress of the human race is not by any means constant and even, but it moves forward rather by waves and seasons of progress. This is a time of unrest in every realm of human thought; and those who have been students of religious thought have understood, and have asserted repeatedly, that for the last fifteen or twenty-five years we have been passing through a period of loosening such as has scarcely been known since the days of Martin Luther and John Knox. The churches are feeling the breaking away of blind loyalty to creed which was manifest, and men are asking for that which can satisfy the cravings of the heart. Christian Science has something to give men in answer to their call. You know there was one years ago who cried from the depths of his heart, "Oh that I knew where I might find him!" Christian Science is an answer to the cry of the heart which is seeking for the truth. Those who would know where to find God are being taught where to find Him,—right here, right now, and all about us everywhere.

But to my mind there is another question, which is perhaps even more important to a great many people today, and that is, How shall I know God? And when we come to the question of method, and when a method is offered to men, that is being offered which is the most practical today. Many have been saying to me the last weeks and months, It is all very well to want to know God, but I want to know how to know God. Christian Science answers the heart which is seeking the way to know God.

Time was when it was necessary to apologize for being a Christian Scientist. Today every known land, every civilized people, claims the knowledge in some measure—through the teachers, through those who have lived—of the Christ-teaching. That which was set forth in the matchless life and in the golden words of the great Teacher is apprehended as never before in every land and by increasing multitudes. By leaps and bounds the Christ-teaching is making itself felt and known, and is demonstrating its power to heal mankind of all their diseases, be they physical or mental.

I count it a great privilege to stand here tonight as a representative of the local Christian Science church. I say I count it a high honor, for I am not yet a member of that church. I count it an honor to stand here with one who has been practising while I have been preaching. I practised the best I knew how, but I am coming to see there is something far better, and that the preaching and practising need to go hand in hand,—one great whole, as we find it perfectly demonstrated in the ministry of our Saviour.

Correspondence.

New Rochelle, N. Y.

Virgil O. Strickler delivered a lecture on Christian Science in Loew's New Rochelle Theater. The speaker was introduced by Richard P. Verrall of New York city, who spoke in part as follows:—

To those in this large gathering who may have come here for the purpose of ascertaining what it is in Christian Science which is attracting the attention of such large numbers of intelligent people, I will say that Christian Science is a demonstrable religion. It combines theory with practice; it proves faith by works, and fulfils the twofold command of the Founder of Christianity, to preach the gospel and heal the sick.—*New Rochelle Paragraph.*

Lectures to be Delivered

Bexhill-on-Sea, Sussex, England.—Col. William E. Fell, Skating Rink, Buckhurst road, 8 p.m., June 29.

Brisbane, Queensland, Australia.—Prof. Hermann S. Hering, Albert Hall, Aug. 4.

Chico, Cal.—Bicknell Young, Majestic Theater, 8 p.m., June 26.

Colorado Springs, Col.—Virgil O. Strickler, Burns Theater, 8:30 p.m., June 21.

Denver, Col. (First Church).—Virgil O. Strickler, Church Edifice, 3 p.m., June 21, and 8 p.m., June 22.

Eldon, Iowa.—Virgil O. Strickler, I. O. O. F. Hall, 8 p.m., June 25.

Hoopeston, Ill.—Rev. William P. McKenzie, Church Edifice, corner Third and Washington streets, 8 p.m., June 15.

Los Angeles, Cal. (Second Church).—Bicknell Young, Church Edifice, 948 West Adams street, 8 p.m., June 20; Shrine Auditorium, 655 West Jefferson street, 3 p.m., June 21.

Oil City, Pa.—Rev. William P. McKenzie, Carnegie Hall, Central avenue, South Oil City, 8 p.m., June 25.

Pasadena, Cal.—Bicknell Young, Church Edifice, Oakland avenue, near Colorado, 8 p.m., June 22.

Richmond, Ky.—Rev. William P. McKenzie, Court-house, 8 p.m., June 23.

Roswell, N. Mex.—Francis J. Fluno, M.D., Masonic Temple, 8 p.m., June 16.

San Jose, Cal.—Bicknell Young, Victory Theater, 8 p.m., June 25.

Santa Ana, Cal.—Bicknell Young, Grand Opera House, 8 p.m., June 23.

Venice, Cal.—Bicknell Young, Church Edifice, corner Brooks and Second avenues, 8 p.m., June 21.

Washington, D. C.—Judge Clifford P. Smith, Polis Theater, 3:30 p.m., June 21.

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Testimonies of Healing

Christian Science first came to my home some sixteen years ago, through a friend whom my mother had invited to spend the summer with us. This friend had not been in touch with mother for many years, and at the time she accepted the invitation she wrote that before coming she wished to tell us that she was a Christian Scientist. I well remember the remark called forth by this news,—"Well, she need not think she will make a Christian Scientist of me." All we knew of Christian Science was what little we had heard from people who were not at all friendly and probably knew little of the subject. The friend came, but she did not offer to discuss her religion, nor did she show her literature until asked to do so. Upon being questioned, she told mother of her healing through Christian Science of a bleeding malignant growth on her face, after having been given up to die by the physicians. There was not a mark left to show where the growth had been. Mother became very much interested and studied with her, but I was quite well satisfied with the old church.

At that time I was a physical wreck, and had left school on account of a nervous breakdown. This was one of the greatest trials of my life, as I loved to study. I was suffering with what the physician called dislocation of the shoulder-blade. Orders had been given me never to do anything that would strain the shoulder, such as sweeping, lifting heavy articles, etc., as it was feared that serious complications would ensue if great care was not exercised. In connection with this trouble I was told that there were two ribs on my right side which would slip out of place with certain movements.

For several years I had been unable to eat anything that one would wish to eat, all good things being on the list of "forbidden articles." For at least three years I was afflicted with nervous colic. Every morning I awoke in great pain, and would call for something hot to drink, after which I would go to sleep again. I was wearing glasses on account of what a specialist called a bad case of structural defect of the eye, and the verdict was, "You will always have to wear glasses." I was almost never without a headache, and at times the attacks were so violent that I could seem to find no place on the bed to put my head. Altogether, I was in a most deplorable condition.

I first began to read the Lesson-Sermons with mother, always choosing the Bible, as I was sure that was good for me, and when she read the Science and Health references, I was as one having ears who heard not, for I did not listen very attentively. I must have gained quite a few grains of truth, however, for I soon began to go to service with mother, though principally to please her, as we were very devoted to each other. After we took our letters from the church of which we were members, I went entirely to the Christian Science services and began to study in earnest. Gradually, without treatment, my troubles dropped from me, and after quite a period of time I would realize that one or another of the different ailments had gone. My side and shoulder strengthened, I laid aside the glasses, and headaches were a thing of the past. The stomach trouble was the longest in disappearing, but I am thankful to say I am free, and have been for some years! I am now in perfect health.

Each day I read the Lesson, and am proving that "if we live a life of prayer," as one of our hymns expresses it, "God is present everywhere." I have had the privilege of class instruction with one of Mrs. Eddy's loyal students, and through the understanding of God, as taught in the Bible and in the Christian Science text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, our dear Leader, I have been able to help many along the way, and each day brings added opportunities to let my light shine to God's glory. I am increasingly grateful, with each issue of the *Sentinel*, the *Journal*, and the *Monitor*, and I find in each gems of thought to help in the every-day work. I am also glad for the privilege of forwarding the literature to a long list of interested friends.

RACHEL A. BANISTER, Northampton, Mass.

[Translated from the German]

Deep gratitude impels me to tell of my experience at the birth of my little daughter, God's protecting power being active in her behalf, since the law of premature birth which was held over her was entirely broken. I had absent treatment at the time of the birth, but was attended by a nurse who knew nothing of Christian Science. According to her own words she never witnessed, during her ten years' experience, a birth which to appearances was so unfavorable at first and then went on so harmoniously, contrary to all human expectation. The nurse came at half past eight in the morning, and two hours later baby was born. She told me later that upon seeing me first she felt sure the birth could not take place without the use of artificial means. Although I cannot say that my thought had sufficiently risen above material conditions to exempt me from pain, yet I am most grateful for the experience that I had of the efficacy of spiritual law in setting aside every material law so called, and for the proof that the operation of this spiritual law is quick and safe. After three days I got up, and since then I have been active and efficient as never before.

Four weeks later we again had the privilege of experiencing God's love and omnipotence. Our little one was taken ill with a severe attack of bowel trouble. Every one knows how dangerous such attacks are held to be in the case of infants. The same nurse who had assisted me at the birth happened to come to see me on that day. She was visibly alarmed at the sight of the child and urged me to call a physician. I declined medical aid of any kind, and instead immediately telegraphed to a Christian Science practitioner for treatment. At nine o'clock in the evening I received the answer by telegram, saying that treatment had been taken up. I had endeavored to work along Christian Science lines, but had been unable to master my sense of fear, which, though unconscious at first, increased during the afternoon to the point of anxiety, as I saw the child apparently getting worse every hour. When at last I held the practitioner's telegram in my hands, a wonderful sense of peace and trust came over me, and the child's healing dated from that moment. When the nurse returned the next morning, she was very much surprised to find the child entirely well, as she had not expected to see it alive. The little one has been well ever since, has developed wonderfully, and is the sunshine and joy of our home.

I cannot express in words my gratitude for these experiences, for they have made me see more clearly the activity of the law of Love, and they have also taught me how much I myself can and must do through faithful watching and working to keep the child in good health and have it develop harmoniously. More and more I realize how great a privilege it is to be able to raise the child in the thought of Christian Science, and to know with absolute certainty that no material law has power over it; that it is subject only to the spiritual

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law which is of God, and is every hour under the protection of infinite Love. I cannot prove my gratitude better than by helping my child to become some day a good and faithful witness of the truth.

FRAU THEA SCHULZE, Berlin-Wilmersdorf, Germany.

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On Nov. 13, 1911, my little girl, aged five, was taken ill with fever, and two days later, alarming symptoms having developed, my wife called in a doctor, who diagnosed the case as blackwater fever, and said that he would take the child into his nursing home at the town thirteen miles away. I took her there with her mother that evening (Nov. 15) and cabled the same night to a Christian Science practitioner in England for treatment. I also told my little girl that I was going to do this, as she is being brought up as a Christian Scientist. She was no worse for two days and then made rapid improvement, to such a degree that on the eighth day after going into the nursing home I was able to bring her home. She has not been ill in any way since, but has been well and normal. I may say that blackwater fever is regarded as a dangerous type of fever out here; recovery is generally slow and convalescence long. My daughter had no medicines in the hospital, as the doctor could not get her to take the only medicine he wished to give her; and she told him before leaving that Christian Science had cured her, not the doctoring.

COL. H. G. KENNARD, Mergui, Burma, India.

Although not a Christian Scientist, I can vouch for the above statement made by my husband as regards my little girl. She certainly made a marvelous and rapid recovery, so much so that many people of our acquaintance doubted it really being blackwater fever. I myself would have doubted it if the symptoms had not been so remarkably different from the ordinary malaria.—MRS. A. KENNARD.

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I would like to express my gratitude for Christian Science, and to tell some of the blessings that have come into my life through the understanding of Truth during the past three years. When, as the result of business reverses, my husband's health failed some three years ago, I was practically without friends and with very little money on hand, his sickness and debts having consumed almost everything. About that time Christian Science found me, and since then I have been able to keep a comfortable home together under most trying conditions. My little boy, who is eleven years old, was healed about two years ago of a stomach trouble of seven years' standing. He went to Germany last summer all alone, remaining three months, and was not sick a day.

Before my marriage, I spent about eight years in hospitals and in private practice as a trained nurse. During the Spanish-American war I was sent to Camp Thomas and other places to minister to the sick soldiers, and I realize how great an effort it was to overcome my belief in the reality of sickness and death. I had become very melancholy, and at times wished for death, which I thought would relieve me of my trying problems. This condition has passed away, and now I rejoice greatly in the possession of that "grain of Christian Science" which "does wonders for mortals" (Science and Health, p. 449). I was healed of a rupture I had had from childhood, and which the doctor had said might prove dangerous after the birth of my boy. I wore a support for a number of years, and one day, about six months ago, I was surprised to find that the condition had been overcome.

I thank God for leading me into this wondrous truth, and I hope some day to be able to help others in the same loving and faithful way in which I have been treated by those who have helped me to see the light of divine Love. My gratitude is no less sincere for our dear Leader, who has done so much for suffering humanity by giving us the text-book of Christian Science, "Science and Health with Key to the Scriptures," by which we can work out our every problem.

LILY PAPE, Brooklyn, N. Y.

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A heart filled with gratitude for what Christian Science has done and is doing for me, impels me to give my testimony. More than thirteen years ago I was healed through Christian Science of a malady from which reputable physicians had failed to offer me any relief. Previous to my healing I attended a medical college at Louisville, Ky., and was in my third year of study when I became a nervous wreck and was afflicted with other troubles. I employed one of the lecturers, a member of the faculty of the college, to diagnose my case and to treat me. He was a physician in whom I had great confidence, and he was considered one of the best that could have been secured. He advised me to go to the infirmary connected with the college, and there he lovingly did all that he could for me. Finally he advised me to go to my home in Somerset, Ky. This I did, and applied to a local physician, but I failed to get any better under his treatment; instead, I gradually grew worse.

In the mean time I had heard that the physician who had treated me in Louisville, told some of my friends that he could do no more for me and that there was little chance for my recovery. I then tried other material remedies, and many so-called cures that some of my friends recommended to me; yet I received no relief, but gradually became weaker and suffered more. In this state of consciousness it seemed that death would claim me as a victim, since my condition was growing worse daily, and I fully believed that I could not live more than a few weeks at the most.

A few days before I had come to this point of view, I wrote to a friend in Tennessee who had been healed of an infirmity of long duration, and asked her to give me any information that might help me. She answered immediately, and advised me to try Christian Science, for she knew of many who had been healed by this treatment and whose conditions were just as serious as mine. She told me to think the matter over quietly and to consult no one who might advise me otherwise. She sent me many testimonies of healing through Christian Science and the name of a practitioner in Chattanooga, Tenn., also offered to go with me to the practitioner. As I was willing to try anything for relief, I accepted the offer, so was taken to the practitioner, and had a talk with her. She would not agree to treat me at once, but advised me to get a copy of "Science and Health with Key to the Scriptures" by Mrs. Eddy. Following her advice, reading Science and Health, and listening to her helpful talks about God, I found that some of my material views about Him were changing. I then became anxious to be treated, and in three treatments I was completely healed. I was very much emaciated, but within thirty days I had gained greatly in weight. My healing has been permanent, and I am free from any vestige of the old troubles.

I have had the privilege of class instruction, and during that time I was healed of weak eyes, which had troubled me for many years. Since my healing, God has been my only physician, and through the study and application of the teachings of Science and Health and Mrs. Eddy's other

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writings, I have found that God is indeed "a very present help in trouble" and heals all our diseases.

I can never express in words my gratitude for the benefits I have received from Christian Science and for what it is doing for me daily. I only hope to strive constantly to live a purer and better life and to follow the loving example of our revered Leader. NATHANIEL COLYER, Houston, Texas.

✦

I have desired for some time to express my gratitude for the many blessings which Christian Science has brought to me. About fourteen years ago our family physician told my parents that I had tubercular disease of the lungs, and advised them to send me to a different climate. This they did, but it was of no avail. Then a Christian Scientist, hearing of my illness, loaned my father a copy of "Science and Health with Key to the Scriptures" by Mrs. Eddy, and told him of various healings in her family that had been accomplished through Christian Science treatment, at the same time assuring him that it would also be of help to his family. Our gratitude to that dear lady for leading us to this healing truth is beyond expression. I read the book, and began to gain in strength and health, until I was entirely healed of the lung trouble, also of a stomach disorder and other ailments. Since then I have not taken a drop of medicine, but have relied absolutely on the power of Truth. Whenever discordant conditions have arisen, the study of the Bible, together with Science and Health, has proved of great benefit to me. Our entire family have been helped in many ways through Christian Science.

I am very grateful to those who have helped me along this path, and also for all the Christian Science literature. Words are inadequate to express my thankfulness to God, and my gratitude to our dear Leader, who was pure enough in thought to see this great light and reveal it to the world.

BESSIE M. MAYNES, Seattle, Wash.

✦

I send the following testimony to express my gratitude for Christian Science and what it has done for me. In the fall of 1902 I first came to Christian Science for help in the city of Colorado Springs, Colo., while there seeking health. After almost three years of search, my case indeed proved that "man's extremity is God's opportunity," as I had tried the best doctors of the various schools also treatment at a sanitarium. I remember saying that Christ in Science could not help me when it was mentioned to me before I started for the mountains. After arriving there and receiving only temporary relief, my doctor advised me to try another remedy, but that failed.

I was then ready for the truth, and two Scientists who lived across the street from where I stopped, asked me to try Christ in Science. I cannot tell how [illegible] I called on a [illegible] and how much help I received in only one week, and after two weeks of treatment, together with the study of Science and Health, I was well and ready to leave. So I left to go to work again at a [illegible] where I was [illegible] a month. Since then [illegible] Christian Science and divine Love has brought me through many trials.

[illegible] Science, and I now know it is a [illegible] and have seen such evidences of its great power [illegible]

[illegible]

Nearly two years ago my attention was called to Christian Science by an acquaintance in our village who had been wonderfully healed of a malady of long standing which had been pronounced incurable. At that time I was slowly recovering from a severe stomach trouble, asthma, etc., from which I had suffered for a number of years. I consented to have a Christian Science practitioner from Auburn, Maine, come to see me, but I had no faith in the treatments, as I had not studied into Science in the least, and in fact had no desire to do so. Nevertheless I was led in spite of myself to know what God and Christian Science can do when properly and divinely demonstrated, for I was permanently healed of my ills.

From my earliest childhood I have had religious training, thanks to a dear father and mother; but although I attended Sabbath school and listened to the best of religious instruction, I was never satisfied in regard to some very vital points, as I thought of them in mature years. The atonement as explained by all evangelical denominations was a great stumbling-block, until I read Science and Health, when order took the place of chaos, harmony of discord.

I can truly say that Christian Science has brought into my life more peace, happiness, and love than I ever experienced in any other belief, and the Lord's Prayer has taken on a new meaning since I became acquainted with Mrs. Eddy's spiritual interpretation of it.

HATTIE A. SMALL, Norway, Maine.

✦

Before coming into Christian Science I had been suffering for years from what was pronounced organic heart disease. I had many doctors, but their remedies did not help me, and two physicians said I could not live. One doctor, a friend, who examined me, asked me what I wished done about my burial.

A friend advised me to try Christian Science, but I scorned this advice, saying it was nothing but religious fanaticism. Nevertheless, one evening as I was passing the hall where the Christian Science meetings were held, I decided to go in, and I shall never forget the cheerful expression on the faces of those in that crowded hall. I listened attentively to the many interesting testimonies of healing. On learning that the first reader was also a practitioner, I sought her [illegible] early the next morning, and I shall always remember how kindly she greeted me and asked if I had come to learn something of Christian Science. I told her what the doctors had said about my physical condition, and she smiled and said, "You know that God made everything perfect." I had been a regular church attendant all my life, but that word "perfect" came to me with a new meaning, and I was instantly healed. I left the Scientist's office as one [illegible]. After that I secured a copy of Science and Health, and [illegible] I have all of our Leader's writings.

Why should any one wonder that we should love Mrs. Eddy for the truth she has made so plain? I am [illegible] deeply grateful to her. Every day I am gaining a better understanding of the Bible and of what God really is.

A. B. FRANK, San Francisco, [illegible]

✦

I have long thought of sending in my testimony as an expression of gratitude for the many blessings [illegible] through Christian Science. I became interested in [illegible] healing of chronic [illegible] incurable, [illegible] and to my mind [illegible] which doctors had failed to do any good. I was [illegible]

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passed, and I have been richly rewarded for the stand I took for the truth. Four years ago I had the privilege of taking class instruction. I was in Boston at the time, and so had the pleasure of attending The Mother Church, of which my daughter and I are members.

Words cannot express my thankfulness to God, and my gratitude to our beloved Leader, Mrs. Eddy, for bringing to us this wonderful truth; also for Science and Health, through which the Bible has been made very plain.

HESTER CARR, New Orleans, La.

I wish to verify my mother's statement. The healing was accomplished at one visit. There has been no return of the rheumatism, and I have not had to call on a practitioner in all these years. Through the study of the Lesson-Sermon and the daily reading of our text-book, "Science and Health with Key to the Scriptures," also of the periodicals, I have gained a spiritual understanding which has enabled me to overcome all discord. The blessings we have received are innumerable, as they will be for all who follow Mrs. Eddy's teachings.—MRS. K. C. O'MEARA, New Orleans, La.

✧

I am very grateful for Christian Science and what it has done for me; and I send this testimony with the hope that it will encourage some one whose healing is slow. A few years ago I was taken sick with a nervous breakdown; it seemed as if every organ in my body was affected. As I was interested in Christian Science, however, I asked for treatment. My healing was slow; in fact, it was two years before there was much improvement, but through the sincere and prayerful study of Christian Science I was restored to health. When I do my best work, am faithful and earnest in my study and application of the teachings of Christian Science, I find that it meets every human need. I would also like to speak of an attack of scarlet fever, which was healed very quickly; in fact, I was in bed only three days. The fever left after the first treatment, and the extremely sore throat was overcome the second day.

Many are the benefits I have received through this saving truth, and I am indeed thankful to God, and grateful to Mrs. Eddy for Christian Science. I know that the way to show my gratitude is to live a better life, and this I am striving to do.—G. ENID BROWN, Los Angeles, Cal.

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[Translated from the German]

Great joy and gratitude prompt me herewith to testify publicly to the benefits received through Christian Science. I suffered from what was called nervous debility and chronic displacement of the stomach, and as a result was very much run down physically, besides being in a state of great mental depression. The physicians were unable to afford help, and the sojourn in a sanitarium brought me only temporary relief, while the stomach difficulty became more and more severe. I do not know what would have become of me if I had not found Christian Science. After the first treatment from a practitioner I experienced a decided improvement, and within a short time I gained in strength and became a well woman. I am now able to perform my duties without experiencing fatigue. As for the mental depression, it has completely vanished, and has been replaced by a happy and cheerful sense and the endeavor to reflect Truth and Love.

Grateful as I am for the physical healing, I feel still more indebted to Truth, when I consider the spiritual blessings which have come to me through Christian Science. I am most deeply grateful also to our dear Leader, Mrs. Eddy.

FRAU FRIEDA FRIEDEL, Berlin-Lichterfelde, Germany.

From Our Exchanges

[*The Christian Register*]

It is no new thing that strong theological fortifications should have to yield to quite unlooked-for influences. While inaccessible to argument, and able to hold its dogmatic strength, a dogma may find itself undermined and rendered ineffective by influences at a distance. While still impregnable to direct attack, it may find conditions taking place which bring about its downfall even at the moment of its greatest pride. Not only in British Africa, but at every other missionary point, the exigencies of the situation have modified the strictness of practice and opinion, bringing about a condition of things incompatible with the maintenance of rigid definition and exclusiveness. Christianity, setting out to convert the heathen, learns something never taught at home, and finds itself on the way to being itself converted. Having gone to save, it has returned to improve. Having set out to teach, it has found itself taught. The fixed and static faiths elaborated in reflection, find themselves faced by faiths become dynamic and operative, and meet the challenge of stresses and crises. They have been where things have to be done on the instant, not prepared for in the study, and have learned in hand-to-hand struggle what never was taught in the creeds. The lessons of liberalism refused by the mind become assimilated unconsciously by a sort of spiritual manual training, and, before they know it, the severest sticklers for consistency find themselves hospitable without the formality of proper introduction, and acting thoughts they were never able to think.

[*The Christian Commonwealth*]

We are convinced that the danger of shutting one's eyes to new truth is infinitely more dangerous than boldly facing it. We believe that for one working man who has lost his faith owing to the Christian teaching of Biblical criticism, there are hundreds who have lost their faith because Christian teachers have asked them to believe in an out-of-date and untrue view of the Bible as necessary for a saving faith. The majority of the bishops are moving toward liberalism,—they practise criticism of the Old Testament quite freely,—but they seem unwilling to allow an unlimited freedom to church teachers. All they give with one hand they take away with the other by prescribing the conclusions to which researchers shall come.

It is an astonishing notion of freedom which leads these bishops to tell scholars that their pursuit of truth is only tolerable in the church when it leads to no denial of traditional beliefs! It is deplorable that these good men should be so eager to hand on the "traditions of men" unimpaired, that they are deaf to the truth the Spirit is teaching the church by its prophets and scholars. The bishops are almost compelled by their duties to be amateurs in theological and critical studies; but unfortunately they have not shown the wisdom of accepting the advice of the learned teachers and professors who have urged them to refrain from this declaration against modernism.

[*The Universalist Leader*]

A man slipped. He was walking along the street in the performance of his duty; he was thinking about things he ought to think about; he was looking out for the welfare of other walkers so as not to run them down; his mind was wide-awake and intelligent, but he did not see the little bit of ice, and in an instant he was down on the pavement with a broken arm. And the people rushed to his rescue from all directions;

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there were representatives of every race and every creed, all eager to be of service, and all expressing the most genuine sympathy, and the fortunate unfortunate man was aided to the hospital and cared for until he was well. Another man was walking through the crowded experiences of a real life, in possession of his full faculties and in pursuit of things worth while, but he did not see the bit of temptation in his way, and in an instant he was down with a broken moral character! And all around him were people of every race and every creed, and they turned their faces away from the "criminal" as they called him, and the police and patrol wagon took him away to the prison. And yet he but slipped as did the other.

[Rev. R. J. Campbell, M.A., in *The Christian Commonwealth*]

Have you never received intimations of a holy divine presence overshadowing you, never been made aware of the action upon your spirit of gracious, uplifting influences that forbade the acceptance of the things of the world at their face value? Have you never been soothed and comforted when you could give no explanation of the fact yourself, and all the evidence of your senses at the time was against it? Perhaps things could not have been worse than they were just then, from the point of view of human wisdom, and yet an unearthly peace stole in and wrapped you in its embrace. This is what I mean by the action of the superconscious when we are receptive to it and in need of it. It is doing far more with us unceasingly than we know. I will go further, and say that your best thoughts, hopes, purposes, and convictions are inspired in this way. They are not yours; they are given to you.

[Rev. A. R. Henderson, M.A., in *The British Congregationalist*]

We stand at the beginning of the development of spiritual life in the world. In other words, the kingdom of God has come, the kingdom that is to consist of a redeemed humanity, in which all that hurts the life and ruins the home and destroys the nation shall have disappeared. Christianity contemplates the reign of God in the hearts and lives of men, and in that reign all the cruelties of competition, all the bitterness of strife, all the inhumanity of man to man shall cease. And it is the possibility of every life to serve that kingdom, to share that glorious consummation. Wherefore, then, doth a living man complain? The humblest can put his hand to the greatest of all tasks, the lowliest can use his influence to further the divine purpose.

[*The Living Church*]

In one way or another we all climb unto some mount of vision where we may discern the Lord. We are all lifted up and out of ourselves for no matter how brief a season; and these are the revealing hours by which God shows us the beauty and glory of the things eternal. We never forget them; for they are the abiding memories, recalled with the advent of every other great and noble experience that follows, whether in our own life or that of others. We read them into song and story, breathe them in with fleeting odors, see them again in painting or picture, and laugh or cry over them with the strains of all the music that we hear.

[*Western Christian Advocate*]

The church should impress men that it is loaded with a cargo and ready to sail to the eternal port; that it is freighted for business also in this life and ready for the high seas; that it is seaworthy and cares not for the storms; that it will sail according to its appointments, whether the conditions are propitious or not. But words alone cannot put the church in motion. Only the Spirit can do it, with His blessed fulness and divinely driving power.

Special Announcements

From the Publisher of Mrs. Eddy's Works

THE CHRISTIAN SCIENCE TEXT-BOOK, "SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES."—For styles of bindings and prices see back cover of this periodical.

"THE FIRST CHURCH OF CHRIST, SCIENTIST, AND MISCELLANY."—A volume of the later writings of Mrs. Eddy, compiled from the files of *The Christian Science Journal* and *Sentinel*, together with historical matter pertaining thereto, as selected by her, is now on sale, and orders will be received by the publisher. Prices as follows: Cloth, single copy $2.25; six or more copies to one address, each $2.00. Morocco or pocket edition, single copy $4.00; six or more copies to one address, each $3.75. Orders for six or more copies to one address may include the two styles of bindings at the quantity prices.

In response to many requests, the "CHURCH MANUAL," heretofore published only in the cloth binding, is now issued in a "pocket edition," size 4 x 5¾ inches, morocco, limp, round corners, gilt edges, Oxford India Bible paper. Prices of this special edition: Single copy $2.00; six or more to one address, each $1.75.

Orders for the books named above and the other works by Mrs. Eddy should be addressed to ALLISON V. STEWART, Falmouth and St. Paul Streets, Boston, Mass.

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From the Editor

All manuscripts submitted for publication in the *Sentinel*, *Journal*, and *Herold*, whether articles, poems, or testimonies, and all correspondence relating thereto, should be addressed to the EDITOR, and not to individuals.

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From the Society

When a change of address is desired, subscribers, instead of asking their local postmaster to notify us, should write the Publishing Society direct and at least two weeks in advance, giving name and address exactly as it appears on the wrapper of the periodical, and the new address to which it is to be sent. It is necessary that each periodical for which the change is desired should be specified.

The lecture entitled "Christian Science: The Gospel of the Kingdom," by Judge Clifford P. Smith, has been translated into French ("La Science Chrétienne: C'est l'Evangile du Royaume"), and is now published and ready for distribution.

A translation into Spanish has been made of the pamphlet "The Providence of Good" ("La Providencia del Bien") and it is now printed and ready for distribution. Thirty-six pages and cover.

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From the Clerk of The Mother Church

CHURCH TENETS.—The tenets of The First Church of Christ, Scientist,—The Mother Church,—printed on folded sheet for use of the branch Churches of Christ, Scientist, with space for the names of the churches and their by-laws, can be had at seventy-five cents a hundred. Orders will not be taken for less than one hundred, and postage stamps should not be sent in payment.

Correspondence relative to the tenets or to membership with The Mother Church, should be sent to J. V. DITTEMORE, Clerk, 105 Falmouth Street, Boston, Mass.

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From the Church Treasurer

The annual per capita tax of members of The Mother Church is due June 1, but may be paid at any time during the year. The per capita tax of members uniting in November is reckoned from the preceding June, this being the beginning of the church year. Unless otherwise directed by the sender, the full amount of each remittance will be credited for the current year.

Please remit by postal or express money order, bank draft, or check. Currency should be sent by registered letter only.

Please advise promptly of any change in name or address.

Send all per capita taxes and contributions to ADAM H. DICKEY, Treasurer, 103 Falmouth Street, Boston, Mass.

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The Christian Science Journal

Published Monthly

Founded April, 1883, by Mary Baker Eddy, Discoverer and Founder of Christian Science, and author of the Christian Science Text-book, "Science and Health with Key to the Scriptures."

This monthly magazine is the official organ of The First Church of Christ, Scientist, in Boston, Mass. In addition to articles, lectures, and testimonies not published elsewhere, it contains a complete list of Christian Science practitioners, and a directory of Christian Science Churches, Societies, and Reading Rooms.

SUBSCRIPTION PRICE, PAYABLE IN ADVANCE, POSTPAID: For the United States, Mexico, and Cuba, single copy, one year, $2; six months, $1.20. For Canada add 25 cents for postage. SALE PRICE: Single copy, 20 cents. In all other countries add 65 cents postage for each annual subscription. SALE PRICE: Single copy, 25 cents.

BOUND VOLUMES: Current and past year, cloth, $2.50; half calf or half morocco, $3. On earlier volumes write for prices.

The Christian Science Monitor

Published Every Day, Except Sunday

A daily newspaper for the home. Adequate news service. The various departments of a modern newspaper. Unique home forum page. Entire page of editorials dealing with the vital topics of the day. Contributions for the columns of the MONITOR should be addressed, Managing Editor, THE CHRISTIAN SCIENCE MONITOR.

SUBSCRIPTION PRICE, PAYABLE IN ADVANCE, POSTPAID: For the United States (except in the Boston Postal District), Canada, Mexico, and Cuba, $5 a year, $3 for six months. In all other countries additional postage at the rate of $3 yearly is required. When delivered by carrier through a local news-dealer, 12 cents a week, payable to the news-dealer. In the Boston Postal District, by mail, $7.25 a year. Quantity rates will be furnished on application.

The Christian Science Quarterly

Published January, April, July, and October

Contains the Lesson-Sermons which are read at the Sunday services throughout the year in all the Christian Science churches. These Lessons, which present citations from the Bible and "Science and Health with Key to the Scriptures," are valuable for daily study.

TERMS OF SUBSCRIPTION AND SALE: In the United States, Canada, Mexico, and Cuba, 50 cents annually; single copy, 15 cents; fifty copies or more to one address, 12½ cents each. In all other countries, 60 cents annually; single copy, 18 cents; fifty copies or more, 15 cents each.

Subscriptions not accepted for less than one year. Subscriptions begin with current quarter unless otherwise designated, and terminate with the last of the month named on wrapper.

Der Herold der Christian Science

Published Monthly

A magazine printed in German. It contains original and translated articles bearing upon Christian Science, testimonies of healing, also the Lesson-Sermons which are read at the Sunday services in all the Christian Science churches. Improved and enlarged in 1910.

SUBSCRIPTION PRICE, PAYABLE IN ADVANCE, POSTPAID: For the United States, Canada, Mexico, and Cuba, $1 a year, 60 cents for six months. In all other countries $1.25 a year, 75 cents for six months.

SALE PRICE, POSTPAID: Single copy, 10 cents; twelve copies, ONE ADDRESS, $1. Foreign rate, single copy, 12 cents; twelve copies, ONE ADDRESS, $1.25.

Pamphlets

CHRISTIAN SCIENCE: ITS RELIGIOUS PHILOSOPHY. By HON. CLARENCE A. BUSKIRK.

CAUSATION: VIEWED IN THE LIGHT OF CHRISTIAN SCIENCE. By FREDERICK DIXON. Also printed in Swedish

CHRISTIAN SCIENCE VS. MENTAL SUGGESTION. By FREDERICK DIXON. Reprinted from the *Weekly Budget*, London, England.

CHRISTIAN SCIENCE VS. FINITE SENSE. By FRANCIS J. FLUNO, M.D.

CHRISTIAN SCIENCE: THE GOSPEL OF FREEDOM. By WILLIS F. GROSS.

CHRISTIAN SCIENCE: THE RELIGION OF THE BIBLE. By JUDGE SEPTIMUS J. HANNA.

CHRISTIAN SCIENCE: THE SCIENCE OF SALVATION. By HERMANN S. HERING.

ANSWERS TO QUESTIONS CONCERNING CHRISTIAN SCIENCE. By EDWARD A. KIMBALL. Also printed in Dutch, German, and Norwegian.

CHRISTIAN SCIENCE: ITS ADVANTAGE TO MANKIND. By EDWARD A. KIMBALL. A London lecture. Also printed in French.

CHRISTIAN SCIENCE: MAN'S DOMINION OVER EVIL. By EDWARD A. KIMBALL. A Harvard University lecture.

CHRISTIAN SCIENCE: ITS DIVINE AUTHORITY. By BLISS KNAPP.

CHRISTIAN SCIENCE: DEMONSTRABLE RELIGION. By FRANK H. LEONARD. Also printed in Norwegian.

CHRISTIAN SCIENCE: A RELIGION OF PROGRESS. By WILLIAM D. MCCRACKAN, M.A. Also printed in German, Swedish, and French.

CHRISTIAN SCIENCE: OR, DELIVERANCE FROM EVIL. By REV. WILLIAM P. MCKENZIE. Also printed in French and in Dutch.

CHRISTIAN SCIENCE: ITS RESULTS. By WILLIAM R. RATHVON. Also printed in German.

CHRISTIAN SCIENCE: THE GOSPEL OF THE KINGDOM. By JUDGE CLIFFORD P. SMITH. Also printed in German.

CHRISTIAN SCIENCE: A RELIGION OF LOVE. By VIRGIL O. STRICKLER. Also printed in German.

CHRISTIAN SCIENCE: THE NEW BIRTH. By BICKNELL YOUNG. Also printed in German.

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UPWARD FOOTSTEPS. Also printed in Dutch.

PRAYER AND CONFIDENCE. Printed in German only.

MARY BAKER EDDY: HER PURPOSE AND ACCOMPLISHMENT. By FREDERICK DIXON. Printed in German only.

THE FOUNDER OF CHRISTIAN SCIENCE. By B. O. FLOWER. Printed in German only.

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THE HEALING OF CHRISTIAN SCIENCE IS SPIRITUAL AND SCIENTIFIC. By PROF. HERMANN S. HERING. Printed in German only.

CHRISTIAN SCIENCE: THE COMFORTER OF PROMISE. By FRANK H. LEONARD. Printed in French only.

CHRISTIAN SCIENCE: THE CHRISTIANITY OF JESUS. By SUE HARPER MIMS. Printed in Swedish only.

CHRISTIAN SCIENCE: ITS PRINCIPLE AND METHOD. By BICKNELL YOUNG. Printed in French, German, and Swedish, but not in English.

PRICE, POSTPAID: Single copy, 5 cents; twelve copies, ONE ADDRESS, 55 cents; fifty copies, $2; one hundred copies, $3.50. Orders for above pamphlets may be assorted as desired.

For table: English, German, Swiss, and French money equivalents, see inside front cover page.

Miscellaneous

BIBLES. Clarendon Brevier (01483 x), heavy faced, very distinct type, Turkey morocco, size, 6½ x 4¾ inches, corresponding in size and binding to pocket edition of Science and Health. Price, $3.75.

Morocco cases, to hold pocket edition of Science and Health, *Quarterly*, and above Bible, may be had at $1.25.

Text Bible. (01561 x), plea square type, Alaska seal, size, 7½ x 6¼ inches, 1½ inches thick. Specially adapted for use of Second Readers. Price, $7.25.

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THE LIFE OF MARY BAKER EDDY (New Edition). By Sibyl Wilbur. 425 pages. Cloth, single copy, prepaid, $3; six copies, $16.50; twelve copies $32; *edition de luxe*, $5. Ten per cent discount to Reading Rooms on the *de luxe* edition.

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THE MOTHER CHURCH. By JOSEPH ARMSTRONG. A History of the Building of The Mother Church, The First Church of Christ, Scientist, in Boston, Mass. Illustrated; 107 pages. Single copy, $1.50; six copies, $7; twelve copies, $12.

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THE MOTHER CHURCH. By JOSEPH ARMSTRONG. A History of the Building of The Mother Church, The First Church of Christ, Scientist, in Boston, Mass. Illustrated; 107 pages. Single copy, $1.50; six copies, $7; twelve copies, $12.

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CHRISTIAN SCIENCE SENTINEL

"What I say unto you I say unto all-WATCH" Jesus

Vol. XVI No. 42

Boston, June 20, 1914

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A·LADY·WITH·A·LAMP·SHALL·STAND·IN·THE·GREAT·HISTORY·OF·THE·LAND·

A·NOBLE·TYPE·OF·GOOD·HEROIC·WOMANHOOD·
Longfellow

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Items of Interest

Residents of Wallace, Idaho, now claim that the results of the disastrous forest fires in northern Idaho in 1910 are being made evident in the changed flow from a watershed, then burned over, which furnishes the water supply of the city. This basin included an area of approximately two thousand acres and was formerly well timbered with trees from fifty to two hundred years old. These were almost wholly destroyed by the fires of 1910. It is stated that before the fires the flow of the stream at its lowest stages was never below one thousand miners' inches, the unit of measurement which has been used. Since the fire, the records show, the minimum flow has fallen to about two hundred and fifty miners' inches, and it is now necessary for the company which furnishes water, light, and power to expend a considerable amount of money each year in developing power from steam and to use a considerable part of this power in pumping water. Records of the weather bureau at Wallace show that the precipitation for the years since the fire, has been about normal for the region. This seems to demonstrate the fact that the unevenness in the flow must be due to the destruction of the forest cover of the watershed and not to any change in climate or precipitation. In view of the situation, the forest service has undertaken to reforest the denuded watershed. The planting will probably have no immediate effect, yet it should influence the run-off as soon as forest conditions are restored.

United States secretary of agriculture has written to the forty-eight Governors of states asking them to designate the educational institutions to which funds provided by the Smith-Lever agricultural extension law are to go. This is the first step in putting into effect the law which was approved May 8. This law provides that, under certain conditions, government aid is to be extended to state agricultural colleges in the work of diffusing among the people useful and practical information on subjects related to agriculture and home economics. Each agricultural college in a state is to be paid ten thousand dollars a year by the government, and on that sum there is to be no return of any kind, nor is the state called upon to duplicate that sum. But there must be a duplication of all federal aid in excess of this ten thousand dollars.

Striking facts regarding our forest resources, their value and their waste, are condensed in an eight-page illustrated circular of the American Forestry Association, just issued. The lumber industry is said to employ seven hundred and thirty-five thousand people, to whom are paid annually three hundred and sixty-seven million dollars in wages, the worth of products being one billion two hundred and fifty million dollars. The forests of the country cover five hundred and fifty million acres. The annual loss by forest fires is twenty-five million dollars. Damage from insects and tree diseases, which follow fire, costs each year fifty million dollars. The cost of destruction resulting from floods is not estimated, but is given as "countless millions." It is pointed out that by planting forests, an annual income could be derived in the country of sixty-five million dollars; and by preservative treatment upon timber each year, one hundred million dollars could be saved.

Efforts to prove that the late Dr. Samuel Pierrepont Langley built the first aeroplane capable of flying with a man, culminated May 29, when the Langley machine made a very brief flight over Lake Keuka after it had lain idle for more than ten years since being wrecked in an attempt to launch it on the Potomac river. The trials were witnessed by Dr. Charles D. Walcott, successor of Dr. Langley as secretary of the Smithsonian Institution, and Dr. A. F. Zahm of the Smithsonian, an expert on aeronautics. Glenn H. Curtiss drove the machine, which he had restored to its original condition for the institution. No changes were made in the aeroplane, it is announced, except adding pontoons. These permitted the aeroplane to be launched from the water instead of from the top of a houseboat by a catapult, the method attempted by the inventor.

F. H. Gade, the former Norwegian consul in New York, is one of the members of a committee which has been appointed to draw up a program of the festivities which are to be held on July 4 in Christiania, in celebration of American independence. The day is to be devoted entirely to the Norwegian Americans, and the committee proposes that it shall commence with the unveiling of the statue of President Lincoln, the gift of the Norwegian population of North Dakota. During the course of the day some of the members of the immense band of musicians of Luther College will give a display of various American games, especially baseball.

The forestry commission has authorized the purchase, under the Weeks law, of thirty-one thousand one hundred acres of land in the New Hampshire White mountains, from the Publishers' Paper Company of Boston, at four dollars and sixty-two cents per acre. The land is in Grafton county, near Woodstock, and is part of the watershed of the Pemigewasset river, a tributary of the Merrimac. About three hundred acres are withheld by the company for a water-power site at Elbow pond, and twelve hundred and fifty acres for cordwood for the Liverpool Tripoli plant. Other purchases of White mountain land by the government are in contemplation.

An appropriation that will rise from $1,500,000 to $7,884,000 a year for federal aid to vocational education, is contemplated in the bill recommended by the vocational education commission and introduced by United States Senator Hoke Smith of Georgia, chairman of the commission. Three distinct classes of federal aid are provided in the bill, namely: paying salaries of teachers, directors, and supervisors of agricultural instruction; paying salaries of teachers of trade and industrial subjects; and preparing teachers in agricultural, trade, industrial, and home economics subjects. For agricultural instruction $500,000 is appropriated for 1916, $750,000 for 1917, and so on until 1924, when the annual amount of $3,000,000 is reached.

In several parts of New South Wales prune-growing has been carried on for some years with remarkable success. One orchardist last season averaged four pounds sterling per tree with silver prunes. The same orchardist has averaged over one hundred pounds per acre with French prunes for the past eight years. New South Wales prunes have established themselves on the Sydney market, and their size, flavor, and appearance have been much commented on by experts. There appears to be a good opening for small orchardists in New South Wales in a much more extensive cultivation of the prune. Not only is its cultivation a comparatively easy matter, but the average yield is much above that of apples.

Governor Major of Missouri has appointed fifteen lawyers to revise the criminal and civil codes of practice in the state and submit their recommendations to the next General Assembly. Following the election next November, he will add three members of the House and three from the Senate to the commission, so that they may have charge of such legislation as is proposed and be fully advised of each change recommended. Three of the appointees are circuit judges; one was a former member of the supreme court, another is a member of the St. Louis court of appeals.

What is termed the Zweckverband, or a society representing Berlin, Charlottenburg, and other suburbs of Berlin, has decided by a large majority to purchase the forests round greater Berlin for the sum of fifty million marks. This decision is of very considerable importance, since it means that the forests will be preserved, and that thereby the cheapest and best holiday resorts of the people will be insured.

Engaging the noted geologist, Dr. Johannes Bruger, to study the coal deposits of the country, the Chilean government believes it is in a position to announce that the carboniferous region of the province of Arauco could supply the needs of Chile for a period of two hundred years. The coast country is particularly rich in coal.

By a vote of 351 to 274, a majority of 77, the House of Commons read a third time the Irish Home Rule bill and passed the measure on to the House of Lords, where another effort will be made, by means of an amending bill, to bring the act into a shape which will secure it the good will of all classes of Irishmen.

An unusual drop of over three feet in the normal height of the St. Lawrence river at Montreal has alarmed shipping authorities there. The rainfall for May was just about one-twentieth of the usual average for that month, as shown by the figures for the past thirty-two years.

The United Fruit Company has completed arrangements for the purchase of the Revere Sugar Refinery of Boston, and they will proceed to build a new and modern cane sugar refinery capable of producing one million barrels of sugar yearly.

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Christian Science Sentinel

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

Vol. XVI June 20, 1914 No. 42

[From *The Christian Science Monitor*, June 9, 1914]

Annual Meeting of The Mother Church

THE annual business meeting of The First Church of Christ, Scientist, was held Monday. Reports of the growth of Christian Science throughout the world, and the report of the clerk as to increase in church-membership, showed that during the past year Christian Science has had the greatest growth in its history. Many new organizations have been formed during the year in the United States, in Alaska, and in foreign countries, including England, Scotland, Switzerland, Australia, New Zealand, China, and South Africa.

Announcement was made of the election of the following officers: President, John C. Lathrop, Brookline, Mass.; treasurer, Adam H. Dickey, Brookline, Mass.; clerk, John V. Dittemore, Brookline, Mass.; first reader, H. Cornell Wilson, New York city; second reader, Mrs. Blanche Hersey Hogue, Portland, Ore.

Reports from the field as read by Bliss Knapp, C.S.B., a member of the board of lectureship, included San Francisco, Cambridge, Chicago, Minneapolis, Greater New York, Memphis; also Ottawa, Canada.

Completion and dedication of the new edifice of First Church of Christ, Scientist, in San Francisco, the formation of two new churches, Fifth and Sixth, the building of a structure for Fourth Church, and the increased attendance at all of the churches in the city, were reported from that Western metropolis. In order to prepare for the increased attendance expected at the churches during the Panama-Pacific international exposition, a central free reading-room has been located in adequate quarters in the down-town district. The audiences at the eleven lectures on Christian Science given by four of the churches in the last year overflowed the auditoriums, it was stated.

The bimonthly meetings of the Christian Science Society of Harvard University at Cambridge were reported as providing a source of inspiration and encouragement to the college men in meeting the problems peculiar to university life. Through the annual lectures, the systematic distribution of literature, and the example of the members, it was said that the university had been made more acquainted with the nature of Christian Science.

Fifty-five lectures, including one under the joint auspices of all of the churches, with a total attendance approximating sixty-five thousand, were given in Chicago during the last year, and four new churches have been organized in the same period, according to the report from that city. Gratitude to the Discoverer and Founder of Christian Science, Mary Baker Eddy, for her revelation of scientific Christianity, was expressed. The opening of a fine, large church edifice at Evanston, commencement of building operations at Rock Island and Oak Park, remodeling of property for a church in the state capital, formation of a second church in Peoria, purchase of building sites by two Chicago churches, and formation of Sixteenth Church of Christ, Scientist, in the latter city, are evidences, in the report, as to the general conditions in the state of Illinois.

Beneficial results from the mission services in the public institutions, including the county jail, city workhouse, home for children and aged women, soldiers' home, and Bethany home, of Minneapolis, and increased interest at the down-town reading-rooms that are maintained by all of the churches, were recorded in a letter from that city. Establishment of a reading-room tent at the state fair, in which the St. Paul church also joined, was related in the report.

The placing of the *Monitor* on the news-stands throughout New York city, including the subway stations and the larger hotels, and supplying literature to more than two thousand "tramp" ships entering the port during the year, which has necessitated the purchase of a larger yacht to carry on the work of distribution, were spoken of in the report of the eleven churches of Greater New York. In the local prisons, the New York city report continues, the Lesson-Sermon is read each Sunday upon request of the men and women in the cells, and an ever-increasing attendance is appearing at the Sunday services in the Sing Sing state prison. Especially, the report states, are the writings of Mary Baker Eddy and *The Christian Science Monitor* receiving wide circulation in the reformatory institutions of Greater New York, with cases of instantaneous healing and reformation cited. Many of the boys in one institution put their knowledge of Christian Science into practice, when discharged, by joining with the Civic League in the making of gardens. Concerning the twenty-nine lectures given during the year, the churches record an attendance of approximately thirty-five thousand, and the publication of an accurate account in some one of the metropolitan newspapers.

Increased attendance at the new church edifices in Memphis and in Ottawa, was recounted by the reading of their reports. In the former city the new building enabled the giving of four instead of two lectures during the year, and there are evidences of greater spiritual awakening. Location of the new structure in the latter city, the capital of the Dominion, was described as being in one of the principal residential quarters, and the building is constructed of cut limestone and faces on three streets. The leading newspaper, the *Ottawa Citizen*, was referred to as striving to emulate *The Christian Science Monitor* in standing for clean journalism, accepting no advertisements for objectionable trade solicitations.

Individual testimonies from the audience of conditions in the field were given prior to the closing hymn, the communion doxology from "The Christian Science Hymnal." They included greetings from White Plains, N. Y.; Norfolk, Va.; Sydney, Australia; Portland, Ore.; the University of California; Hartford, Conn.; Lincoln, Neb.; Baltimore, Md.; Toronto, Canada; Lynn, Mass.; the state of New Mexico; southern California; Switzerland; Fort Wayne, Ind.; and Dallas, Texas.

Mr. Dixon, in retiring from the office of president, introduced his successor as follows:—

I remember years ago, when we were arranging for our first thanksgiving service in London, we chose the 1st of January. Later we wrote and told Mrs. Eddy what we had done. It was then she sent us the letter, printed in the last

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of her published books, in which she spoke of our choice as "a step in advance" (The First Church of Christ, Scientist, and Miscellany, p. 252). I want to take today the "hint" itself she spoke of in the same letter, and to dwell rather on the future of the movement than on the past.

I have no doubt that the last year has been the most successful in the history of the movement, simply because it has been the last, and that the next will be even more successful, simply because it will be the next. It is inevitable that this should be the case, because as every day Science and Health is read more often and by more people, the human mind is permeated more and more with Truth, with the effect that evil is increasingly seen to be unreal and impotent. It is for this very reason that it is the aim of Christian Scientists to give Mrs. Eddy's books more and more to the world, and in preparing the world to read them the value of the work of the distribution committees becomes ever more apparent.

It would be impossible to exaggerate the importance of the work these committees are accomplishing. They are placing the publications of the Publishing House in daily increasing numbers in the public's hands. Now the aim of all these publications is ultimately to interest the readers in Mrs. Eddy's writings, and in doing this no one of them, probably, is more efficacious than *The Christian Science Monitor*. *The Christian Science Monitor* is for this very reason in its way the most powerful instrument for good that Mrs. Eddy has placed in our hands. It finds its way where what are regarded as purely religious papers never could, and wherever it goes it brings that understanding of Christian Science which in the long run must interest its readers in the text-book.

I am not going to be guilty of telling The Mother Church what Mrs. Eddy meant by the *Monitor*, but I am going for a moment to endeavor to explain something of what it means to me. I believe that Mrs. Eddy saw in the *Monitor* something far vaster than a mere clean journal. I believe that, among other things, she has given us in it the means of welding the movement together throughout the universe. I think that in it she has given church-members something quite apart from their churches upon which they can unite in a common effort to build up and propagate something in which they may forget the smaller demands of their churches in the greater demands of the movement; something in which not only churches but districts may unite, forgetting local interests in world-wide interests; something in which country may unite with country, and continent with continent, in a common effort to bring about the federation of mankind. This federation will be achieved as men become loyal to one another owing to their common loyalty to Truth, through the reading of Science and Health. In this way the *Monitor* will play its part in fulfilling the words of the Moabitish Ruth when nation shall say to nation, "Thy people shall be my people, and thy God my God."

In working out this scheme of the new order the president of The Mother Church plays his part. He plays it silently and unobtrusively, but he plays it efficaciously just in proportion as he understands Mrs. Eddy's teaching. It is for this reason that I believe the new president of The Mother Church, Mr. Lathrop, will play his part efficaciously. His life has been given up to the effort to demonstrate Christian Science, and he has been loyal to our great Leader and to her conception, because he has been loyal to Truth. He has lived and worked like a Christian Scientist, and when I say that, I do not know what I can add to his praise. His efforts remind me of the saying of a very famous Englishman, that he hoped to be remembered as the man who had tried to do his duty. Mr. Lathrop has tried, and tried persistently, to do his duty, with the result that he has run his race after the manner of that great simile borrowed by the apostle Paul from the Isthmian games, when he was living in that hired house in Corinth. You know how he described the great foot-race, which it was the aim of every Greek to win. The prize of that race was the crown of withered parsley, but the crown of the Christian's race, Paul declared, was an incorruptible one. He describes the runner racing along the track, never troubling himself to look behind him for those following, never wasting his energy by even a glance to the right or to the left, but pressing steadily toward the mark, to gain that incorruptible crown which is "the prize of the high calling of God in Christ Jesus."

Mr. Lathrop responded as follows:—

I am grateful for the honor of holding the office of president of The Mother Church. In looking over this large assembly of earnest Christian Scientists gathered here from all sections of the globe, I am reminded of, and am tempted lovingly to contrast this year's quiet, composed gathering with, the corresponding assemblies of twelve and fifteen years ago, when Christian Scientists, in childlike and joyous expectancy, would flock to Boston in large numbers, and with zeal and enthusiasm would usually sweep all before them. Taking partial possession of trains, steamboats, and hotels, they would nightly hold impromptu testimonial meetings, make corridors of hotels resound with laughter and greetings, and generally be wrapped in an atmosphere of excitement and confusion which seldom resulted in the real blessing anticipated.

Today these conditions are entirely changed. The membership of The Mother Church has steadily increased, and keeping pace with this sound growth, has grown the understanding and the good judgment of Christian Scientists. This substantial progress in thought augurs well for the present and the future of our beloved cause. It can be said that everywhere among the members, in large and small Christian Science churches, is observed a more resolute looking to and dependence upon the one Mind, divine Principle, for guidance, rather than upon the fallacious opinions of personal sense or mortal personality. But attention should be called to two dangerous rocks in the pathway of Christian Scientists which would effectually block our progress, namely, the human ambition to sit on the Lord's right or left hand, that is, to be first, and the subtle temptation to mix Spirit and matter in the healing practice. May these danger places early be discerned and safely passed. The urgent need that physical cures be performed more quickly and wholly, should awaken Christian Scientists to the imperative necessity of living "under the constant pressure of the apostolic command to come out from the material world and be separate," for, as our Leader elsewhere says, "only through radical reliance on Truth can scientific healing power be realized" (Science and Health, pp. 451, 167).

There is today much to rejoice the hearts of the faithful followers of Mary Baker Eddy, the loyal disciples of our one Lord and Saviour Christ Jesus. The growth in the mental poise, unity, and strength of Christian Scientists is necessarily made manifest in manifold new works, which, built upon this spiritual rock of self-abnegation, are as promising and enduring as the spiritual idea which produced them. These works are to be seen in Boston and the world over. We do not need to be retold, but we joyously gather here again today to behold these fruits, and to find that they are most encouraging and good.

The future of Christian Science is auspicious as never before. This true "building of God, . . . not made with hands," brought to light in this age by our beloved Leader,

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whose foundation she has so securely laid, the care and wisdom exercised by our tried and trusted Board of Directors in watching that this structure be safeguarded in its purity and honesty against all attacks from impersonal evil, irresponsible and impotent,—all this is an awakening inspiration to the universal field of Christian Science, and should arouse in every remote and near member a deeper consecration, a more active demonstration, a more intelligent and constant watchfulness, a saner and more loving unity, and a real rock-ribbed loyalty against which the waves of self-destroying evil will ever beat in vain.

The Treasurer's Report

By Mr. Dickey:—

General Fund: Cash on hand June 1, 1914, $72,731.86. Expenditures from June 1, 1913, to June 1, 1914, $401,023.65. This item of expense includes $15,000 paid for the purchase of Pleasant View from the executor of Mrs. Eddy's estate; $20,000 on account of deferred payment on park property; also the sum of $152,000 which was transferred from the general fund to the Publishing House Building Fund. The present indebtedness of the church amounts to $100,000, which is the balance not yet due on the real estate purchased for the park property in front of the church.

Publishing House Building Fund: Balance on hand June 1, 1913, $715.16. The total receipts for the building fund from June 1, 1913, to June 1, 1914, amount to $155,800.95. Of this amount, $3,688.49 was contributed by Christian Scientists in the field. The sum of $152,000 was transferred from the general fund to the building fund, and the interest from the bank, amounting to $112.46, brings the total receipts to $156,516.11.

The expenditures on the Publishing House Extension from June 1, 1913, to June 1, 1914, amount to $154,867.67, leaving a building fund balance on hand June 1, 1914, of $1,648.44. It will be seen that the church has been able to erect the present extension to the Publishing House at a cost, to date, of $154,867.67, without any assistance from the field, with the exception of $3,688.49 above referred to.

Contributions to the fund for a memorial to Mrs. Eddy received since June 2, 1911, including $1,570.41 interest received from banks, amount altogether to $71,649.66. There has been expended out of this fund by the directors the sum of $4,147.81. This amount was used in procuring nine different designs and models for the memorial, which leaves on hand today in the Memorial fund the sum of $67,501.85. The final selection of the design for the memorial has not yet been made.

The Clerk's Report

By Mr. Dittemore:—

"Growth," our Leader has declared, "is the eternal mandate of Mind" (Science and Health, p. 520). Christian Scientists have grown and outgrown during the past year, which has been but a period of unfoldment, and the Christian Science movement has reflected this individual development with the result that we have surpassed the records of all previous years.

Notwithstanding the helpful indications throughout the field of greater care and conservatism in approving applicants for membership with The Mother Church, the increase during the past year has exceeded the number elected in any previous year of our history. It seems important, however, again to recall the fact that the right to approve or countersign applications for membership with The Mother Church is a sacred trust, and one in which our action must be free from every personal consideration and governed alone by divine guidance. Each new member either weakens or strengthens our structure. Therefore, let us be sure that our material—the conditions of consciousness with which we are building—is capable of being "fitly joined together," according to the admonition of St. Paul.

The increase in new organizations has been satisfactory, and reports have been received from a number of fields where organizations have been consolidated, with the result that greater strength and vitality have been secured. Included in the countries where new churches and societies have been formed during the year are Alaska, England, Scotland, Switzerland, Australia, New Zealand, China, and South Africa.

Christian Science lectures have been attended during the past twelve months by about one million persons, the increase over the estimated attendance of last year being approximately one hundred thousand. A number of this year's lectures have been delivered in localities where the subject of Christian Science has never been publicly presented before. Lectures have also been delivered during the year in France and Switzerland in the French language, and in Germany and Switzerland in the German language, the results from which have been most gratifying.

Although local in its immediate effects, members of The Mother Church will be interested to know that over three hundred thousand pieces of Christian Science literature have been distributed in the metropolitan district of Boston, much of which has gone aboard ships sailing from Boston to every corner of the earth.

To sum up the whole situation, the onward march of Christian Science has been evidenced by undiminished strength in every department of The Mother Church and its branches and by unsurpassed loyalty and devotion among its members. We will soon enter upon the fiftieth year of the history of Christian Science—the history of the children of Israel of this age—and may this fiftieth year prove to be for the whole world truly a year of "jubilee." May the spirit of Christian Science so fill the consciousness of the members of The Mother Church during the coming year that they shall fulfil God's demand, as did our forefathers in ages past, by proclaiming "liberty throughout all the land unto all the inhabitants thereof," with those "signs following" which attest the divine mission of Christian Science.

Mr. Neal, chairman of the Trustees under the will of Mrs. Eddy, read the following statement:—

The Trustees under the will of Mary Baker Eddy, whose appointment and confirmation by the courts of New Hampshire took place a few months ago, have received substantially all of the property, the income of which Mrs. Eddy in her will provided should be used for "more effectually promoting and extending the religion of Christian Science as taught by" her. In addition to this general provision named in her will, her Trustees are especially fortunate in the possession of documents more specifically indicating the channels through which to accomplish the purposes intended. Final plans have not yet been perfected, but the principal lines of activity will be as follows:—

1. To contribute toward the expense of lectures given by Christian Science organizations outside the United States, Canada, and Great Britain.

2. To contribute toward the ever-increasing distribution of authorized Christian Science literature throughout the world.

3. To contribute toward the establishment and maintenance of circulating or lending libraries of authorized Chris-

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tian Science literature in connection with Christian Science churches, societies, reading-rooms, and Sunday schools.

4. To assist, in so far as is possible and practicable, in building Christian Science church edifices.

The Trustees are now engaged in obtaining information which will enable them to work out detailed plans for the furtherance of these objects. When these plans are more definitely formulated, further information will be given to the field.

Why do Christian Scientists go to Church?

GEORGE H. MOORE

THE active campaign recently waged by the Protestant churches of the United States in furtherance of an enlarged church attendance, has called wide attention, by way of contrast, to the satisfying nature of the Christian Science church service. It has also aroused much serious inquiry as to just why, without the lure of personal preaching, the charm of ritual, music, or other adventitious aids, the problem of a full church attendance is to Christian Scientists no problem at all. This is a fair question which deserves cordial recognition, and the attempt to answer it may not be without value to those of us who enjoy the Christian Science service but who have not stopped to analyze the secret of its power.

That the problem of church attendance and support is not a local one, is evident from discussions appearing from time to time in the foreign reviews. A very frank clergyman discusses in the *Hibbert Journal* (January, 1914) the question, "Why has the Church of England failed?" After eliminating as unimportant the "mental unrest" and unbelief born of "current scientific and intellectual movements," he reduces his analysis of the causes underlying non-support of church services to a sort of "spiritual slackness" which has taken possession of its communicants, due to their greater absorption in so-called "temporal pursuits and enjoyments."

Without question, the church has lost its ancient hold on the minds of men as a divine arbiter, having in its keeping the keys of the kingdom. It is, however, or should be, taking its true place as a rallying ground for spiritual cooperation and culture, a radiating center of religious inspiration and comfort. The responsibility of the individual for his own spiritual estate and vision is taking its rightful place, which was formerly usurped by ecclesiastical authority and dogma. The modern man accepts this responsibility and chooses his own way of meeting it. As to whether he dawdles along the paths of least resistance, or exerts himself on the heights of spiritual aspiration and strong desire for self-betterment, depends entirely on the quality of his own moral fiber. If a chair by the fireside, with slippers and a book, makes a stronger appeal on a man's affection than the inspiration of the church service, then the fireside wins the day. If material comfort is of more concern to one than spiritual culture, then church attendance and church interests must suffer. Unless, on the other hand, the church has a message to offer which is peculiarly its own, a message manifestly effective and inviting, it is falling lamentably short of fulfilling its mission.

It is not safe to assume that either the church service in itself alone, or the partizan devotion of its participants, wholly explains the large attendance at Christian Science churches. Both of these elements play their part and contribute each to the other. That this service has inherent and distinctive spiritual power is an unquestioned fact to those familiar with its appeal. Its inspiration is not in any degree based on the capricious magnetism of a personal preacher or reader, on intellectual curiosity in the theme to be presented, or on expectancy of a spasmodic, personally aroused sense of spiritual aspiration. It is based in very large degree on the scientifically coordinating and uplifting power of united spiritual thought.

The Christian Science Lesson-Sermon is not new to its listeners and has in it no element of intellectual surprise. It has been studied time and again through the week by most of its hearers, and every statement is familiar. Its truth has been in varying degree understood and applied. All around the globe, in hundreds of the great centers of population, in countless isolated homes, and by numberless individuals alone on the plains, high in the mountains, or adrift on the seas, the same Lesson has been absorbed through the week, gathering spiritual momentum in the thoughts and lives of its students. As the Sunday service begins, this thought finds united expression not alone in the simple reading of the responses, but in the active mental realization of thousands of listeners. As one time-zone closes its reading of the Lesson, the next zone begins, and around the earth the divine impulse sweeps, uniting in one thought, one healing influence, its myriads of hearers, of literally all races and climes.

Mrs. Eddy has said, "The 'still, small voice' of scientific thought reaches over continent and ocean to the globe's remotest bound" (Science and Health, p. 559). Christian Scientists know and appreciate the tremendous cumulative power of right thinking, the appallingly self-destructive effect of wrong thinking. They know that in their realization of the Principle expressed in the Lesson-Sermons they are reflecting an influence of infinite scope, sweeping through time as it does through space, transcending both, that it may bring in the new day of God's kingdom on earth. Strangers wholly unfamiliar with its cause bear witness to the restful, uplifting effect of the Christian Science church service. The healing of prejudice and fear, of sin and sickness, which results constantly from its reading, bears evidence that this service is both efficacious and "divinely authorized," as stated in the Explanatory Note of the *Quarterly*. It is not its form alone, simple and beautiful though this is; not alone its textual expression, although this furnishes endless variety and freshness; it is not alone its logical appeal, direct and convincing as this is, nor any elocutionary charm of the reading, unaffected and unadorned as this generally is and should be,—its power is all this, and more. Every Christian Science service is a world sermon, a world treatment, rendering less tenable, less convincing, the persuasions of ignorance and plausible error, less permanent the conventions of evil and human limitation.

The hold of Christian Science on the minds of its students is due to knowledge of its comprehensive and fundamental nature. The Christian Scientist knows that he cannot accept or set up standards of thought and action at variance with the basic law of Christian Science, and at the same time maintain harmony in his living, any more than he can set up a multiplication table of his own and maintain business relations with his fellows. The law that good is self-perpetuating and therefore eternal, that evil is self-destructive and therefore temporary, enters into the very fiber of his daily thought and work. No segment of his life can be set apart from its influence. Spiritual culture, the understanding and application of spiritual law, becomes therefore the chief concern of his life, because on it everything else depends,—his business success, his physical health, his mental peace. To the Christian Scientist, "spiritual slackness" means nothing less than mental, moral, and physical deterioration; whereas spiritual thrift underlies and conserves all that is desirable, permanent, and good.

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Going to church is to the Christian Scientist not a duty patiently endured; it is the assertion of his identity of interest with the greatest force in the world. It is rest, reenforcement of spiritual vitality, the primary opportunity of the day to which all else is secondary. No Christian Scientist goes to church merely to salve his conscience or conserve his respectability; he goes because he wants to go. He goes knowing that if he does not share mentally in the thought of the church service, there is no reason why he should go through the empty farce of mere physical attendance. He goes knowing that he profits by the service in proportion to his understanding of its meaning, mental participation in its rendering, and practical demonstration of its application. He knows or may know, all through the week preceding, that in preliminary study of the Sunday Lesson to realize its meaning, power, and purpose, he is doing definite constructive work in forwarding the cause of Christian Science, and that all over the world thousands upon thousands are working with him in helping to bring nearer to the thoughts of men the presence of the kingdom of God on earth.

Mrs. Eddy has made clear the unique importance of the Lesson-Sermon, characterizing it as "a lesson on which the prosperity of Christian Science largely depends" (Manual, Art. III, Sect. 1). That we should come to this service with single and devoted purpose, she has made clear in the by-law which requires that "the prayers in Christian Science churches shall be offered for the congregations collectively and exclusively" (Art. VIII, Sect. 5).

Critics of Christian Science are eager to explain the large attendance at our services as due largely to their novelty and to the human zest in promulgating anything that is distinctly new. Such shallow reasoning fails entirely to reach the heart of the matter, and applies if at all to a negligible percentage of the adherents of this church. If it were possible for church attendance to become either a mere habit or a burdensome duty to a Christian Scientist, rather than a spiritual delight and privilege, that day would initiate a sad decline of spiritual growth which would bode only ill to him and to the cause to which we owe so much.

Uses of Adversity

R. EDDY MATHEWS

WHY is discord? we have often asked ourselves in extremity. Why could not all suffering have been left out of mortal existence and life made a path of roses? Answers to this question are available in abundance in the Bible, and in Mrs. Eddy's writings as well. "We need 'Christ, and him crucified,'" she tells us. "We must have trials and self-denials, as well as joys and victories, until all error is destroyed." "Better the suffering which awakens mortal mind from its fleshly dream, than the false pleasures which tend to perpetuate this dream" (Science and Health, pp. 39, 196).

Causation, we learn, is in Mind, not in matter. All discord, to mortal sense a reality, originates in mortal mind, so our efforts toward eradicating discord should deal with this mental cause, not with material effects, whether the condition be physical suffering, sin, sorrow, or financial lack. If we could destroy pain with drugs; if we could overcome poverty merely by getting money; if we could find balm for grief in material pleasures; if we could atone for sin by doing penance,—by none of these processes could we experience healing. The cause of the discord being mental, the remedy must be Mind, the healing being accomplished only through a reformation in consciousness.

The purpose of healing should be, not merely to restore physical ease by banishing pain, not merely to meet financial need by getting money, or to forget grief in pleasure-seeking, but rather to correct the mental state which has permitted these errors to seem real; and when this has been done the healing will be accomplished and the discords will vanish. If one has no other desire in seeking healing than to restore bodily comfort, he would be more consistent to employ material remedies than to seek ease of body through mental processes. The constant aim should be to purify thought, to reflect more of God.

Again, we are told by our Leader that "mortals, if at ease in so-called existence, are in their native element of error, and must become *dis-eased*, disquieted, before error is annihilated" (Unity of Good, p. 58). Were it not for the discords of mortal existence, what would there be to urge us to forsake that existence for a higher, spiritual life, and to spur us to spiritual endeavor? The apparent presence of discord is a signal to us that something is wrong in consciousness. When that signal has been sufficiently heeded, its usefulness thereby terminated, it will disappear.

When the locomotive engineer sees the semaphore signaling his train to stop, or the red light shining above the switch-target as a warning that the track is not clear ahead, he stops his train. Does he wrench the semaphore arm to the "clear" position, or twist the lantern so as to show the green lens, and then proceed on his way assured that the obstacle to the train's progress has been removed? No. He investigates to learn the reason for the danger-signals. When the cause is ascertained and removed, the signals are changed by the authorities to whom is entrusted the right of way and the guidance of traffic. The engineer then moves ahead, knowing the truth of the situation, confident in his safety, and grateful for the signals that caused him to stop to investigate before plunging into the darkness and possible catastrophe.

On the skating-pond in the city park a danger sign is displayed when the ice is too thin for safety. Does removal of the sign by a group of wistful small boys remove the danger? No. The custodians of the pond will remove the sign when the ice has become safe. The skaters will then be permitted to enjoy their pastime in confidence, thankful that the authorities are jealous of the public welfare. When the musician has sounded a discordant note in striking a chord, harmony is restored by striking the right note, not by tuning up the wrong note in an attempt to make it harmonize in that particular chord.

So it is with all our mortal discords; they are invariably danger signals. A sick body indicates sick thoughts; poverty hints impoverished thoughts, or perhaps lack of love or some other limitation in consciousness; sinful habits mean sinful thoughts; grief tells of misplaced affection, and so on. There are signals of discord for every violation of the ten commandments. Obviously, then, there can be no healing until the mental cause is reached and the remedy there applied. If we, ostrich-like, hide our heads in the sand of materiality and think we have thereby protected ourselves from error's attack, we may be thankful that we are not preserved in our delusion. We have loving assurance that the omnipotent remedy for every discord, divine Mind, is ever present,—ours if we will but make it ours. The course is merely to open wide our consciousness for its reception and exclude all wrong concepts. Instead of wishing away discord, then, let us be thankful for the signals which awaken us to the demands of Truth, also for the exacting price of harmony demanded by our loving Father, and rejoice that we can say with Shakespeare, "Sweet are the uses of adversity."

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Selected Articles

[Frederick Dixon in *Camberley News*, Aldershot, England]

A correspondent who writes on the subject of "Healing by Suggestion," puts one phase of such healing quite succinctly. He is, of course, entitled to explain his point of view, and I should not dream of intervening again in the discussion were it not that in advising your readers, as he does most generously, to "proceed logically, as Christian Scientists are trying to do," he gives the unwary unwittingly to think that the manipulation of thoughts, in the manner explained by him, is Christian Science. In these circumstances I am sure that you will permit me to point out that the attempt to neutralize or exterminate one thought by another thought is a process of mental suggestion, and constitutes a fundamental misunderstanding of Christian Science. You do not, for instance, attempt to displace a thought of sorrow with a thought of joy; that, to the Christian Scientist, is simply substituting one human belief for another, and is, in addition, mere jargon. What you really do is to deny the actual power and reality of evil through a metaphysical realization of the omnipresence and omnipotence of God, good, which is quite another thing. You do not, in a word, give a person a thought of joy, but, in the words of Mrs. Eddy on page 261 of Science and Health, you "hold thought steadfastly to the enduring, the good, and the true."

In the exact proportion in which a man succeeds in this attempt to let hold of the Christ, he will gain the Mind of Christ. This does not consist in merely holding thoughts of good, it consists of what the apostle terms, in a consistently [illegible] a state of knowledge of God. It is not enough [illegible] in order to demonstrate Christian Science to hold fast to a form of account of the enduring, [illegible] A [illegible] who supposed him to be a lawyer's cook, because of his [illegible] would be hopelessly [illegible] In the same way, a man [illegible] the [illegible] of the [illegible] of [illegible] and yet, [illegible] of the [illegible] of [illegible] [illegible] of the [illegible] of [illegible] [illegible] [illegible]

has given to the world an interpretation of the Bible which brings salvation from disease as well as from sin, a preacher at McKinney denounces her teachings; but the fruits of Christian Science show that his statements were prompted presumably by ignorance of the facts.

If it is unscientific to understand and to teach that God is infinite good and "a very present help in trouble," to know Him "the only true God," and Jesus Christ whom He sent, then Christian Science is unscientific. Science is knowledge of fundamental truth, and hence is demonstrable. Christian Science is scientific because its basis is the law of God and because it is demonstrable; it is Christian because it takes the teachings of Jesus the Christ as its authority, and through its understanding of these teachings it is fulfilling in the world today the mission Jesus delivered to his disciples: "As ye go, preach, saying, The kingdom of heaven is at hand. Heal the sick, cleanse the lepers, raise the dead, cast out devils."

The critic seems much disturbed because Mrs. Eddy affirms that the demonstrable spiritual truths expressed in "Science and Health with Key to the Scriptures" are not human opinions. He may perhaps not be aware of the fact that before this text-book of Christian Science was written, Mrs. Eddy submitted her ideas of God and His laws to broad, practical tests in the healing of hundreds of cases of sickness and sin. She felt it her duty to give to the world a statement of the Principle through the application of which these healings had been accomplished, in order that all mankind in succeeding generations might have the benefit of her experience of the unfailing power of God's law to heal both sickness and sin.

By way of refutation of the clergyman's statement that "love as a concrete fact, the love of the Samaritan, finds no place in the annals of Christian Science literature," we beg to submit one of many such quotations, which are to be found from beginning to end of Mrs. Eddy's writings: "Love cannot be a mere abstraction, or goodness without activity and power. As a human quality, the glorious significance of affection is more than words: it is the tender, unselfish deed done in secret; the silent, ceaseless prayer; the self-forgetful heart that overflows; the veiled form stealing on an errand of mercy, out of a side door; the little feet tripping along the sidewalk; the gentle hand opening the door that turns toward want and woe, sickness and sorrow, and thus lighting the dark places of earth" (Miscellaneous Writings, p. 250).

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[Editorial in *The Spectator*, Portland, Ore.]

That public interest in Christian Science is increasing daily, is proved by the fact that while a year or so ago one lecture sufficed to satisfy the curiosity of all the people who desired to learn of this religious movement, it is now necessary for the speakers to give three lectures. Clarence W. Chadwick, a very able and interesting expounder of the doctrines of Christian Science, delivered three lectures to crowds that on each occasion quite filled First Church of Christ, Scientist.

Christian Science has a peculiar appeal for the people, and its influence is spreading to every corner of the country. It seems to be a religion that satisfies the intellectual and spiritual longings of its followers. And, too, those who believe in it aver its efficacy as a guard against and remover of physical ailment. So far as the mere onlooker knows, it does this. But probably Christian Science is so rapidly gaining converts because of the mental exaltation enjoyed by its followers. The professors of the faith are a very cheerful lot of people, who have the ineffable happiness of thinking that they do not have to die to enjoy the delights of heaven. Some of us never permit ourselves fully to taste the happiness that we have here, through fear that it might spoil us for the joys we expect hereafter. The Christian Scientist seems to take a different view of the matter; he thinks that earth should be made as much like heaven as possible. There is bound to be a good deal of sunshine in a religion whose followers are determined to make this life all that we hope eternity may prove to be.

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[W. C. Williams in *Baltimore* (Md.) *American*]

In a recent issue a correspondent claims that God intended His creatures to suffer pain. He contends that "pain is the most precious thing in the world," and that it is the "means God employs to bring us to Him." He quotes this passage from Hebrews to confirm his position: "Whom the Lord loveth he chasteneth." Our critic attributes to the word "chasten" an unwarranted meaning. He of course knows that it is derived from the Latin *castigare*, "to purify;" or in the text from Proverbs, "My son, despise not the chastening of the Lord," it may be rendered as "instruction."

If your correspondent had merely continued his reading of the passage from which he quotes, he would have realized more clearly the nature of chastening. We find: "No chastening for the present seemeth to be joyous, but grievous: nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby. Wherefore lift up the hands which hang down, and the feeble knees; and make straight paths for your feet, lest that which is lame be turned out of the way; but let it rather be healed. Follow peace with all men, and holiness, without which no man shall see the Lord."

The writer admits sin to be the chief cause of suffering, and yet contends that God has ordained such a condition to exist. He says, "Of course sin is the chief cause of suffering, but God foreordained before the foundation of the world that it should be so." In other words, God decreed that sin should exist, and so is the author of it, a statement as false as it is absurd. God created all that was made and declared His creation good. Can any one logically contend that God, good, can be for one instant the creator of evil? To acknowledge any other power as true is to dishonor God. To acknowledge that evil is as real as good is to admit that it must be immortal. As darkness is only the absence of light, so are evil and sin the absence of good. Christ Jesus overthrew the supposition that sin and suffering possess any reality by demonstrating their utter powerlessness.

The rest of the writer's article sounds like excerpts from Schopenhauer. The Bible plainly states that man was created in God's image and likeness, and such being the case, he must reflect God's attributes, which are all positive good. If "we have no right to avoid pain and suffering," why did Jesus show that we had not only the right, but the power? He clearly demonstrated that man is free from sickness and suffering, and that disease is not the law of divine Love.

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How beautiful the feet of those
Who on the mount of holy praise
Have walked above the vale of woes,
To aid the toiler on his ways!—
Not on the mount of holy light
To live alone in calm repose,
But ever lifting into sight
The blind, who in a vale of woes
Are striving to attain the height,
And wrestling with their phantom foes.

R. E. Key.

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Editorial

Our Text-books

In these days of much writing about Christian Science, and much seeking of opinion one from another, it is both refreshing and helpful to turn to what our Leader wrote to the church in Washington a number of years ago, as reproduced on page 203 of "The First Church of Christ, Scientist, and Miscellany." In this letter she made it clear that her teachings are fixed and determined, and in saying, "I have nothing new to communicate: all is in your text-books. Pray aright and demonstrate your prayer: sing in faith," she gave a gentle but firm rebuke, not to the church to which she was writing, but to that class of Christian Scientists who, like the ancient Athenians, are ever looking for some new thing. In this saying she gave an example of the greatest kindness that one Christian Scientist can render another who is perplexed or in doubt about the course he should pursue, namely, to turn him to the study of the Bible and Science and Health, never forgetting that divine guidance is ever available for all. James says, "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him." It is also well to remember his further admonition, "But let him ask in faith, nothing wavering."

In these books is to be found the whole of Christian Science, the healing truth which Jesus preached and demonstrated, and which Mrs. Eddy has shown to be sufficient for all human needs,—not only for spiritual growth, but also for the healing of the sick and the reformation of the sinful. This is the experience of every Christian Scientist who has fought the good fight and "kept the faith," and it will continue to be the experience of all who unselfishly follow in the footsteps of the one who proved her fitness to instruct and to lead in the restoration of primitive Christianity. These writings, more than any other teachings, bring to all who diligently study them a higher concept of God, a more exalted sense of His loving-kindness, and a greater certainty that He is the guiding and governing Principle of all true being.

Every close student of Mrs. Eddy's writings cannot fail to understand that she has fully stated an exact and beneficent Science of which God is the center and circumference, and successfully to demonstrate this Science requires the most exact knowledge of its Principle. This can be obtained only from its text-books. It is useless to depend on personal opinion, and the many so-called "helps" to Christian Science which are offered as easy steps to the acquirement of a demonstrable knowledge of its practice, and we but waste time in assuming that there is a royal road to this knowledge. The sooner we realize this, and apply ourselves to the study of only such writings as Mrs. Eddy has prepared for our instruction, the sooner will we make the progress which is necessary to advance the coming of the kingdom in our own experience, and fit us for the greater work of helping others to this end.

Our Leader left no uncertainty about the needs of Christian Scientists when she wrote, "A Christian Scientist requires my work SCIENCE AND HEALTH for his text-book, and so do all his students and patients. Why? *First:* Because it is the voice of Truth to this age, and contains the full statement of Christian Science, or the Science of healing through Mind. *Second:* Because it was the first book known, containing a thorough statement of Christian Science. Hence it gave the first rules for demonstrating this Science, and registered the revealed Truth uncontaminated by human hypotheses. Other works, which have borrowed from this book without giving it credit, have adulterated the Science. *Third:* Because this book has done more for teacher and student, for healer and patient, than has been accomplished by other books" (Science and Health, p. 456). What more need be said?

ARCHIBALD MCLELLAN.

Forgetting One's Self

A REPROOF sometimes administered to a child or young person is this: "You are forgetting yourself," words which have a much deeper significance than appears upon the surface. They distinctly point to an ideal of conduct which one is supposed to keep ever in view, and none would be willing to admit themselves unresponsive to this ideal.

Every civilized man wishes to be considered a gentleman, though few are ready to live up to all that this involves in the way of high thought, speech, and action. Too often do mortals lose sight of the ideal and admit some "intruding belief, forgetting that through divine help we can forbid this entrance" (Science and Health, p. 393). In the epistle of James we find a sharp contrast made between "hearers" and "doers" of the word. The first he compares to a man who looks at his own face in a mirror, then turns away and "straightway forgetteth what manner of man he was." Then we find the apostle presenting quite another type, the spiritually awakened, the one who has looked into "the perfect law of liberty, and continueth therein." Of such James says, "He being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed."

This teaching is wonderfully in accord with Christian Science, in its declaration of "the perfect law of liberty," which is realized only as the perfect man—God's reflection—is seen in the mirror of divine Science. A material concept of man fails to give freedom, hence Mrs. Eddy's insistence upon the fact of man's spiritual nature as God's likeness. This is no mere theory to be contended for, but an eternal fact, the knowledge of which is indispensable in gaining dominion over the body as well as over sin and disease. No one can deny that it was Jesus' spirituality which distinguished him from those about him, and which called forth such astonishment, when he stilled the tempest with a word, that those with him asked, "What manner of man is this, that even the winds and the sea obey him!" The Master did not forget man's divine endowment, even in what seemed the greatest danger, as did the disciples, who cried out in terror, "Lord, save us: we perish." Had Christ Jesus believed man to be material and governed by material law, his question, "Why are ye fearful?" would have been uncalled for. In view of man's spiritual selfhood, which includes "dominion over all the earth and its hosts" (Science and Health, p. 102), we can see why Jesus not only "rebuked the winds and the sea," but also the forgetfulness of the disciples, when he said, "O ye of little faith."

The Christian Scientist is constantly being reminded by our Leader's inspired teachings "what manner of man" he really is, as God's child. Lest he should forget this all-important thing, he is taught to turn away from the material evidence which reports man as sick and sinful, or it may be in deadly peril, and to look continually at the divine ideal presented by Christ Jesus, of whom St. John says, "As he is, so are we in this world,"—not after death, be it observed, but here and now, if like the Master we are governed by Love and Truth.

The psalmist's admonition, "Forget not all his [God's] benefits," should ofttimes be heeded by us. He tells us how

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the children of Israel, after they were safely led through the Red sea, sang the praises of their divine deliverer, but, alas, "they soon forgat his works," he tells us, which means that they forgot the truth of being which underlies these works in every age. The psalmist tells us in another place that God has crowned man "with glory and honor." This is surely well worth remembering if the temptation should ever present itself to indulge the sense of malice, hate, impurity, or dishonesty. St. John says that the one who is born of God cannot sin. It therefore devolves upon us to prove for ourselves and those about us that we have not looked unto "the perfect law of liberty" only to turn away and forget what it means to be God's children, doers, not mere hearers of the life-giving, freedom-bestowing word. Let us never forget ourselves, and thus fail to bring forth the fruits of Spirit, the "love, joy, peace, . . . gentleness, goodness, faith," which characterize man's true selfhood.

ANNIE M. KNOTT.

Perceiving the Ideal

How true it is that we truly see only what we truly are! This fact illumines St. John's declaration that we shall be like God when we see Him as He is. It reveals the significance of that spiritually poetic sense which recognizes beauty as an expression of Truth, and this ability to perceive the ideality of every divine manifestation, and to be made strong, true, and loving thereby, is an ever-present help toward the higher life. It continually ministered to the spiritual advance of our revered Leader, who has given us the scientific ground of her own aptitude in her statement that "when we learn the way in Christian Science and recognize man's spiritual being, we shall behold and understand God's creation,—all the glories of earth and heaven and man" (Science and Health, p. 264).

Mrs. Eddy has thus directed thought not only to the at-one-ment, the inseparableness of perfection and beauty, but to spiritual sense as the only diviner of beauty as well as truth, the only reliable interpreter of all things. She has made us see that growth in the perception and enjoyment of the ideal, the truly beautiful, naturally and necessarily attends our growth in the knowledge of God and His manifestations. Our delight is grounded not only "in the Lord," but in the glory of His appearing. Spiritual sense thus gains for us both the Science and the art of God. When this becomes true of our every-day experience, we can answer for ourselves, in all humility, to the inquiry of the psalmist, "Who shall ascend into the hill of the Lord? or who shall stand in his holy place?" We have passed the threshold of the faith that is understanding, and it is ours to "receive the blessing from the Lord, and righteousness from the God of [our] salvation."

It is interesting here to recall that, after having enumerated various afflictive possibilities of the aspiring life, the writer of the twenty-seventh psalm anchors his confidence of the divine protection in the fact that the one thing he most desires and will ever seek after is that he "may dwell in the house of the Lord," the realm of reality, all the days of his life, "to behold the beauty of the Lord." The disclosures of the beautiful are thus identified with divine revelation. Its perception is made an end of worship; and they who note the tribute to a perfect law and order presented in the perfection of form and proportion, the delicacy and charm of outline and texture, the richness and refinement of color found in the little children of the woods and pastures these days,—they who, denying the claims of materiality, have learned to see and rejoice in the immaculate splendors of so simple and yet so wondrous a thing as a violet or a lady's-slipper,—these enter into the psalmist's thought with praise, for by their responsive companionship with that which speaks ever of Truth and Love they are being helped to hear the word which was spoken to Moses out of the glowing bush at Horeb.

Attempts are constantly being made to define beauty in terms of the material, but all must fail, because it does not belong to anything that is unideal, it cannot be classified with that which is transitory and subject to decay. Indeed, it eludes measurement and specification, and for the reason that it is infinite. It is the order of the divine appearing, "the beauty of the Lord" is His inseparable glory; it is the mark of the transcendence of Spirit, the inherent quality of the good; and the belief that it pertains to matter is as mistaken as the belief that Soul is in body.

One's rejoicing in the sunset is increased when he remembers that the earth is hung in the heavens, encircled with this unfading magnificence of color, a coronal radiance of light which in the morning and the evening emblazons the way for ascending thought. He doubly rejoices when he has so awakened to truth that spiritual sense enters into and claims its own in this and every inspiring human vision, thus bringing us a constant reminder that God "hath made everything beautiful in his time," and that we are privileged to walk before Him every hour of the day "in the beauty of holiness."

JOHN B. WILLIS.

"Well done"

IN the *Sentinel* of May 14, 1904, Mrs. Eddy wrote as follows of one who was retiring from a place in Christian Science work which he had filled with credit to himself and much usefulness to the cause for which he had unselfishly labored:—

"He retires crowned with honors—his Teacher and Leader loving him, his students praising him, and the race benefited by his labors."

May we not with justice apply this commendation to Alfred Farlow and Judge Septimus J. Hanna, who have recently retired from the committee on publication and the board of lectureship respectively. These men have labored long and faithfully in the positions they have occupied, and the thanks and good wishes of all Christian Scientists are due them for what they have accomplished. From a letter written by Mr. Farlow to the Board of Directors of The Mother Church, we quote as follows:—

"Notwithstanding the long leave of absence which you have so kindly allowed me, it still seems unwise for me to resume the activities of the committee on publication. Hence I am writing to request that you allow me to retire from the duties of this department of our church.

"In taking this step, I desire to express heartfelt thanks to you for your ever-hearty support and uniform kindness, and if it is proper in such a letter as this, I would express gratitude to the entire Christian Science field for their splendid cooperation in all the matters pertaining to this branch of the Christian Science work. May I also express my best wishes for the future prosperity of the publication committee department."

Judge Hanna's letter to the Board of Directors is as follows:—

"After much careful consideration, I have concluded to request the Christian Science Board of Directors not to reappoint me as a member of the Christian Science board of lectureship.

"In this connection I wish to express my deep appreciation of the fact that I was deemed worthy of a place in this

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important branch of service in our movement. I desire also to speak of the joy I found in this sacred service.

"Nevertheless, in view of other public work coming within the scope of my duty, the added care of an increasing number of students, and all the incidental activities pertaining to the life of a Christian Science practitioner, I feel that in withdrawing from the lecture field I am only exchanging one kind of labor for another.

"In taking this step I wish to express my sincere thanks for the unvarying kindness and courtesy shown me by the Christian Science Board of Directors, and for their numerous evidences of brotherly love and interest throughout this relationship."

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Among the Churches

Current Notes

MARQUETTE, MICH.—First Church of Christ, Scientist, began on Easter Sunday to hold regular monthly services at the Upper Peninsula Branch Prison. This is the institution to which come the long-term and life prisoners, there being no capital punishment in this state. At present there are three hundred and thirty-one inmates, fifty of them being in for life. Attendance at divine service is not compulsory, but at our first meeting about one hundred and sixty were present, and at the second, one hundred and eighty. The regular order of service, with the omission of one hymn and the notices, is used, the hymns being sung by the church soloist.

The lessons have been so wonderfully appropriate to the occasion, the first one being "Probation after Death," and the second, "Adam and Fallen Man," that the first reader announced emphatically that these Lesson-Sermons were read by all Christian Science churches all over the world on these particular Sundays. The men listen with the closest attention, and nearly all of them avail themselves of the literature brought for distribution and left by the door when they go down to their cells. The prison wardens tell us that we draw a larger proportion of the men than other denominations do. The readers and musicians consider this work a great privilege, and they are very grateful for the opportunity to spread the gospel of good works in such a place.

Correspondence.

WICHITA, KAN.—Without pomp and with very little ceremony the corner-stone for the new church that local Christian Scientists are constructing on North Lawrence avenue, was laid yesterday [May 6]. The work will be rushed until the first story is finished, and this will then be used for services by the organization, which is now holding services in Philharmony Hall.—*Wichita Daily Eagle.*

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The Lectures

Boston, Mass.

Clarence C. Eaton, a member of the Christian Science board of lectureship, delivered a lecture Friday evening [May 29] on Christian Science, under the auspices of The Mother Church, The First Church of Christ, Scientist, Boston, Mass., in the church edifice. John C. Lathrop, first reader, introduced the lecturer, and said:—

It is observed that as the mission of Christian Science to humanity becomes better understood, and as the thoughts of mortals become prepared to receive it, this Science is embraced by a steadily increasing number with a whole-hearted and joyous acceptance, which assures ultimately the destruction of all human discords and the solution of every mortal problem. The world is restlessly and eagerly seeking to realize the fatherhood of God and the brotherhood of man, and to escape the persistent punishment of the ills and errors of the flesh. It finds in Christian Science an orderly, simple, and demonstrable system of Christian metaphysics, which, when understood, is proven to be the way to master these long-standing difficulties, to satisfy every good aspiration, and to meet all practical needs. Christian Science is a subject, therefore, which should engage the closest and most patient attention of all thinking persons.

The Christian Science Monitor.

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Berlin, Ontario, Canada

First Church of Christ, Scientist, was filled by a representative and appreciative audience to hear the lecture on Christian Science delivered by Bicknell Young. G. W. Allan of Toronto, member of the publication committee of Ontario, was the chairman of the evening, and his introductory remarks were as follows:—

A moment's meditation will remind us that our concepts are ever changing. The concept of yesterday differs from that of today as the view-point of today differs from that of yesterday. To us standing in the valley, the hill may seem to be among the clouds, but as we climb the mountainside, from our changed view-point our concept has changed, and we see the hills more plainly. Which of these views is the right one? All of them, none of them; that is, all are purely relative, for no one of them is absolute. All are better than any one, but all are purely relative. So tonight, if we get a view of life that is above the commonplace, let us not at the close of this evening say, "Yes, that was very beautiful, but we must get back to reality." Which is the real? Is the valley view, the commonplace view, the real one? Is it more real than the view from the mountain-top? Are we too prone to accept the commonplace as the test of the present? We do not consider that as the test of the past. All the difference between the great men and women of history and ourselves is, that we are prone to accept the commonplace, whereas the great men and women of yesterday have accepted the mountain view as the real.—*The Daily Telegraph.*

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New York, N. Y.

In introducing Virgil O. Strickler at the first of two lectures on Christian Science given at Third Church, Richard P. Verrall, first reader of First Church, said in part:—

The presence of this large gathering to listen to a lecture on Christian Science is indicative of a universal desire to know more of God. Since the beginning of religious history there never was a time when this desire was stronger or more fully met than it is today. Through Mrs. Eddy's inspired message, hundreds of thousands of people have been restored to health and happiness, and the gospel of a full salvation from sickness as well as sin is again being preached by the wayside. The teachings of Christian Science rest exclusively upon the Scriptures, and are especially designed to make religion practical in its application to human needs.

At the second lecture Harry H. Hess, first reader of Third Church, said in part:—

In the seventy-eighth psalm we read, "They spake against God; they said, Can God furnish a table in the wilderness?" This passage of Scripture indicates very clearly the opinion of the world with reference to spiritual power or influence, and this opinion has not changed materially during the years

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that have elapsed since this psalm was written. The master Christian, however, met this question squarely with the declaration, "With God all things are possible;" and what is more, proved his words by his works.

The healing of the sick as practised by Christian Scientists today is, therefore, in accord with the teachings of Christ Jesus, though in direct opposition to material belief. Mrs. Eddy, the author of the text-book, "Science and Health with Key to the Scriptures," denominated her discovery Christian Science, and as proof that her book is an exposition of truth itself, or if you please, spiritual law, Christian Scientists point to the numerous cases of healing which have resulted from the study and application of this system. The importance of the proposition presented in Christian Science, and the convincing character of the evidence offered in its support, warrant an investigation, at least, on the part of every one.—*Correspondence.*

Chicago, Ill.

The introductory remarks of J. Edward Reilly, first reader, on the occasion of the lecture on Christian Science at Fourth Church, by Clarence W. Chadwick, were in part as follows:—

Christian Science is the all-important subject, for the reason that it is, or teaches, the Science of Life, involving the entire phenomena of existence, from the most insignificant detail of our every-day routine to the grand realization of immortality; it is the Science of Truth, defining the law, substance, intelligence, and harmony of God and His creation; it is the Science of Love, revealing the nature of God and His tender relationship to His children. In encompassing the height, depth, and breadth of its momentous proposition, Christian Science maintains a consistent agreement with the Scriptures, and claims not to be a new truth, but a new discovery of that truth which is never old and never new, that changeless truth which Christ Jesus taught and practised, and which is new only to the comprehension of mankind.

Correspondence.

Oklahoma City, Okla.

Bicknell Young, who lectured on Christian Science in the Overholser Opera House, was introduced by ex-Congressman Elmer E. Fulton, who said in part:—

No matter what our position is, whether as doubters or unbelievers, it seems to me we must concede that the nature of the claims which Christian Science makes, the character of the evidence it brings in support of these claims, and the phenomenal growth it has experienced, are such as to place it in a position where it is at least entitled to recognition and an attentive hearing.

While my knowledge of Christian Science is but limited, yet as I understand it one of the theories or doctrines it advocates is that health and happiness on earth, and the full enjoyment of this life with which God has blessed us, are not incompatible with salvation in the world to come. In other words, the believers in Christian Science do not have to die in order to get the full benefit of their faith; they maintain that health and happiness are the absolute right of every believer in God, and that in fact sickness and disease are incompatible with such belief; that disease is in fact akin to sin and exists merely at our pleasure, and should be, and can be, and is healed and cured the same as sin. If these are some of the things Christian Science teaches, and if these things are true, if these things can be done,—if sickness, disease, ill health, and the untold suffering entailed thereby, can be banished from the face of the earth,—then surely we must agree that Christian Science is the greatest boon offered suffering humanity since the time God gave to the world His only-begotten Son.—*Correspondence.*

Hibbing, Minn.

In introducing Judge Clifford P. Smith, who lectured on Christian Science, Atty. D. T. Collins said in part:—

It has been my good privilege during past years to hear some eminent lecturers on the subject of Christian Science, and from their lectures and from my own ordinary observations I long since concluded that the followers of the Christian Science movement were doing a great and noble work for humanity. In every city, village, and hamlet that boasts of any civilization, can be found Christian Science workers who are quietly and constantly giving unto suffering humanity blessings that no others give.—*Correspondence.*

Lectures to be Delivered

Appleton, Wis.—Virgil O. Strickler, Congregational Church, 8 p.m., June 26.

Altoona, Pa.—Judge Clifford P. Smith, Mishler Theater, 8 p.m., June 22.

Barre, Vt.—Rev. William P. McKenzie, Universalist Church, 8 p.m., June 30.

Durango, Col.—William R. Rathvon, June 29.

Grand Junction, Col.—William R. Rathvon, Congregational Church, 8 p.m., June 25.

Greenville, Ohio.—Rev. William P. McKenzie, St. Clair Memorial Hall, 3 p.m., June 21.

Hornsea, Yorkshire, England.—Col. William E. Fell, Public Rooms, 8 p.m., June 23.

McCook, Neb.—William R. Rathvon, Masonic Temple Opera House, 8:45 p.m., June 22.

McKenzie, Tenn.—Hon. Clarence A. Buskirk, Church Edifice, Main street, 8 p.m., June 23.

Oakland, Cal. (Fifth Church).—Francis J. Fluno, M.D., Grand Theater, East Fourteenth street and 90th avenue, 8 p.m., June 29.

Oakland, Cal. (Sixth Church).—Bicknell Young, Claremont Photo Theater, Telegraph avenue and 51st street, 8 p.m., June 29.

Oregon City, Ore.—Francis J. Fluno, M.D., Busch's Hall, corner Main and Eleventh streets, 8 p.m., June 25.

Pacific Grove, Cal.—Bicknell Young, T. A. Work Hall, 8 p.m., June 27.

Pittsburgh, Pa. (Third Church).—Virgil O. Strickler, Palm Garden, 8:15 p.m., June 28.

Punxsutawney, Pa.—Virgil O. Strickler, Jefferson Theater, 2:30 p.m., June 28.

Richmond, Cal.—Bicknell Young, Lincoln School Auditorium, Tenth street, between MacDonald and Bissell avenues, 8:15 p.m., June 28.

San Francisco, Cal. (Third Church).—Bicknell Young, Dreamland Rink, Steiner street, near Sutter street, 3 p.m., June 28.

Snohomish, Wash.—Francis J. Fluno, M.D., Eagles Hall, 8 p.m., June 23.

Telluride, Col.—William R. Rathvon, Segerberg Opera House, 3 p.m., June 28.

Twin Falls, Idaho.—Francis J. Fluno, M.D., High School Auditorium, 3:30 p.m., June 21.

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Testimonies of Healing

I had such a glorious proof, in the year 1911, of the all-sustaining power of Truth as revealed through Christian Science, that I feel impelled to tell of it, with the hope that it may give fresh courage and help to some one passing through a like experience. On Christmas day, 1910, a member of my family was taken seriously ill. From that time till quite the end of the summer, it was one great anxiety, entailing a strain so intense, both physical and mental, that without Christian Science I must have broken down under it. For the first five months I either had to rise at three in the morning or did not go to bed until that time, and then was liable to be called at any minute; indeed, for one week of the time I never went to bed at all, but took what snatches of rest I could through the day. I was in constant attendance in a sick-room under peculiarly trying conditions. I had the full direction and management of a large house, a household of eleven people, including two hospital nurses. I had to take over and get some grasp and understanding of money and business matters, of which I was quite ignorant. I seldom could get out of doors, and never for more than half an hour.

The strain was great, but I came through without a break, having indeed proved the truth of Paul's words, "I can do all things through Christ which strengtheneth me." I do not mean to imply that I did not many times feel the strain, but Truth ever upheld me. On two occasions, in those weary night vigils, when I had a feeling that I could endure no longer, there quite suddenly came to me so clear a realization of God's all-presence and power that all sense of exhaustion left me, and I felt as fresh as though I had just got out of bed. This proves to us the truth of the prophet's words, "They that wait upon the Lord shall renew their strength."

It has all been so beautiful, so wonderful! And it has been my blessed privilege to see the clouds of sickness and helplessness gradually cleared away, and a return of health, strength, and reason, where to mortal sense recovery was not possible. All through this time I was ever being warned by friends who were not Scientists that I must break under the strain, that I must have rest and change, and that never again would I recover my natural sleep. I can only say that I did not break down, and I had no change; my sleep is now sounder, sweeter, and more unbroken than it has ever been.

I write from a heart full of thankfulness to God, and of gratitude to Mrs. Eddy and to those dear friends who so lovingly and faithfully helped to keep my feet firm on the rock and my face turned ever to the light. As I look back, I see how wonderfully I have been led all the way, not alone in the experience above given, but in many other ways of which I cannot speak. As I feel the daily loosening grip of the old troubles and worries and sorrows, which seemed to hold me as in a vise, and now see the falsity and sham of much that made my world in the past, I view life from a new and ever widening outlook, and can but say, Thank God for Christian Science!

Even though at times I seem to lose ground and to be threatened with engulfment in the old mortal beliefs, I know it is only a "seeming," for I know the truth, and no one and nothing can take that knowledge from me. These two Bible verses in my darkest moments brought me light, calm, and peace: "Thou wilt keep him in perfect peace, whose mind is stayed on thee." "Be still, and know that I am God."

EMILY M. CHRISTIAN, St. Leonards-on-Sea, England.

With a heart full of gratitude for many blessings gained through the study of Christian Science, I take pleasure in sending my testimony, which may be helpful to other sufferers who are afflicted with a similar ailment. I had suffered from a throat affection for about ten years. Every spring I had a severe attack, but finally the thought came to me that being sick so much acted as a barrier to my progress, and that I must have relief. Instead of using medicine as usual, I turned to Christian Science, and I can thankfully say that in one or two treatments I was healed. I have had no recurrence of this trouble, although later I was affected with severe rheumatism, and compelled to take to my bed. The pain was intense, but through the aid of a practitioner I was relieved after a few treatments, and with fifteen treatments I was healed.—A. C. SPINTI, Milwaukee, Wis.

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I would like to tell what Christian Science has done for me, with the hope that I may thus help others. Over three years ago, after having bitterly opposed this teaching for seventeen months, I gradually became interested and began to read the Lesson-Sermons with my husband. Six weeks later our oldest little girl was taken quite ill one night. I dosed her as usual with a drug, for I was not quite satisfied to trust her to Christian Science treatment. The medicine had no effect, however, and her fever continued alarmingly high. The second day I telephoned for a physician, who diagnosed the case as scarlet fever and a throat disease. He took a culture of the child's throat and left, saying he would return the next morning, and told me to use a material remedy which he prescribed.

After the doctor left I thought, Well, if she has those two terrible diseases, God is the only one who can heal her. I therefore had my husband telephone a Christian Science practitioner, who immediately began treatment absently. The next morning when the doctor arrived he said, "The health department notified me about ten o'clock last evening that the culture did not develop." He then walked to the child's bed to examine the rash again, and said: "This rash has changed overnight. Why, this must be only a stomach rash." He wished to discharge the case, but I was still so full of fear that I insisted upon his returning again the next day; and he did. The fourth day he said there was no use in his coming any more, but if the fever still continued he would put up the scarlet fever sign and call it one of those mysterious cases.

The child's temperature went down, and I telephoned the doctor to that effect the next morning. I asked him how I would know if it was scarlet fever. He laughed and said, "Oh, you will know it all right, for she will peel, and her little sister will take it." All this time I gave her no medicine and the practitioner was giving absent treatment. In ten days' time she did "peel," and the little sister was taken ill. I am sure now, however, that if I had not had so much fear, she need not have been sick. However, within one week she was entirely healed.

Another healing of which I would like to tell, is of a case of surgery. The little sister was playing with a neighbor's child, and she fell, injuring her arm badly just at the elbow. We instantly notified a practitioner and told her that we would take the child to our family physician. She said that would be all right and she would go to work immediately for the little one. When we arrived at the doctor's office, he examined the arm and said it looked so strange that he would advise us to take her to a surgeon. This we did. The surgeon looked at it and asked if the arm had ever been broken before. It had not, we told him. "Well," he said, "it is a

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strange case, so I'll bandage it and you keep cold water on it and bring her here Sunday morning." This was on a Thursday morning. We went from there to the practitioner, who kindly and lovingly reminded us that Truth needed no cold water.

By Sunday the arm was very much swollen, and when the surgeon examined it again he said the swelling was caused by the cold water, which made the bandage shrink. Meantime, we had not put a drop of water on it! He could find no break, so he bandaged the arm, thinking it would be more comfortable for the child while traveling, as we were to leave the city. We wrote to a practitioner in Chicago (the accident occurred in Louisville, Ky.) and had absent treatment for about two weeks. The child got along well, and has had no trouble with her arm since. My husband also has been healed of colds and rheumatism.

For all these manifestations of God's love and care we are very grateful, but even more thankful for having been brought closer to God and for having learned that He is ever ready to help us. It is a joy and a comfort to know that Christian Science is so simple that even little children can understand it and help each other.

KATE THOMPSON BEARD, Chicago, Ill.

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It is now nearly twelve years since I first began the study of Christian Science. From the first reading of Science and Health I was very much impressed with the entire reasonableness of its outlook, and indeed with what seemed to me then, and still seems, the obvious and self-evident truth of the solution of the life-problem, and the sublime answer contained within its pages to the eternal query of sickness and sin.

Although nominally a church-member and baptized and confirmed, I had never given religion, or indeed anything but my own pleasures, a really serious thought. In some ways, perhaps, this was as well for one who would never have had the moral courage fairly to face questions to which there would have been no answer; one who would have shut his eyes to facts and fancies alike and gone stumbling on through the darkness, bruising himself not a little and others a great deal. Fortunately for myself, the questions and answers came simultaneously, and I can never be sufficiently grateful for the real salvation which that implies. The first reading of Science and Health seemed to carry me off my feet, the second to set me on them; but a practical application was needed to give me any real firmness, and I got it.

An intermittent, lingering, and at times very painful internal trouble made its appearance. I had help from more than one practitioner at times, but did not seem to get any better. I say did not seem, because on looking back I can see that real progress was being made all the while, and that mere physical relief was the last and least of my needs at that time. To make a long story short, the trouble continued with various ups and downs for some years, during which time I had far more help from friends than I ever deserved, until finally the ailment disappeared altogether. It seemed to go out one day just like a candle, and beyond an occasional very feeble attempt at a flicker it has never returned. "Exactly!" some skeptics may say; "you grew out of it!" and I confidently believe that is what I did do.

Yet it is not for what I grew out of that I am so grateful, but for what I grew into. I grew into a better and larger understanding of God as Principle, as the all-seeing, all-knowing, and all-pervading Mind, which "always has met and always will meet every human need" (Science and Health, p. 494). No amount of medicine could have taught me this, or that the miracles of Jesus of Nazareth were neither the result of personal magnetism nor a special gift to a single being, but were the demonstrations of an absolute understanding of divine Mind.

The care and effort which seem to have been necessary for me to make the above demonstration bear convincing testimony to the magnitude and grandeur of the colossal work of our beloved Leader in establishing upon earth, for all time, this eternal truth. It is scarcely a matter for surprise that Christian Scientists seldom close their testimonies without recording their deep gratitude and respect for their Leader. No worthy motive would attempt or expect to debar them from doing so. Among the innumerable blessings that come to one in Christian Science, perhaps the greatest of all is that it really is the key which unlocks the Bible and reveals its treasures to all those who have sufficient faith and humility to turn that key. Christian Science has indeed done much for me; I only wish I had done a hundredth part as much for it.—CECIL F. ARMSTRONG, London, England.

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I have most fervently desired wisdom and understanding, and have been led to see that I must trust in the Lord with all my heart, and lean not to mine own understanding. Through the study of "Science and Health with Key to the Scriptures" I have been able to overcome bowel disorder of long standing. I have been greatly helped through the writings and testimonies in the *Journal* and *Sentinel;* and the Lesson-Sermon, with the Bible, is my daily food. My desire is to have more and more of the Mind of Christ. I am so situated that I can seldom get to the public place of worship, even to the Sunday service; but Truth and Love are over all, and true worship is confined to neither time nor place. I desire to be more thankful to God, and grateful to our beloved Leader, Mrs. Eddy, whose pure life and work made it possible for us to get a more spiritual interpretation of the Scriptures.

I consider my healing complete and have lost all fear of any recurrence of the trouble. I am grateful beyond expression for that, and for all other blessings which have come to me through my knowledge and acceptance of Christian Science.—ELIZABETH R. KING, Southampton, L. I., N. Y.

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I wish to express my gratitude to Christian Science for the many blessings I have enjoyed since I began its study four years ago. I have been healed of stomach trouble and all the ills that go with it. I have also been rescued from the need of a surgical operation.

At the time I began to study this teaching, one of our boys, then seven years old, was very delicate. He had not grown and had gained only six pounds in four years. He could wear a suit made for a three-year-old boy. I was advised by the practitioner, to whom I went for treatment for him, to take him to the Christian Science Sunday school. We lived five and a half miles from Elgin and I told her I could not take the children so far (I had four old enough to go), but she told me to try to take him for a few weeks at least, and I did. In two weeks his whole appearance had changed. He was a happy, healthy, fearless child. How he grew, and how he loved the Sunday school! In two years he had grown enough to make up for the years he had not grown, and now he is as large as any twelve-year-old boy, although he is just past eleven.

Here I may say that the practitioner did not treat him; she said it was my own work and I must do it. Then she told me how to work in Science, and at first I was quite angry and a great deal disappointed, for I had known of Christian

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Science only a few weeks and felt that I could never help him. I did as she told me to do, however, and with the Sunday school to aid in the good work it was perfectly done. For this and many other blessings I am truly thankful to God, and grateful to our dear Leader, Mrs. Eddy.

JENNIE LAUVER KEVERN, Elgin, Ill.

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September, 1886, found me weary of life, for I could not find among the many material remedies any cure for two so-called incurable diseases,— milk leg and an abnormal growth. I had worn a bandage on my leg for three years and could not go without it an hour without suffering great pain and swelling of the limb. There was also a large growth in my side, and our family physician was called in to examine me. He said to my husband, "She has one chance out of ten to live, and that is by the knife," and advised me to go to a hospital to have the growth removed.

About this time a brother and a sister of my husband were healed through Christian Science after all medical aid had failed, and as a practitioner was then in our little town, I wished to try this healing method, for I had much faith in God and was willing to turn to Him if I only knew how. How to pray aright was what I greatly desired to know, for I had come to believe that if our prayers were not answered it was because we prayed amiss. With the consent of my husband I went to the practitioner for treatment, and he talked very differently from the way our minister did. He encouraged me by saying that God could and would heal me if I came with the desire to know and to do His will.

I cannot tell of the surprise and joy and peace and love that filled my whole being and made me "every whit whole." I removed the bandage from my limb, and I never suffered any more pain. The abnormal growth also disappeared. I received treatment just one week. Neither the milk leg nor the abnormal growth has ever made its appearance since I was healed so many years ago.

The practitioner advised me to get a copy of Science and Health. I did so, and I cannot express my happiness when I learned that our Father-Mother God had not made evil, and had not put life, substance, and intelligence in matter; that I could look beyond and above the flesh and know that I was the image and likeness of God, whom I wanted to serve. I have had many trials in the flesh, but through the understanding of divine Love I have had many proofs of God's healing power. I have never grown weary of looking to Him for comfort, peace, and love; and to say I am thankful for Christian Science but feebly expresses my feeling. I am deeply grateful to Mrs. Eddy, who worked unceasingly for me and mine and all the world, to give us this truth through which we all can be happy if we will.

I. ALICE TUTTLE, Stillwater, Okla.

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My thought goes out in gratitude for physical healing and the understanding that Christ in Science has brought to me of the "life that maketh all things new," for "the freer step, the fuller breath" in which I am rejoicing today. Before coming into Christian Science, I did not know what it meant to take a free, full breath. I was a sufferer from asthma of a peculiarly distressing type. At first it came upon me as an occasional attack during the damp or extreme cold of the winter season, alternating with acute lung trouble; finally it became an almost constant companion, complicated with severe kidney and stomach disorders. I went north and south, east and west, in search of a cure, but all to no avail. The doctors' decision was that I had lung trouble and was not long for this world.

After a sojourn of some months in the Rocky mountains, I returned to my home city, Chicago, thoroughly disheartened and discouraged. I became very much worse, and at last turned to Christian Science. I had been reminded of this teaching in Denver, as it was from a lady of that city that I had first learned of it on the train. She had told me of the wonderful healing, through a Chicago practitioner, of a malignant growth in its last and so-called fatal stage about twenty years ago. I did not investigate this teaching, however, until I had thoroughly proved that *materia medica* could do nothing for me. It is about thirteen years since I came into Christian Science, and I have been completely healed of all those complaints which to me were so painfully real. Truth has been my only physician, and is my remedy at hand under all circumstances and conditions. I am rejoicing in perfect health, and everybody says I look as if I had never been ill in my life.

We are all truly grateful for the physical healing, but immeasurably more so for the understanding which enables one not only to help one's self, but also to lift others out of despondency into a knowledge of the blessed truth which is healing and regenerating all mankind. I am thankful to God, and grateful to Mrs. Eddy for her wonderful book, "Science and Health with Key to the Scriptures," which is teaching and leading us into a knowledge of the Christ and his saving truth.—MARIE B. LYMAN, Los Angeles, Cal.

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[Translated from the German]

I have long felt the desire to express my gratitude for all the good that Christian Science has brought me, and the healing of a severe illness which I experienced last summer forbids the further delay of such an expression.

About the middle of June, 1913, I was suddenly seized with what seemed a very serious attack of pleurisy, accompanied by all its symptoms, such as high fever and expectoration of blood. My daughter, who had come from a distance and was visiting with me, wired a Christian Science practitioner for help. With three visits and absent treatment from the practitioner I was restored in a comparatively short time. After four weeks had elapsed I was on my way to the Tyrol, where I keenly enjoyed the wonderful beauties of nature. In order to satisfy the members of my family I had a physician make a thorough examination. He pronounced me a perfectly well woman, and congratulated my son, who was accompanying me, upon having such a well mother.

In former years I used to be overcome by a sense of great fear when left alone, a fear that something terrible might occur, but thanks be to God, I am free from this distressing condition now. I live alone, and go out and travel alone with a sense of the omnipresence of God, good, as my protection.

My children and grandchildren are also partakers of the blessings of Christian Science, and for all this my thankfulness goes out to God, and my gratitude to our dear Leader, Mrs. Eddy.

MARTHA ZAHN, Neukölln b. Berlin, Germany

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It is now several years since I first heard of Christian Science, and I wish to express my gratitude for what it has done and is doing for me. I did not come to it for physical healing, but in the hope of gaining a knowledge of "the peace of God, which passeth all understanding," and I am thankful to say I have now attained a knowledge of divine Love and the peace of God that nothing can take away.

When I took up the study of Christian Science I was

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spring of 1908, I was suffering from an abscess (I had had one or more annually for several years) and my health was very poor; in fact, I was considered a semiinvalid. With the help of a Christian Science practitioner the abscess soon passed away with very little trouble and I have never had another since. This is to me very beautiful, for the doctor told me I would probably be afflicted in this way all my life. There are many other smaller ailments that have also disappeared into their native nothingness. It is impossible to express what I feel in words, but my earnest desire is to put into daily practice what I am learning from the study of the Lesson-Sermons. This is the only way I can prove my thankfulness to God, and my gratitude to Mrs. Eddy for giving us "Science and Health with Key to the Scriptures."

WINIFRED DALE, London, England.

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As written in the *Monitor*, "Thanksgiving is thanksliving," and we are trying to live our gratitude for the many good things Christian Science has given this household. Healing, both physical and spiritual, has been ours, and many times the present availability of the great Physician has been proven to us. Dispositions have been improved, habits have been dropped, and lives have been improved in every way. The last of three children was brought to us in Science, and the birth was absolutely painless. The mother was up the second day, and on the third day took entire charge of the child. The nurse left the same day. The attending physician marveled and carried away with her some literature, at the same time expressing the desire to know more about Christian Science. At one time we had three cases of severe illness in the family, one child being out of her head the first night; but in each case the conditions were successfully met and overcome through absent treatment in Christian Science, and by the fifth night all were free and well. Thus we are trying "thanksliving," and giving thanks for this new-old Science.—L. D. MACGIBENY, Woodbury Heights, N. J.

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[Translated from the French]

The following testimony is written in gratitude to God for the blessings which I have experienced through Christian Science.

For twenty years I suffered with nervousness, which gradually manifested itself in severe attacks of headache and a stomach disorder, and no food agreed with me unless drugs were resorted to. During a temporary stay in Geneva I made the acquaintance of a Christian Science practitioner, who elucidated the subject to me with all kindness and love. After a few treatments all the ailments above mentioned vanished, and I am now able to eat everything without using drugs.

For this healing I am indeed thankful to God, who through the Discoverer and Founder of Christian Science has brought to us the truth and enabled us to realize its healing power.

FRAU JEANNE DEMENGA, Geneva, Switzerland.

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God's temple rears its stately walls
To heaven,
And the voiceless song of unsaid prayer
Ascends to Him
Who needs no halls or structures fair.

In sunny fields and shady wood,
All error yields to the word of good.

A. H. LEVY.

From Our Exchanges

[*Pacific Christian Advocate*]

Jesus could not be called, in the ordinary sense, a reformer. He did nothing that we of this age expect a reformer to do. Indeed, there are only two of his utterances that aimed directly at leadership in reform measures. He opposed easy divorce and he condemned official graft when he said, "Render unto Cæsar the things that are Cæsar's." Slavery was all about him, a more oppressive bondage than America ever knew; but he did not strike off the shackles of a single bondman. Drunkards reeled through the streets of Jerusalem, but he had no crusade against the liquor traffic. Courtesans flaunted their signals of vice along his pathway, but he established no rescue homes. He erected no house of mercy, founded no hospitals, formed no lepers' colony; no asylums for the blind bore the stamp of his genius for doing good. It has been said that he was quite as remarkable for what he did not do as he was for what he did. He did none of the things that we look for the great philanthropists to do.

What then shall we say of Jesus? Was his marvelous altruism merely a matter of words? By no means; he was immeasurably the greatest benefactor the world ever saw. He established the brotherhood of man. He enunciated the principles of all reform. His golden rule was framed to free every slave, overthrow every unholy traffic, forever do away with "man's inhumanity to man." He put wrong on the scaffold and right on the throne, all around the globe. His "good Samaritan" was by him placed in the lead of all eleemosynary effort in all succeeding generations of men. He did more; he arranged to enthrone himself in the affections of men, and then to bring in everlasting righteousness. He planned his own incarnation in the life of the world, and thus to secure removal of the burdens and every possible mitigation of its woes.

We take no crown from the brow of our Lord when we say that he was no reformer; but we put upon his head one of the brightest diadems when we say that he is the source, the inspiration, and the motive power of every movement for the uplift of humanity in all the world.

[*The Christian Register*]

Good people, in their pious reference of affliction to a divine will, are unconscious how often that reference produces anything but pious feelings in the breast of the sufferers. And their revolt is just. The consolation involves a false comfort and a twisted course of cause and effect, and it is oblivious of the real sources of evil. In candid truth, when we hear the words "Thy will be done" repeated with reference to what has come about by flouting and disobeying God's will or by shutting the eyes to its plain direction, they stick in the throat. "Would God Thy will were done" would suit the case better; and this is the sense the phrase has in the Lord's Prayer, from which it is torn in a way that reverses its meaning. "Why did God afflict us?" The reply should often be flat, "He didn't."

[Dr. J. H. Jowett in *The Christian World*]

What a change from the old Saul in Adam to the new Paul in Christ! Let me have one other final glimpse at these amazing contrasts. Take this from his old days, under his old ancestry, in his old world: "As touching zeal, persecuting the church." And take also this: "And Saul, yet breathing threatening and slaughter against the disciples of the Lord." And then take this from the new days in the new ancestry, in the new world: "Love never faileth: . . .

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the greatest of these is love." What a revolution! In his old life he believed in the ministry of force; in his new life he believed in the constraining ministry of love. In the one life he sought to coerce men into his faith; in the other he seeks to woo them. In the one he uses the compulsion of the sword; in the other the constraint of the spirit. In the one he drives; in the other he wins. But, I say, what a wonderful revolution! This man had met the Lord on the way to Damascus, and he has beaten his sword into a plowshare, and his spear into a pruning-hook, and in the realm of faith and religion he is no longer a warrior; he has become a father, quietly and patiently raising the flowers and fruits of the Spirit. "Old things are passed away."

[Rev. Nehemiah Boynton, D.D., in *The Advance*]

The value of history is only incidentally the record of events; it is essentially the appreciation of the development of the life of the spirit in the experiences, in the discoveries, the inventions, and the institutions of men. The world is one great processional, and every age is but a pageant portraying the onward march of the conquering spirit. The fact of the spiritual life is one of the growing facts of history. It never exhausts itself in feeling or in knowledge. It tries things out; it is the footprint on the sands of time. It is the cheerful yesterday. It is the testimony of the rocks. It is the progress of the race. It is the increasing purpose, running doubtless through the ages.

[Rev. Percy T. Olton in *The Churchman*]

To make truth the child of ignorance, and liberty the denial of obligation, and progress the result of anarchy, is indeed to rule God out of His universe. To think of life as disconnected, unrelated, and void of experience, is to reduce man to something lower than the brute creation. To exalt instinct above reason, and emotion above intellect, and the primal passions above the spiritual needs, is to declare that life and immortality are vain dreams. There can be no dependable foundations upon which to rest human endeavor, or to base human hope, if the past has nothing to give us and the present only that which it has gained for itself.

[Rev. R. J. Campbell in *The Christian Commonwealth*]

We are constituted for a greater than earthly life can furnish even at the best; this is not our home; the spirit can never be satisfied amid the things of sense; we are in exile, but never without God. I do not think any one can contemplate the amazing contradictions of human experience without being struck by the fact that we seem to belong to two worlds and are continually exhibiting tokens of both. You have not accounted for man when you have given his earthly pedigree; there is something else that clings about him and gives intimation of a higher origin than the dust and the clay.

[*The Congregationalist and Christian World*]

There is a time to grow, as the blossoming and gardening days of May bear testimony. There is a time for growth, a springtide of adventure also in the human soul and in the life of the church. The significant thing is that growth nowhere takes place without a consenting spirit on the part of that which grows. The buds and seeds are ready for the spring. Faith and hope in the soul ought to be ready for the least encouragement of circumstance. If the church is worth its salt in any community, it is an organization on the lookout for opportunities of service, and diligent in making use of them when they appear.

Special Announcements

From the Publisher of Mrs. Eddy's Works

THE CHRISTIAN SCIENCE TEXT-BOOK, "SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES."—For styles of bindings and prices see back cover of this periodical.

"THE FIRST CHURCH OF CHRIST, SCIENTIST, AND MISCELLANY."—A volume of the later writings of Mrs. Eddy, compiled from the files of *The Christian Science Journal* and *Sentinel*, together with historical matter pertaining thereto, as selected by her, is now on sale, and orders will be received by the publisher. Prices as follows: Cloth, single copy $2.25; six or more copies to one address, each $2.00. Morocco or pocket edition, single copy $4.00; six or more copies to one address, each $3.75. Orders for six or more copies to one address may include the two styles of bindings at the quantity prices.

In response to many requests, the "CHURCH MANUAL," heretofore published only in the cloth binding, is now issued in a "pocket edition," size 4 x 5¾ inches, morocco, limp, round corners, gilt edges, Oxford India Bible paper. Prices of this special edition: Single copy $2.00; six or more to one address, each $1.75.

Orders for the books named above and the other works by Mrs. Eddy should be addressed to ALLISON V. STEWART, Falmouth and St. Paul Streets, Boston, Mass.

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From the Editor

All manuscripts submitted for publication in the *Sentinel*, *Journal*, and *Herold*, whether articles, poems, or testimonies, and all correspondence relating thereto, should be addressed to the EDITOR, and not to individuals.

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From the Society

When a change of address is desired, subscribers, instead of asking their local postmaster to notify us, should write the Publishing Society direct and at least two weeks in advance, giving name and address exactly as it appears on the wrapper of the periodical, and the new address to which it is to be sent. It is necessary that each periodical for which the change is desired should be specified.

The lecture entitled "Christian Science: The Gospel of the Kingdom," by Judge Clifford P. Smith, has been translated into French ("La Science Chrétienne: C'est l'Evangile du Royaume"), and is now published and ready for distribution.

A translation into Spanish has been made of the pamphlet "The Providence of Good" ("La Providencia del Bien") and it is now printed and ready for distribution. Thirty-six pages and cover.

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From the Clerk of The Mother Church

CHURCH TENETS.—The tenets of The First Church of Christ, Scientist,—The Mother Church,—printed on folded sheet for use of the branch Churches of Christ, Scientist, with space for the names of the churches and their by-laws, can be had at seventy-five cents a hundred. Orders will not be taken for less than one hundred, and postage stamps should not be sent in payment.

Correspondence relative to the tenets or to membership with The Mother Church, should be sent to J. V. DITTEMORE, Clerk, 105 Falmouth Street, Boston, Mass.

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From the Church Treasurer

The annual per capita tax of members of The Mother Church is due June 1, but may be paid at any time during the year. The per capita tax of members uniting in November is reckoned from the preceding June, this being the beginning of the church year. Unless otherwise directed by the sender, the full amount of each remittance will be credited for the current year.

Please remit by postal or express money order, bank draft, or check. Currency should be sent by registered letter only.

Please advise promptly of any change in name or address.

Send all per capita taxes and contributions to ANNE H. DICKEY, Treasurer, 103 Falmouth Street, Boston, Mass.

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The Christian Science Journal

Published Monthly

Founded April, 1883, by Mary Baker Eddy, Discoverer and Founder of Christian Science, and author of the Christian Science Text-book, "Science and Health with Key to the Scriptures."

This monthly magazine is the official organ of The First Church of Christ, Scientist, in Boston, Mass. In addition to articles, lectures, and testimonies not published elsewhere, it contains a complete list of Christian Science practitioners, and a directory of Christian Science Churches, Societies, and Reading Rooms.

SUBSCRIPTION PRICE, PAYABLE IN ADVANCE, POSTPAID: For the United States, Mexico, and Cuba, single copy, one year, $2; six months, $1.20. For Canada add 25 cents for postage. SALE PRICE: Single copy, 20 cents. In all other countries add 65 cents postage for each annual subscription. SALE PRICE: Single copy, 25 cents.

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The Christian Science Monitor

Published Every Day, Except Sunday

A daily newspaper for the home. Adequate news service. The various departments of a modern newspaper. Unique home forum page. Entire page of editorials dealing with the vital topics of the day. Contributions for the columns of the MONITOR should be addressed, Managing Editor, THE CHRISTIAN SCIENCE MONITOR.

SUBSCRIPTION PRICE, PAYABLE IN ADVANCE, POSTPAID: For the United States (except in the Boston Postal District), Canada, Mexico, and Cuba, $5 a year, $3 for six months. In all other countries additional postage at the rate of $3 yearly is required. When delivered by carrier through a local news-dealer, 12 cents a week, payable to the news-dealer. In the Boston Postal District, by mail, $7.25 a year. Quantity rates will be furnished on application.

The Christian Science Quarterly

Published January, April, July, and October

Contains the Lesson-Sermons which are read at the Sunday services throughout the year in all the Christian Science churches. These Lessons, which present citations from the Bible and "Science and Health with Key to the Scriptures," are valuable for daily study.

TERMS OF SUBSCRIPTION AND SALE: In the United States, Canada, Mexico, and Cuba, 50 cents annually; single copy, 15 cents; fifty copies or more to one address, 12½ cents each. In all other countries, 60 cents annually; single copy, 18 cents; fifty copies or more, 15 cents each.

Subscriptions not accepted for less than one year. Subscriptions begin with current quarter unless otherwise designated, and terminate with the last of the month named on wrapper.

Der Herold der Christian Science

Published Monthly

A magazine printed in German. It contains original and translated articles bearing upon Christian Science, testimonies of healing, also the Lesson-Sermons which are read at the Sunday services in all the Christian Science churches. Improved and enlarged in 1910.

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CHRISTIAN SCIENCE VS. MENTAL SUGGESTION. By FREDERICK DIXON. Reprinted from the *Weekly Budget*, London, England.

CHRISTIAN SCIENCE VS. FINITE SENSE. By FRANCIS J. FLUNO, M.D.

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PRICE, POSTPAID: Single copy, 5 cents; twelve copies, ONE ADDRESS, 55 cents; fifty copies, $2; one hundred copies, $3.50. Orders for above pamphlets may be assorted as desired.

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CHRISTIAN SCIENCE SENTINEL

"What I say unto you I say unto all-WATCH" Jesus

Vol. XVI No. 43

Boston, June 27, 1914

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·A·NOBLE·TYPE·OF·GOOD·HEROIC·WOMANHOOD·
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Christian Science Sentinel

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Items of Interest

The national forest reservation commission has just approved the purchase of the Pisgah forest from the estate of the late George W. Vanderbilt at an average price of five dollars an acre. The tract consists of eighty-six thousand seven hundred acres, and the total cost is therefore four hundred and thirty-three thousand five hundred dollars. The price paid is less than the average for other tracts already acquired, although the Pisgah forest has been developed by its former owner into one of the best forest properties in the country. This is the second time that the commission has had the purchase of this tract under consideration. Once before, the question of its purchase was taken up, but the commission did not deem it advisable to acquire it at that time.

The tract includes portions of Transylvania, Henders, n, Buncombe, and Hayward counties in North Carolina. It covers the entire eastern slope and portions of the northern and western slopes of the Pisgah range, one of the most prominent of the southern Appalachians. Its forests influence for the most part tributaries of the French Broad river, which unites with the Holstein river at Knoxville, Tenn., to form the Tennessee river. Mrs. Vanderbilt wishing the tract to remain intact and to become the property of the people, offered it at a figure two hundred thousand dollars less than that at which it was held by her husband.

It is proposed to make the tract a game refuge for the preservation of the fauna of the eastern mountains. It is particularly well suited to this purpose, since it is already well stocked with game and fish, including deer, turkey, and pheasants; and in the streams rainbow trout and brook trout, with which they have been systematically stocked from year to year. With this purchase, and with others just approved, the total area approved for purchase under the Weeks law in the eastern mountains is one million seventy-seven thousand acres.

The electrical control system to operate the Panama canal is said to be the most advanced method ever attempted in the field of transportation. The specifications for the entire generation, lock control, and distribution of electricity have decided advantages over hydraulic or air systems. Leading engineers from many parts of the world continue to arrive at the canal with a view of learning the details of the system while the work of preparation is going on. It is expected that the surplus water of Gatun lake will ultimately supply the electrical energy for the entire Canal Zone.

Electricity generated at the Gatun powerhouse will be distributed for the operation of the three big locks for the permanent machine shops, to the dry docks, to the coal-handling plants, and various other auxiliaries. It will also be utilized to light the locks and the villages of the Canal Zone. As fuel is scarce and consequently costly, it is also expected that electricity will be used on an extensive scale in the homes, especially for cooking purposes. The electrification of the Panama railroad is likewise under consideration.

Two hundred and twenty-six great congresses and conventions, with memberships running as high as one hundred thousand persons, have voted to make San Francisco their headquarters in 1915. These, with sessions ranging from four to fifteen days each, will make an average of four conventions daily during the life of the exposition; and the number already scheduled is not half the full number expected. Fully three thousand other conventions, many of them made up of organizations whose membership is comprised in a dozen foreign nations, are in correspondence, and thousands of their members are planning to meet at San Francisco.

The secretary of the British committee of the Panama-Pacific exposition recently sailed from England for San Francisco, to confer with the authorities as to the best means of enabling British exhibitors to participate in the exhibition. Efforts are being made to induce the government to appoint an honorary commission to carry on the work of organization. If the government does not do this, the committee is determined to do its utmost to make the British exhibition at the Panama exposition a great success.

Sir Thomas Shaughnessy, president of the Canadian Pacific railway, has opened the Bassano dam, the largest dam in the world. It is a gigantic structure built to conserve the waters of Bow river, Alberta, for the irrigation of nearly half a million acres of western Canadian land. Stretching seven thousand feet in length and containing over a million cubic feet of earth and concrete, the Bassano dam took three years to build.

The Massachusetts House has ordered the bill for the improvement of the Merrimac river to be engrossed. The measure provides for the dredging of a channel so as to make the river navigable as far as Ward's hill in the city of Lowell, and also for the expenditure of one million dollars by the commonwealth, provided, however, upon a government appropriation of six million dollars.

Volcanic eruption on Mt. Lassen, in northern California, occurred at five o'clock in the afternoon of May 30. A crater twenty-five by forty feet, with lateral fissures, was found. Mud and boulders lie from one to two feet deep over an area two hundred feet in diameter.

The Bronx (N. Y.) parkway commission is to acquire for the city of New York a strip of land six hundred feet wide on both sides of the Bronx river from Bronx park to the Kensico reservoir, a distance of fifteen miles. It is believed that the land necessary to be bought for the project, and all measures necessary for the establishment of the parkway and for saving purposes, will cost four million dollars.

The demand in recent years for all sorts of waste has grown until there is a national association of dealers in waste materials. It is surprising that at the recent annual meeting of the association it was found that the members had transacted a business during the year amounting in the aggregate to seven hundred million dollars, and this in materials that were formerly considered worthless.

Issues similar to those in the California case just decided in the Federal district court at Los Angeles, are involved in the Motion Company case of Wyoming argued before the supreme court in May. In the California case the court held invalid the order of President Taft in 1909 withdrawing from entry coal lands valued at from two hundred and fifty million to one billion dollars.

The "thread trust" was adjudged a combination in restraint of trade and ordered dissolved by the United States district court of New Jersey at Trenton. Each of the defendants is ordered to dispose of holdings in other companies, and directors and officers are enjoined from making or carrying out any trade agreements or understanding between the various corporations.

Five hundred teachers of English recently gathered in Tokio, Japan, for their second conference in the history of the country. Of the total about 5 per cent were foreigners, English and American men and women. The entire proceedings of the conference were conducted in English and the meeting lasted over ten days. The first of these conferences was held at Kioto last year.

Early indications point to one of the largest English walnut crops that southern California has ever produced. The trade of the county has already bargained to take the greater portion of the full output, and the probable profit of the growers will be about three million dollars.

On May 27 the American University, as the graduate school being established in Washington, D. C., by the Methodist Episcopal church, has been called, dedicated with appropriate ceremonies the first two buildings on its ample campus in the northwest suburbs of the city.

Siegfried Wagner and his mother have announced their intention of presenting to the German people the building where Wagner operas are given in Bayreuth as well as Villa Wahnfried, together with the treasures and properties collected by the great composer.

The aluminum output last year in the United States was seventy-two and one third million pounds. There has been a steady yearly increase since 1888, when only eight thousand pounds were produced.

The public service commission of New York has opened bids for the construction of the two proposed tunnels under the East river from down-town Manhattan to Brooklyn. The total was $12,461,000.

The Mongolian government has for the third time presented a note to the American and European ministers requesting recognition of its autonomy.

The United States Steel Corporation will erect a ten million-dollar plant in Canada at the earliest possible moment.

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Christian Science Sentinel

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

Vol. XVI June 27, 1914 No. 43

The Laborer's Hire

JUDGE CLIFFORD P. SMITH

A CONTRIVANCE that is quite popular with those physicians who are unwilling to accept the natural law of demand and supply, but insist on an artificial advantage, is a bill that is framed so as to give medical doctors the sole right or exclusive privilege of receiving compensation for services. An instance of this is found in the present law of an American state, which reads as follows: "Any person is regarded as practising medicine who in any manner holds himself out to the public as being engaged in the diagnosis and treatment of diseases or injuries or deformities of human beings, or who suggests, recommends, or prescribes any form of treatment for the intended palliation, relief, or cure of any physical or mental ailment of any person, with the intention of receiving therefor, either directly or indirectly, any fee, gift, or compensation."

From a close reading of this spurious definition one can see that all of it depends on the last clause. It means, in short, that any person is to be regarded as practising medicine who does this or that "with the intention of receiving therefor, either directly or indirectly, any fee, gift, or compensation." To illustrate: If a clergyman should deem it his official duty (for which he is paid) to pray for the recovery of a parishioner, or to recommend something else for "palliation, relief, or cure," he would be forbidden by this law to do either. Of course, the instigators of this law did not expect to use it against every one who might violate it. There is only one religion whose ministers have done enough healing in recent centuries to attract the attention of the medical profession.

It is impossible to forbid Christian Scientists to practise healing, or to practise healing for compensation, without thereby abridging the rights of all other persons to employ them. Take, for illustration, the case of a man whom medical doctors have pronounced incurable and whom Christian Science might cure, as it has cured many such cases. A very large number of the members of Christian Science churches are living witnesses to this fact. If the law provides that none but medical doctors may practise healing for compensation, it will thereby forbid the man whom they cannot heal from employing a practitioner of a method which has cured a great many such cases and might cure him. He can only obtain the services of such practitioner by asking it as a gratuitous favor or by soliciting him to commit a crime.

Can such a law be a legitimate exercise of the police power? Is an "effectual fervent prayer," voluntarily sought and earnestly given as a means for healing, intrinsically criminal? Then, if it is not inherently criminal, is a criminal quality added to it by compensation? Are not the practice of prayer and the practice of medicine essentially different, even antithetical? Do things of an opposite nature become the same by reason of a collateral circumstance in no wise affecting their character? Can human law change a fact or alter the inherent qualities of things?

"The police power cannot be used as a cloak for the invasion of personal rights or private property, neither can it be exercised for private purposes, nor for the exclusive benefit of particular individuals or classes." (American and English Encyclopedia of Law (2d ed.), Vol. 22, p. 938.)

"We are therefore clear that the plaintiff in error was not a practitioner of medicine in the sense of our statute or in the popular sense; and the fact that he received fees and compensation for treatment, in the shape of gifts, could not make what would otherwise not be the practice of medicine a violation of the statute against such practice, for it must be apparent that if the mere laying on of hands amounts to the practice of medicine in any sense, it is so without reference to fee or reward." (From the opinion of the Georgia Court of Appeals in Bennett *v.* Ware, 4 Ga. App. Reports 293, 61 S. E. Rep. 546.)

"In all Christian churches prayers are offered for the recovery of the sick, and all decent Christians, Friends possibly excepted, believe in supporting their clergymen. The Christian Scientist has exactly the same right to be paid for his service." (From an address before the New York State Bar Association by Edgar Montgomery Cullen, former chief judge of the New York Court of Appeals.)

A good act is not made harmful to the community by compensation. The Founder of the Christian religion said, "The laborer is worthy of his hire;" and he said this to his disciples when sending them forth to preach the gospel and heal the sick. (Matt. x. 5-15; Luke x. 1-12.) This Christian precept has become a legal maxim. It is cited by the courts and is a part of the law of the land. Christian Scientists are expected to observe this rule of law when they are the recipients of any service, and no good reason can be given for discriminating against them when they serve others. If no benefits were found to result from their ministrations, there would be no demand for them. Since there is a demand for the services of Christian Science practitioners, the subject of compensation should be left to the parties who render and receive the service, as it always is left in identical situations.

As a rule, a Christian Scientist who gives his entire thought to the ministry of redemption and healing is better qualified than one who divides his time between this work and some other vocation. It is obvious, also, that a Christian Scientist can do more healing when he receives compensation for it than he could if he were obliged to produce an income by another occupation. Hence, all of the reasons why the ministers of other churches are paid, obtain in favor of Christian Science practitioners. As Mrs. Eddy has said: "Till Christian Scientists give all their time to spiritual things, live without eating, and obtain their money from a fish's mouth, they must earn it in order to help mankind with it. All systems of religion stand on this basis." (The First Church of Christ, Scientist, and Miscellany, p. 216.)

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Recognizing life, personal liberty, and property as elements of inalienable right, constitutional government aims to guard these from every form of violation." (From an article in *The North American Review* by David Jayne Hill, former assistant secretary of state, former ambassador to Germany, and former minister to Switzerland and the Netherlands.)

"*Constitutional law—Purposes of government—Police power.*—To justify the state in thus interposing its authority in behalf of the public, it must appear, first, that the interests of the public generally, as distinguished from those of a particular class, require such interference, and that the means are reasonably necessary for the accomplishment of the purpose, and not unduly oppressive upon individuals." (From the syllabus of the Supreme Court of Wisconsin in State *v.* Redmon, 134 Wis. Reports 89, 14 L. R. A. (N. S.) 229.)

Martyrs

J. S. BRAITHWAITE, M.A.

THE word "martyr" is from the Greek, and means primarily a witness. No other significance attached to it at first. It was used to signify any kind of testimony, whether of good or of evil. It was used in connection with the false witness brought against Jesus at his trial, and it is also used of Jesus himself in Revelation. It is employed in translation, instead of the usual word "witness," only three times in the New Testament, and in each case it carries with it the additional significance that the witness died for his testimony, and so it came about that this meaning of a violent death as the result of Christian testimony became attached to the word.

In time a kind of mock heroic meaning was added to the word, and its usage became associated with any kind of egotistical testimony which brought abuse or suffering in its train. "Do not make a martyr of yourself" is advice that one may hear given where one person believes another to be either indulging in self-pity or making an appeal for sympathy on the ground of some imagined grievance. "The selfish *rôle* of a martyr," writes Mrs. Eddy, "is the shift of a dishonest mind, nothing short of self-seeking; and real suffering would stop the farce" (Miscellaneous Writings, p. 288).

The true meaning of the word in its older sense is beautifully expressed in Science and Health (p. 37), in which martyrs are characterized as "earth's luminaries, which serve to cleanse and rarefy the atmosphere of material sense and to permeate humanity with purer ideals." This passage, which preserves the original meaning, contrasts strongly with the thought of suffering and selfishness which we have noted as being a not unusual emphasis attaching to the word today. It is perhaps because of this latter that one would not aspire today to be known as a martyr, and because in the light of Christian Science we seek after neither suffering nor calumny, though we recognize that neither is to be feared. We do not believe in the necessity for these things any more than the gardener believes in the necessity for weeds; whereas we do believe that Life, Truth, and Love have a scientific and indestructible relation to the human consciousness, and we also believe in the necessity of studying and practising Christian Science in order that this relationship may be proved in every walk of life.

It is ours to overcome death as evidenced in all forms of disease, and hate as evidenced in all forms of sin. These things are the weeds in the garden of our consciousness. The plucking out of these errors on the basis of scientific knowledge, in contradistinction to personal influence, power, or magnetism, is the demonstration of Science, and the one who effects this proof is called a Scientist. The fact that the term Scientist has in the past been misapplied, can make no difference, because its meaning remains unchanged. A Scientist is one who knows from an understanding of Principle. The essential consequence of this knowledge is that the Scientist can and does demonstrate what he knows practically. The martyr, or witness, on the other hand, is one who knows from observation (Anglo-Saxon, *witan*, to know), and the implied consequences of this kind of knowledge, suffering and distress merely, we have already considered.

It is said in the book of Revelation, in connection with the promise of a new name, that it will be one which "no man knoweth saving he that receiveth it;" also that he that receiveth it shall "eat of the hidden manna." What is the "hidden manna" but "the great truth of spiritual being, healing the sick and casting out error" (Science and Health, p. 33), the fundamental and sustaining truth of Christianity? What name more completely exemplifies this promise than Christian Scientist? The true significance of the word "Science," or "Scientist," was beautifully understood by the poet Wordsworth in a poem written about one hundred years ago. The following prophetic lines from it serve as a striking illustration of the point:—

> So shall they learn, while all things speak of man,
> The ability to spread the blessings wide
> Of true philanthropy. . . .
> Science then
> Shall be a precious visitant; and then
> And only then, be worthy of her name.

[Translated from the German]

All That the Father Hath

AMANDA STEPHAN

How deep is the meaning of the Master's words, "All things that the Father hath are mine"! In meditating upon them, we find that their proper understanding takes away from humanity all sorrow and suffering, for it refers to the true relation between God and man, and shows, as Mrs. Eddy says in Science and Health (p. 275), that "all substance, intelligence, wisdom, being, immortality, cause, and effect belong to God." All we have is from God, the dispenser of all good, and it is just because He is the source of all good, and of good only, that man can have no quality which is not in keeping with God's nature. Our text-book further says (p. 475) concerning this man, the real man to whom Jesus refers, that he "has not a single quality underived from Deity," and adds that he "possesses no life, intelligence, nor creative power of his own, but reflects spiritually all that belongs to his Maker."

Jesus never claimed to possess anything which did not belong to his Father, but emphatically declared and affirmed, "All things that the Father hath are mine;" and if we strive earnestly to let that Mind be in us "which was also in Christ Jesus," we should ask ourselves the very important question whether we consider anything to be ours which does not belong to God. Do we ever acknowledge disease, sin, lack, or limitation of any kind as a part of us? Do we ever concede power to these errors, thereby identifying ourselves with them in our thought? or do we always separate them from man who is spiritual and forever above disharmony and decay, yea, who is the image and likeness of God, and is, was, and eternally will be that image, for God's order changeth not? In the Bible we read, "Thy righteousness is an everlasting righteousness, and thy law is the truth."

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Then, do we ever admit that man is material, made of matter, which is the exact opposite of Spirit, God? If we do, we claim something which is not of God, and serve error instead of serving Him; we serve the error of which Jesus said that it is "a murderer," and "a liar, and the father of it," while the apostle Paul writes, "Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?"

"All things that the Father hath are mine," said Jesus, and these things must also be ours, for on another occasion his words were, "My Father, and your Father; . . . my God, and your God." If, therefore, all that belongs to the Father is ours, there are no limits to our spiritual power. Spiritual man is the expression or reflection of God, and God is not limited. Christian Science teaches that this man reflects throughout eternity God's glory and infinite radiancy, illuming the universe through God's light, not through his own; for, as the psalmist says, "in thy light shall we see light;" and Paul writes in keeping with this thought, "For of him, and through him, and to him, are all things: to whom be glory forever."

The knowledge that all things which the Father hath are ours, frees us not only of the many and varied beliefs of lack and limitation, but also protects us from the loss of the smallest idea of our spiritual possession, for all such ideas are in God, who is omnipotence and eternally conscious of His own, and they, in turn, are secure in Him. God is never separated from His idea, but one with it. Just as the picture which we behold in the mirror is neither a property, a quality, nor a product of the mirror itself, but is in every respect wholly dependent upon that which is reflected, in the same manner the eternal reflection of God, spiritual man, rests wholly upon God, the divine Principle, of which the Bible says that with Him is "no variableness, neither shadow of turning."

"That which is past"

MAY BELCHER

STUDENTS of Christian Science who are striving to correct their lives according to the rule given them in their text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, should always recognize the necessity for correcting the false view of past events as well as the false view of present ones. Rightly to view the present, we must also rightly view the past. To gain a sure metaphysical basis from which to work, we need to start with the fundamental truth that God is the only power, the only Mind, the sole creator of the universe and man. If we admit the existence or presence of evil in any form, our reasoning is incorrect, and it is useless under such circumstances to expect to gain the right solution of any problem.

In those wonderful verses in the third chapter of Ecclesiastes, so full of meaning to every student, we read: "I know that, whatsoever God doeth, it shall be forever: nothing can be put to it, nor anything taken from it: and God doeth it, that men should fear before him. That which hath been is now; and that which is to be hath already been; and God requireth that which is past." Here is a clear, definite statement of the great fact that God's law of good and God's perfect spiritual creation have always existed; that there never has been anything which had power to destroy that law, or in any way disturb the absolute harmony of Spirit. It always was perfect, it always must be perfect.

Most of us who come to Christian Science have in the past been impelled, by either physical or mental suffering, to seek refuge in something which promised us relief from that distress. Often, when we did this, we found that every material prop had failed us, and then we were ready to turn to our Father-Mother God, who is always waiting to receive and comfort those who seek Him as a little child, with the humble desire to learn the way that reveals the kingdom of heaven within us.

One of the first lessons we learn in Christian Science is the necessity for right thinking about every problem which may present itself; and while we honestly try to practise this in our daily living, we are not always quite so quick to see that we must also apply the same rule to the past. Unconsciously we cling to the belief of past pains and material pleasures. The memory of old sorrows, of disappointment, and perchance injustice, have still a place in our consciousness. We sometimes speak and think of these conditions as realities, and often the old resentment and sense of injury will again try to hold dominion over us. But these verses from Ecclesiastes show us quite definitely that God requires all that is past,—and what is it? It is certainly not past false belief that God requires, but it is the destruction of false belief by the knowledge that it never had a place in God's kingdom, that God never created it, and that consequently all the life or truth it ever seemed to possess was due entirely to the carnal mind, which St. Paul tells us "is enmity against God."

The truth about anything must always destroy the lie, and so, in proportion as we are able to realize that God is the only Mind, whose law is unchanging love and harmony, we shall be able to rise above the false testimony of the material senses, and so break the mesmerism with which the belief of a discordant and unhappy past would bind us. Jesus said, "Ye shall know the truth, and the truth shall make you free." Here is a glorious message of hope and comfort to all who still seem bowed down with shame and misery. Often, a despairing one will say: "How can I ever be free from the past? It will always be like a millstone round my neck; the memory of past wrong-doing will cling to me forever." To all these weary and heavy-laden ones who are seeking divine aid, the Comforter, divine Science, comes and gives them rest and peace by showing that Truth is the only power, and that man is now, and forever has been, the expression of God; that our true self is the reflection of Love and purity. As this glorious light breaks in upon us, we are able to see that the human sense of the past never existed save as a false belief, and so we are not, as Paul wrote to the Corinthians, "unclothed, but clothed upon, that mortality might be swallowed up of life."

This knowledge will heal all sense of separation and discord which may seem to have arisen in families or churches, because all past wrongs will be obliterated and all sense of personal injury and resentment destroyed. As we claim the freedom from past errors for ourselves, so we shall also claim it for our fellow men. We shall no longer be holding them down with the cords of condemnation and criticism, but will lead them into the glorious liberty of the sons of God. We can never be really free ourselves if we hold a wrong thought about another, or if we are making a personality of evil. Therefore as we strive each day to follow more closely in the footsteps of the great Wayshower, Christ Jesus, we shall gain a broader, grander thought of what this great Christian Science movement stands for, and how through the exemplification of its teachings it is bringing healing and salvation to the whole world.

Let us begin each day with the firm and thoughtful determination to know more of God, to keep our eyes fixed on "the

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enduring, the good, and the true" (Science and Health, p. 261). If we do this faithfully, we shall have no time to waste in idle regrets or in thinking of the faults and failings of others. This understanding that God alone requires our past, our present, and our future, will send us forth a united band of earnest, consecrated workers, ready and willing to sacrifice all for the sake of bringing health, happiness, and freedom to humanity.

The Day of Miracles

LOUIS A. GREGORY, LL.B.

THE works of scientific healing and regeneration which demonstrate that Christian Science does "reinstate primitive Christianity and its lost element of healing" (Church Manual, p. 17), are frequently disallowed by professed Christians, with the assertion that "the day of miracles is past." This assertion voices the belief that the healings recounted in both the Old and the New Testaments, as effected through the power of God, Spirit, belong wholly to the past and cannot be reproduced today, and thus denies that Christian Science healing is spiritual.

One such critic of Christian Science recently declared in a public discourse that he believed in a "Christian science, but not in that of Mrs. Eddy," and he argued that the modern practice of medicine is a Christian science of healing. His conclusion was that the day of the miracles of Jesus has given way to the day of healing by drugs and surgery. The fact may properly be noted here, that medical authority and medical practice not only do not support the claim of a Christianly scientific basis for drug healing, but also have specifically disclaimed that such healing has any necessary relation to the works and teachings of Jesus. It is important to note also that the great Physician and the healing Principle described in the Scriptures are not recognizable in such a system; for, in the place of Jesus of Nazareth, the messiah of this theory is material law; and instead of the wisdom of the Father, who, as Jesus said, sent him and accomplished the works, the prevailing medical theories would have to be accepted as the basis of healing.

If this critic and his mistaken assertions were an isolated case, it would not be entitled to consideration, but it is typical of a wrong estimate of Christian healing that is occasionally expressed in both the pulpit and the pew of Christian churches; and this view involves errors that must be corrected if the power of Spirit is to be generally demonstrated today as it was by the Galilean Prophet. Throughout the Scriptures the teaching is consistent that we should rely upon Spirit, God, for healing, and not upon material means, so that any serious attempt to support medical theories with Christian teaching is illogical, and is subject to the Socratic *reductio ad absurdum*.

Healing through reliance upon God's power is not limited in its manifestation to the period of Jesus' work, since it was practised by Jewish patriarchs and prophets for two thousand years before the birth of the Messiah, as well as by the early Christians for centuries after the crucifixion. The periods or conditions of thought in which spiritual healing does not appear are those in which the Christ-spirit is supposed to be absent, a thing of the past. Christlike healing is impossible today only to those who do not realize that the Saviour, the eternal manifestation of God, is ever present and all powerful. Chronology speaks of a period "before Christ," whereas Jesus declared of his spiritual self, the Christ, "before Abraham was, I am." Professed disciples of the Nazarene speak of a period in the past as "the time of Christ," although he affirmed, "I am with you alway." Christian Science teaches that the Christ-spirit is just as available and powerful for good now as it was when Jesus taught and healed; and it requires, among other things, that its adherents show "these signs" of healing which the Master said "shall follow them that believe."

The gospel of John represents Jesus as saying that he came to do his Father's will. Unless we assume that Jesus was not faithful to that mission, we must believe that the metaphysical healing done by him was a manifestation of the will of God. If it is not in accordance with God's will to heal in the same way today, then God's will must be variable and must have changed; but such assumptions contradict the weight of Bible authority. The Preacher of the Old Testament declared, "Whatsoever God doeth, it shall be forever," and this statement is in harmony with the highest Scriptural concept of God. The Teacher of the New Testament asserted many times and in different ways that the healing and saving work was not of himself, but was the work of God. Consequently, when the preacher or teacher of the present affirms that the day for the manifestation of God's work is past, he is taking it upon himself to contradict the generally accepted theological authority.

The contention that drugs and surgery are the modern healing expression of God's power is only a subterfuge. Neither in methods nor in results have they anything in common with the works of the Master. That these methods have no necessary relation to Christianity, or knowledge of God, is shown in the fact that they are adopted and applied alike by the atheist, the idolater, the follower of any non-Christian belief, or by the professed Christian. The results of these purely material methods do not support the claim that they are of divine origin, since these methods are admittedly powerless in many cases, and are at best but temporary and partial helps toward postponing the triumph of the "last enemy." The history of thousands of years of medical practice shows a constant increase in the amount and variety of sin and sickness, yet that practice is upheld as the intelligent application of the teaching that God decrees health, goodness, and life, which consequently must be forever; thus it is found wanting when weighed in the Master's scales,—"By their fruits ye shall know them."

In dogmatic religion, the use of the word "miracle" involves the thought of a suspension or contravention of law, and as being therefore incomprehensible. The general scientific use of the word describes a wonder which, even if not understood, is presumed to be in accordance with law: merely an advanced problem, the solution of which requires a clearer understanding than has yet been attained. Today there is a decided tendency away from the dogmatic toward the scientific view, and this may be described as in a sense the passing of the day when Jesus' wonderful works are considered to be incomprehensible.

This change was forcefully forecast by Mrs. Eddy, the reason for it being briefly stated on page 474 of Science and Health: "Christian marvels (and *marvel* is the simple meaning of the Greek word rendered *miracle* in the New Testament) will be misunderstood and misused by many, until the glorious Principle of these marvels is gained." Further, concerning the "Principle of these marvels," she says (p. 138), "Divine Life, Truth, and Love, and not human personality, was the healer of the sick;" and, "On this spiritually scientific basis Jesus explained his cures, which appeared miraculous to outsiders." Thus Christian Science disposes of the assertion that "the day of miracles is past," with the proof that the miracles referred to never were mysterious or inexplicable, but were the direct result of divine law as scientifically understood and applied.

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Selected Articles

[Frederick Dixon in *Northern Weekly Leader*, Newcastle-on-Tyne, England]

There can, I think, be no doubt that the Rev. Mr. ——'s sermon on Christian Science has been of substantial benefit to the Christian Science movement. It has never been the habit of this movement to advertise itself, and it never will be, although the Dean of Westminster has lately announced that religious advertisement is a desirable thing, as it serves subconsciously as a reminder to human thought of the kingdom of God.

Advertisement by any system of mental suggestion seems tolerably irreligious to a Christian Scientist, for he knows perfectly well that the only measure in which men can be brought to understand the kingdom of God is in proportion as they walk in the footsteps of Jesus the Christ. The whole trend of the teaching of Christian Science is to make this plain, and inasmuch as this critic has followed a great many others in drawing the attention of the world to Christian Science, he has helped to give a good many people a chance to learn something about it, when otherwise they might have waited many years before it was brought so forcibly to their attention.

The critic's monthly magazine declares that it is no breach of confidence to say that his sermon has added very much to his correspondence. That is a statement there need be no hesitation in accepting. An attack on any religion will always bring the sympathetic approval of those who dislike that religion. Judging so crudely by results is, however, always a mistake. What his magazine has omitted to realize is that though the critic may have hardened the hearts of certain opponents of the Christian Science movement, he has turned the thoughts of all those who are open-minded toward it, with the result that, as is always the case in these circumstances, his sermon has brought an enormous number of inquirers to Christian Scientists.

The simple fact is that it is always very much easier to attack your neighbor's religion than to demonstrate your own; always very much easier to abuse the plaintiff's attorney than to make good your own case. If the reverend gentleman really wishes to counteract the teaching of Christian Science effectually, he will have to give to mankind a more practical religion, and therefore one which will appeal more to sick, sorrowing, and sinful humanity. He began by declaring that Christian Science was non-Christian and unscientific, and he proceeded to make this good by practically denying the message of the gospels and sneering at the teaching of the great natural science thinkers of the ages. I am not going to follow his example of imagining that an *ipse dixit* is an argument, and that if one only asserts a thing violently enough, it proves it to be true.

I am going to show that this critic, when he talked of Christian Science being unscientific, knew nothing at all about the teaching of natural science, and was preaching merely one of those sectarian views of religion which would promptly be denied by an Anglican in the next parish or a Roman Catholic in the next street. A Christian, according to the critic's man in the street, is simply one who nominally accepts his view of the teaching of Jesus the Christ. Unfortunately, Christians have for centuries differed as to what this teaching is, and have murdered and persecuted one another without the slightest mercy for simply daring to disagree with their respective dogmas. It is a view of Christianity which accepts profession as the test of conviction, and it is entirely opposed to the teaching of Jesus.

Christ Jesus said that those who believed on him would be able to do his works, and so he made the test of that ability the proof of a man's Christianity, and not his mere verbal assertions of assent to a dogma. Jesus knew exactly how much assertion was worth, and the writer of the epistle of James summed it up quite clearly when he declared that faith without works is dead. What were the works of Jesus which he insisted were to be the test of a man's Christianity? The enormous majority of them were works of physical healing. Eliminate the stories of physical healing from the gospel and you will seriously impair it. When John sent his disciples to demand if Jesus was the Christ, it was to these very works of physical healing that Jesus referred them; and when a man fulfils the requirement of Paul, that he should let that Mind be in him "which was also in Christ Jesus," he will find that he is able, in a measure, to repeat the works which Jesus of Nazareth alluded to in proof that he was Jesus the Christ.

A Christian, then, is not a man who relies on a mere verbal, dead claim of faith, but a man who insists on the living proof of works; and the claim to be a Christian can properly be made in the exact proportion in which the works which Jesus did are repeated by his followers. "He that believeth on me," he said, "the works that I do shall he do also," and in those words he made it clear to humanity that the only proof which could be given that the gospel preached was the gospel of Christ, was the ability to perform the works of Christ.

A very similar and an equally simple argument is all that is necessary to dispose of this critic's views on Science. Mrs. Eddy, he says, instead of seeking, as natural scientists do, to find out the facts, dropped into an astonished world the dictum of the unreality of matter. If he knew anything at all about what he terms the facts, he would know that the theory of the unreality of matter is about the oldest philosophic teaching known to the human race. It was prevalent in the East long before Plato adopted it in the West, and from the time of Plato down to the present moment it has been the center of what is known as the idealistic as opposed to the materialistic teaching of the philosophy and natural science of the world. What Mrs. Eddy did, was to insist on making this teaching practical, and the method upon which she relied for making it practical was the method taught by Christ Jesus in Galilee when he declared, "The flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life."

Truth is the only scientific thing there is, and absolute truth is the only absolute science. Jesus said, "Ye shall know the truth, and the truth shall make you free." What was the truth to make men free from, but sorrow and sickness and sin? In being the absolute truth, this truth was scientific, and that is precisely what is meant by a Greek word,—commonly translated wrongly in the various versions of the New Testament,—which speaks not merely of a knowledge of God, but of a full, exact, that is scientific, knowledge of God.

It is quite impossible to follow this critic through the travesty of Christian Science which he lets off in a series of unsupported *ipse dixits*. That would be too big a task for the limits of a letter. The most ridiculous, however, of all his assertions was that Christian Science was avowedly preeminently devoted to making life easy. The only way in which it is possible for him to urge that statement is by ignoring the whole teaching of Mrs. Eddy's book "Science and Health with Key to the Scriptures." From the beginning to the end of that book Mrs. Eddy is showing that sickness and sin are equally mental in their origin, and must be overcome mentally. She says on page 210, "Jesus healed sickness and sin by one and the same metaphysical process." The only way in Science in which a man can be healed of sickness is by over-

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coming mentally in his consciousness a belief in any power opposed to God. As a consequence, the only way in which you can heal a man scientifically is to heal him morally. The sick man becomes physically better exactly in the proportion in which he becomes spiritually more alert, and to say that Christian Science aims at creating bodily ease, is only true if by that you mean that the only way in which it destroys physical suffering is by giving peace to the human consciousness, the "peace of God, which passeth all understanding." If the critic thinks that the attempt to walk in the footsteps of Christ so as to gain this peace is a path of ease to the senses and of pleasure to the flesh, he must have a remarkably curious idea of what Jesus meant when he said that those who wished to be his disciples must take up the cross daily and follow him.

All this is just an indication of what Christian Science teaches, within very confined limits, but it should be sufficient to show that when the critic undertook to criticize Christian Science, he was engaged, first, in exposing his ignorance of natural science and philosophy; secondly, in perverting everything that Christian Science teaches; and thirdly, in attacking his neighbors for doing something he is apparently in no hurry to attempt himself.

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[H. Cornell Wilson in *Utica* (N. Y.) *Press*]

Christian Scientists derive their authority to heal from the Founder of the Christian religion, who not only healed all manner of sickness and deformity, but taught others to do likewise, assuring them that their ability to heal the sick would be one of the "signs" of discipleship to which he referred. If the understanding of God healed the sick in the first century, it can heal them today, for God has not changed. He is "the same yesterday, and today, and forever."

It might be well for our critic to know that Christian Science has been practised for nearly fifty years, and that during this time it has not been proved in a single instance that Christian Science has been responsible for the spread of disease. Indeed, because of the tendency of many to misjudge what they do not understand, Christian Scientists are usually more careful than any other class of people to observe all reasonable sanitation and quarantine regulations.

Christian Science has frequently been called upon in cases of contagious diseases that have been given up by physicians as hopelessly incurable, and it has restored the sufferers to perfect health. Furthermore, it is the only physician in thousands upon thousands of homes throughout the world, and the efficacy of its treatment is evidenced by the fact that failures under its ministration seldom occur.

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[Thomas F. Watson in *Selma* (Cal.) *Enterprise*]

That the Rev. Mr. —— should classify Christian Science with "Millennial dawn, Hindu pantheism," and other cults, showed a deplorable lack of knowledge of the subject upon which he lectured. Now, it would naturally be expected that any public speaker would first inform himself thoroughly on the subject upon which he expected to speak, but it is plainly manifest to any one who knows anything whatever of Christian Science that the above-mentioned speaker did not do so. The text-book of Christian Science, "Science and Health with Key to the Scriptures" by Mrs. Eddy, is easily accessible, being in most of our public libraries, and in all the Christian Science reading-rooms, where any one can inform himself on this important subject. Christian Science has nothing whatever in common with the teachings referred to, but when the gentleman says the teaching of Christian Science is four thousand years old, Christian Scientists agree to that and even more, for the truth about God and man which it teaches is as old as God.

That Christian Science is the direct opposite of pantheism is plainly evident. According to Webster, pantheism is "the doctrine that the universe, taken or conceived of as a whole, is God; . . . that there is no God but the combined forces and laws which are manifested in the existing universe;" while Christian Science teaches that God is Spirit, and not in matter. The definition of God given in Science and Health (p. 587) is as follows: "The great I AM; the all-knowing, all-seeing, all-acting, all-wise, all-loving, and eternal; Principle; Mind; Soul; Spirit; Life; Truth; Love; all substance; intelligence."

As to the Christian Science teaching in regard to marriage, Science and Health states, "Marriage should improve the human species, becoming a barrier against vice, a protection to woman, strength to man, and a center for the affections." Again: "Marriage should signify a union of hearts. Furthermore, the time cometh of which Jesus spake, when he declared that in the resurrection there should be no more marrying nor giving in marriage, but man would be as the angels" (pp. 60, 64).

This critic deplores the fact that so many people embrace Christian Science; but the reason is not hard to find, for its teachings are founded on the Bible, especially the teachings of Jesus and the apostles, and it comes with "signs following," healing the sick and weary ones of earth through the power of the Word, as the Master taught. He said, "Go ye into all the world, and preach the gospel;" also, "Heal the sick." Our critic may find it rather hard to explain why professed Christians today are not healing the sick as the Master commanded. Meanwhile it would be well to remember that the Bible teaches: "Judge not, that ye be not judged. For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again."

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[George Shaw Cook in *Peoria* (Ill.) *Star*]

Doubtless many of your readers have been greatly interested in the sermon, "Religion without Superstition," which was published in a recent issue. Some, however, will object to the implication that to "mix healing with religion" involves superstition. Jesus "mixed healing" with his religion; Paul "mixed healing" with his religion. Are they for this reason to be regarded as having been superstitious? The early Christians for about three centuries "mixed healing" with their religion to the extent, according to secular history, of raising the dead. Are the primitive Christians for this reason to be regarded as having been more superstitious or less reasonable than those of today who relegate healing to the medical profession and reserve for the Christian minister only the offices of preaching to and praying for the members of his flock? Has this method of dividing the work of Christian ministry demonstrated itself to be entirely satisfactory and successful? Have modern physicians in their efforts to cure disease exceeded the work of Jesus and the early Christians? Have present-day clergymen found that preaching without healing is sufficient to satisfy the reasonable demand of their parishioners for salvation from the ills as well as from the sins to which flesh is heir?

Some ministers and many laymen have found that the results of their religion, when applied to human needs, have not been all that could be desired. Many have been forced to admit that their religion did not give them the practical results which they not only desired but had a right to expect from applied Christianity. For this reason hundreds and thousands in all parts of the world have turned in their

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extremity to that religion which includes healing of physical disease by spiritual means, and have found it to be a restoration of primitive Christianity. They have found that in a reasonable, logical, rational way Christian Science has explained to them how to experience present salvation, not only from sin but also from sickness, and incidentally from one of its chief causes, superstition.

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[John M. Dean in *The Commercial Appeal,* Memphis, Tenn.]

In these days of enlightenment it is somewhat surprising to read a report of an address delivered by the president of such a dignified body as the Tennessee State Medical Association, in which he indulges in misstatements regarding Christian Science which are no less intemperate because ignorant rather than intentional. The ordinary newspaper article does not afford sufficient space in which to answer the zealous doctor's diatribe, item by item, and indeed much of it requires no answer before an intelligent public.

For the sake of accuracy, however, permit me to say that there is no mystery in Christian Science, unless it be the "mystery of godliness," which is always strange to the mind trained in purely material modes and methods. To the man who lives in a circumscribed world, or who specializes along some narrow line of thinking, everything beyond and above what he knows—or thinks he knows—is dark and mysterious. Christian Science is an open book that may be read of all, and it is the natural foe of ignorance in every department of life, including medicine. Mental suggestion has absolutely nothing to do with the operation of Christian Science and they are polar-opposites. Even the slightest hint of hypnotic influence is exposed as something to be especially guarded against, and no Christian Scientist could or would attempt to employ it for any purpose whatever.

The insinuation that only those who have no "urgent, real, or obvious disease" find help in Christian Science, is not borne out by the facts. Hundreds of individuals in Tennessee have been healed of diseases which capable physicians had pronounced incurable, and our medical critic need go no farther than Memphis to substantiate this statement. Here are to be found those who have been healed of almost "all manner of disease," including tuberculosis, Bright's disease, paralysis, blindness, and many other types which even the most rabid critic would not presume to class as imaginary. It will not do to say that these people did not have the troubles of which they were healed, for practically every such case had been previously diagnosed and treated by reputable physicians, and to question their authenticity would be to indict the entire medical fraternity. Christian Scientists do not become such because of some fanatical determination to do without medicine, but because they have found relief from bodily and moral ills which no other system afforded them. If *materia medica* had proved itself sufficient to meet their needs, Christian Science would never have been heard of, and there would have been no occasion for our medical friend to lose his temper and his judgment in a discussion of something about which he evidently knows little or nothing.

It is quite true that Mrs. Eddy left a considerable estate as the result of her literary labors, but it is equally true that practically all of this was bequeathed by her to a trust fund for the propagation of the religion which she rediscovered, loved, and taught. What more crowning evidence of her sincerity could our critic ask? The reckless statement that Christian Science practitioners only "practise upon the affluent" is calculated to make a Christian Scientist smile, for I am sure that I speak conservatively when I say that fully fifty per cent of the healing work done by Christian Scientists in Memphis is performed "without money and without price," and this, too, despite the fact that they are as much entitled to compensation as are their medical brethren who, rightly and without question, accept fees for services rendered. It is gladly conceded that much philanthropic work is done by the better class of physicians, but it is hardly possible for any physician to be more unselfish than the average Christian Science practitioner, who is ready to respond to distress calls day and night, but never asks who will be responsible for the fees.

In answer to the critic's amazing statement that "no Christian Scientist ever reads out of the garbled edition of the Scriptures to a poor person," we must plead guilty, for no Christian Scientist ever reads to any one out of a "garbled edition of the Scriptures." The only Bible used in the services of the Christian Scientists is the King James Version, which is in universal use among all English-speaking Protestants; and if the critic will devote a little time to the study of this book, and especially of that part which treats of the life and works of the Master, he may learn something of a spiritual method of healing far surpassing all knowledge gained from medical books, and may incidentally acquire a more tolerant and Christian way of discussing those with whom he does not entirely agree.

Permit me to say, in closing, that Christian Scientists have never fought a law regulating the practice of medicine, and they are more than willing that those who assume to administer poisonous drugs should be regulated in a manner compatible with the safety of the public. In short, they do not object to the doctors regulating themselves, and only protest when an attempt is made to regulate the private affairs of those who do not believe in *materia medica.* They are entirely familiar with that class of political doctors who infest the halls of every state capitol when the Legislature is in session, and will not be found wanting when the time comes to check the selfish demands of such. They have never fought laws designed for the purpose of promoting sanitation, pure food, and kindred matters, and they yield to none in their advocacy of cleanliness, both within and without. They are also familiar with that larger class of unselfish physicians who toil on as best they know in their efforts to relieve suffering humanity, and that bid Godspeed to others who from their various standpoints are striving to accomplish the same work.

Such humanitarians as these have neither the time nor the inclination to mix in these studied efforts to stifle liberty, conscience, and progress. They know that their work is largely experimental, and that the cocksure conclusion of today will be the discarded theory of tomorrow, and they are not willing to block the various highways of endeavor simply because others choose to travel along some other road.

If Christian Science is a fraud, it will and should fall because of that fact, and not because of persecution; but if it is the truth, it will live forever, in spite of all the labored denunciations of misguided zealots of whatever walk or profession.

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[Written for the *Sentinel*]

The Test

HAROLD SUSMAN

WERE actions weighed within a scale
By Truth, oh, which would be
The proofs that Christ with joy would hail,
Of Christianity?

Think you they would be prayerful din,
And hours upon one's knees?
Or rather, casting out of sin,
And healing of disease?

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Editorial

"Let patience have her perfect work"

One of the lessons that Christian Scientists are learning is the need for "patient continuance in well-doing." They are beginning to understand what Christ Jesus meant when he said, "In your patience possess ye your souls." He saw all about him the beliefs of life in matter, and he patiently and persistently labored to overcome these beliefs. He did not attempt this, however, with the mistaken violence of those who would take the kingdom of heaven by force, but rather with that loving tenderness, compassion, and assurance which binds up the broken-hearted and comforts them that mourn, in fulfilment of his mission, as foretold by Isaiah.

Mrs. Eddy further saw that the progress of mankind out of these beliefs—the "passage from sense to Soul," as she has called it (Science and Health, p. 566)—must be a matter of time. Not that the power of God is limited, but (as she explains so clearly on page 396 of Science and Health) "the refutation of the testimony of material sense . . . becomes arduous, not because the testimony of sin or disease is true, but solely on account of the tenacity of belief in its truth, due to the force of education and the overwhelming weight of opinions on the wrong side,—all teaching that the body suffers, as if matter could have sensation." It was for this reason, and the added fact that she had learned that "in the midst of imperfection, perfection is seen and acknowledged only by degrees" (Science and Health, p. 233), that she planted the Christian Science organization on an enduring basis, with rules and by-laws which should be as applicable to its needs fifty centuries hence as they are today.

Mrs. Eddy knew, having proved it for herself, that divine Mind is unvarying; that Christ, Truth, is "the same yesterday, and today, and forever." Therefore all that is good and right and helpful at one time, is good and right and helpful at all times. These rules and by-laws, laid down for the guidance of members of The Mother Church and to which they subscribe in becoming such, were not the product of chance. As their author has said of them: "They were not arbitrary opinions nor dictatorial demands, such as one person might impose on another. They were impelled by a power not one's own, were written at different dates, and as the occasion required. They sprang from necessity, the logic of events,—from the immediate demand for them as a help that must be supplied to maintain the dignity and defense of our cause; hence their simple, scientific basis, and detail so requisite to demonstrate genuine Christian Science, and which will do for the race what absolute doctrines destined for future generations might not accomplish" (Miscellaneous Writings, p. 148). Should any one be tempted to believe that he can be a Christian Scientist without a thorough knowledge of the by-laws of The Mother Church, as well as of Science and Health, he should consider well the words of our Leader just quoted. Jesus said, "If ye continue in my word, then are ye my disciples indeed."

It is the experience of every sincere student of Christian Science that every time he rereads Science and Health he finds new treasures which he had failed to find in previous readings, and this experience of itself begets patience in its promise of the reward that will attend further seeking. This is equally true with the Church Manual; and to know what it contains, and to realize the completeness of its scope, requires more than a mere cursory perusal. The Manual, like all of our Leader's writings, teaches us that the need is for mankind to be reconciled to God, and that in this process myriads of false beliefs have to be overcome. That these false beliefs are not always overcome in an instant is not a reason for impatience, but rather for greater patience and greater knowledge of what has been given to us.

John said, "Now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is." The sublime confidence of these words was based upon understanding, and not upon blind belief. With the same confidence in God as the only power, and in the perfection of His creation, as are here expressed, patience is seen to be both wise and normal. We may well take home to ourselves, therefore, the apostle's counsel: "Let us not be weary in well-doing: for in due season we shall reap, if we faint not."

Archibald McLellan.

Man's Unlimited Endowment

No chapter of the Book of books is more impressive, more wonderful in declaration, or more worthy of our study than the seventeenth chapter of John, for it is a marvel both of content and of diction. It voices the longest known prayer of the world's Redeemer, and opens to us the treasury of his heart of hearts, the depth of his love for God, for his disciples, and for all mankind. It is a poem of spiritual perception and filial piety; it is an epitome of the gospel, and speaks for the daring of trustful affection, the uplifting freedom and venturesome spontaneity of a grateful "confidence toward God."

This attitude of faith is at once recognized as ideal, as normal to the true Christian, and as supplying the condition of entry into the experience of joy and peace in every life-relation. It should characterize the thought of every believer, even as assurance and expectation characterizes the thought of the mathematician as he applies the basic law of numbers to a problem in hand, and draws upon this law without the least reserve. Speaking of his Father-Mother God, and ours, the Master did not hesitate to say, "All . . . thine are mine." He rejoicingly entered into the possibility of utilizing the infinite Life, Truth, and Love. He asked largely, that his joy might indeed be full, and he thus revealed the colossal dimensions of what the unknowing would call his presumption, the disposition personally to appropriate the universe of good. As we come to think about it, however, we recognize that this is the instinct both of the diamond and the dewdrop, with respect to light, and why, in the very nature of things, should it not be the instinct of man, as God's image, with respect to spiritual truth? Why should he not rejoice in the fulness of his freedom and authority as a son of God?

In this portrayal of the possibilities of a godlike life, one finds the richer meanings of the word "reflection," as Mrs. Eddy has used it, to express the relation of man to God, his endowment, as St. Paul says, with all the riches of grace in Christ Jesus. The understanding of the wide-awake boy is capable of mirroring every truth, not only of the multiplication table but of mathematics, and this because he is dealing with universals, every one of which belongs by inheritance to intelligence. Christian Science declares that Principle is expressed in its ideas, and this metaphysical truth takes form in every uplift and compass of faith, even as it finds noblest expression in this wondrous prayer of Christ Jesus.

The realization of this our inheritance is the consummation of Christian Science. It means the practical possession of that unlimited patrimony to which the great apostle referred when he wrote to the Corinthians, "All things are yours; . . .

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and ye are Christ's; and Christ is God's." This is the glory of the gospel, that in Christ one can claim the possession of all good, and bank upon its reliability with as little reserve as truth steps forth unblushingly naked. This is the key to the redemption of consciousness in Christian Science, and it is at the service of all who are attracted toward and conformed to that Christ-ideal in which dwells "all the fulness of the Godhead bodily." To gain a lively sense of this exaltation and privilege of man, our true selfhood, is to be lifted up to a level not only of conscious superiority to temptation and sin, but of demonstrable supremacy over it. It is to sit on the right hand of God, it is to be a king and priest in His name.

JOHN B. WILLIS.

Love Impartial and Universal

IN the sermon by Mrs. Eddy, entitled "Christian Healing" (p. 8), we read, "The mistaken views entertained of Deity becloud the light of revelation, and suffocate reason by materialism." On page 1 of the same sermon she says, "The difference between religions is, that one religion has a more spiritual basis and tendency than the other; and the religion nearest right is that one." The tendency of many religious cults has unfortunately been to limit the divine favor to their own sect, on the ground that some special doctrine held by it stands for obedience to some divine decree, and that without obedience thereto salvation is impossible. The prophet Micah, however, brings the divine requirement before us in quite another way. In rich metaphor he presents a controversy between God and His people, with the mountains as arbiter. God reminds His people of the many deliverances wrought for them by divine Love, and He asks, "O my people, what have I done unto thee? and wherein have I wearied thee? testify against me." After the recounting of all the mercies bestowed, the plea ends, "That ye may know the righteousness of the Lord." The people with deepest humility then ask what they can do to show their contrition, and how they shall approach the Most High. To this the mountains make reply, "He hath showed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?"—a requirement which rests upon all men, nations, and faiths today no less than when the decree was handed down in that august court.

It is true that the Scriptures contain the most scathing denunciations of evil, but even these point to the universality of Love's provisions for all mankind, since without the destruction of error there could be no peace, no harmony for any. A study of the Bible reveals the fact that inspired men in different ages, in the midst of widely differing human conditions, were ready to declare the ceaseless going forth of the divine purpose, which is always to bless and to save. Thus we find Joseph telling Pharaoh of the divine Love that was caring for himself and his people to the full extent of their responsiveness, and this was evidently much greater than we have been accustomed to think. We have regarded the Egyptians merely as heathen, and to mortal sense they were evidently grossly material, yet Joseph was made ruler over Egypt because the king saw that his wonderful mentality was due to his communion with God, infinite Mind. Who ever heard of a prime minister being chosen in modern times because of his spirituality?

Again, we read of Daniel's experience in Babylon, when even a sensual heathen king sent for him, when in deep trouble, saying, "I know that the spirit of the holy gods is in thee." And how wonderfully did Daniel declare to him the Love that loves all, and that must begin by destroying the mortal's love of sin and materiality! There is no difference on the divine side, though there may seem to be a great difference in results, on the human side, due to a greater or less responsiveness to the demands of Truth and Love.

In this age, the apparently slow processes of human redemption are being marvelously accelerated by the understanding gained in Christian Science that neither sin nor disease is real, because neither is of God, and by the related truth that the real man, as God's likeness, is never sick or sinful. Christ Jesus declared that his followers should do the works which he did, and ever greater, and his works were undoubtedly done through divine Love. At the beginning of his earthly ministry he bade his disciples offer the truth only to "the lost sheep of the house of Israel." Later, he bade them "teach all nations," and he added, "teaching them to observe all things whatsoever I have commanded you," and nothing but Love, spiritually understood, can enable us to obey this command. No "mistaken views" of God will do this work, for God's way must be ours if we would reflect the divine power, and as our revered Leader tells us on page 266 of Science and Health, "Universal Love is the divine way in Christian Science." Love divine "fainteth not, neither is weary," though there may seem to be no response to its appeal, and because of this we may work on, each day with renewed strength and larger understanding of Love's all-power.

ANNIE M. KNOTT.

Committee on Publication

Judge Clifford P. Smith has been appointed general manager of the committee on publication. His address will be, 46 Norway Street, Boston, Mass.

Among the Churches

Current Notes

UNIVERSITY OF CALIFORNIA.—The Christian Science Society of the University of California is an organization similar to the clubs existing in other universities and colleges. It was organized in 1907 by a number of students of this university in accordance with a provision in the Manual of The Mother Church. The work of the society has been actively conducted from that date to the present time, and its purpose is to unite more closely the Christian Scientists within the university, to welcome entering Christian Scientists, and to afford those so desiring an opportunity to learn the truth about Christian Science as taught in "Science and Health with Key to the Scriptures" by Mrs. Eddy.

Bimonthly testimonial meetings and gatherings during the summer session are held in First Church of Christ, Scientist, Berkeley. In the fall semester, a reception is given to students who desire to become acquainted with the work of the society. In the spring term, a lecture on Christian Science is delivered by a member of the board of lectureship of The Mother Church. Practically all the writings of Mrs. Eddy, including the German translation of Science and Health, and a copy of "The Life of Mary Baker Eddy" by Sibyl Wilbur, have been placed by the society in the Doe library. In the periodical room are *The Christian Science Journal*, the *Christian Science Sentinel*, and the *Monitor*.

The 1915 *Blue and Gold of the University of California, Vol.* 41.

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SPRINGFIELD, ILL.—An event of considerable importance to Christian Scientists and their friends took place today [May 12], when the title to the Shutt homestead, corner of Second and Edwards streets, passed to First Church of Christ, Scientist, of Springfield. The property is one of the most desirable locations in the city, one hundred and seventy-two feet on Second street and one hundred and fifty-two feet on Edwards, being within one block of the state house and the supreme court building. During the past years this congregation has been preparing to take this step, and they feel that they have secured a practical, desirable, and valuable piece of property, admirably suited to their purpose. They have been holding services in several different locations in the city since the movement was started some years ago; namely, at the Jewish Synagogue on North Fifth street, the Odd Fellows' Building, and lately in the Unity Building, where the quarters have been too small to accommodate those who wished to attend. There is a substantial brick residence on the property at the present time, which will be remodeled to suit the immediate need of the congregation. As soon as this is done, the services will be held there, and that, it is expected, will be about July 1.

The Illinois State Journal.

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The Lectures

Board of Lectureship

In accordance with the general plan of democratic government in Christian Science churches, The Mother Church Manual grants all power to initiate arrangements for a Christian Science lecture to the church or society desiring it. The board of lectureship, therefore, is not permitted to select the lecturer for any church or society, and it keeps no record of the whereabouts of its members. A church or society applying for a lecture should correspond, through its clerk, with that member of the board of lectureship whose services are desired, at his address as given in the lecture circular. Joint lectures, however, may be arranged for through special committees representing the local churches.

The church-membership is the host in giving a lecture to the public, and the host naturally should be present, else the guests may remain away for lack of interest. Should the host reach such proportions as to exclude the guests from the limited quarters provided, then the host as naturally would permit the guests to be seated first.

The increased cooperation among Scientists in arranging for lectures has effected such a wonderful harmony as to invite the highest appreciation from the lecturers; and the loving encouragement which they extend to the workers is reciprocally blest. The spontaneity of loving cooperation has proved more winsome to the press; for it is much easier to publish reports of the lecture and frequently their publication is invited. We are not unmindful nor unappreciative of the far-reaching results of the distribution of the *Monitor* in advance of the lecture. That work seems to arouse a splendid interest in the coming lecture.

With the same spirit of cooperation extended to the needs of neighboring churches, by promptly notifying them as soon as the lecturer accepts their invitation, much has been accomplished in lessening the traveling expenses. It is to be expected, however, that such expenses necessarily vary for different trips. Perhaps the greatest mutual benefit arising from these arrangements is to cause the application to be filed with the lecturer selected, as soon after July first as possible.

Inasmuch as the giving of at least one lecture annually is obligatory on each branch church (Manual, Art. XXXII, Sect. 4), there would seem to be no good reason why the approximate expense therefor should not be included in the annual budget of legitimate expense for which provision must be made, instead of regarding it as a separate item for which a special fund must be raised.

The circular of the board of lectureship, which is annually revised so as to answer all questions that may arise in arranging for lectures, is being mailed at this time to the church officers, in care of the church clerks.

BLISS KNAPP, *Secretary.*

Lecturers Appointed for the Year July 1, 1914, to June 30, 1915

Hon. Clarence A. Buskirk, C.S., R. F. D. No. 1, Princeton, Indiana.

Clarence W. Chadwick, C.S.B., 654 Omaha National Bank Building, Omaha, Nebraska.

George Shaw Cook, C.S.B., 525 Orchestra Building, Chicago, Illinois.

Clarence C. Eaton, C.S.B., 719 South Union Avenue, Tacoma, Washington.

Col. William E. Fell, C.S.B., Fowthorpe, Filey, England.

Dr. Francis J. Fluno, C.S.D., 1732 Franklin Street, Oakland, California.

Willis F. Gross, C.S.B., 505 Berkeley Building, Boston, Massachusetts.

Prof. Hermann S. Hering, C.S.B., Post Office Box 385, Concord, New Hampshire.

Bliss Knapp, C.S.B., 11 Hawes Street, Brookline, Massachusetts.

William D. McCrackan, C.S.B., Post Office Box 779, New York, N. Y.

Rev. William P. McKenzie, C.S.B., 10 Concord Avenue, Cambridge, Massachusetts.

William R. Rathvon, C.S.B., Post Office Box 1308, Denver, Colorado.

Jacob S. Shield, C.S.B., 36 South State Street, Chicago, Illinois.

Virgil O. Strickler, C.S., 219 West Eighty-first Street, New York, N. Y.

Bicknell Young, C.S.B., Virginia Hotel, Chicago, Illinois.

Letters and telegrams sent to the addresses given above will be duly forwarded. Use these addresses, unless for a special occasion a different address is given.

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Dallas, Texas

Bicknell Young delivered two lectures on Christian Science in the edifice of First Church of Christ, Scientist. On the second evening he was introduced by DeWitt McMurray, who said:—

It is probable that there is no one who does not with more or less frequency and seriousness ponder over what has been called "the riddle of existence," who does not from time to time meditate deeply upon his past, present, and future. The belief in God is instinctive, and it is also the result of reason. But all down the ages men have stood amazed, confused, and appalled at the existence of evil along with good. They have been unable to reconcile the statement that God is omnipotent, all-powerful, while at the same time admitting that there is a power opposed to God. The psalmist says, "Power belongeth unto God," and the Christian Science text-book, "Science and Health with Key to the Scriptures," says, "There is no power apart from God" (p. 228).

Men have wondered how, if God is omniscient, having all wisdom and intelligence, there could be another being, who is

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antagonistic to Him, and who is also intelligent, but wicked. The Bible tells us that "the wisdom of this world is foolishness with God," and the Christian Science text-book tells us that God is all-wise, all-knowing. And men have been unable to understand how, if God is omnipresent, everywhere present and always present, there could be a person or power opposed to Him and present with Him. Again, the Christian Science text-book says, in speaking of God, "There is no other power nor presence" (p. 471), and the psalmist exclaims: "Whither shall I go from thy spirit? or whither shall I flee from thy presence? If I ascend up into heaven, thou art there: if I make my bed in hell, behold, thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea; even there shall thy hand lead me, and thy right hand shall hold me."

Christian Science states the facts as to man's being and his relationship to God. This it proves by the "signs following,"—healing the sick and restoring the sinner. Because of these things, it has become a subject of absorbing interest, and of the most profound consideration by the thoughtful as well as by the suffering, throughout the world.

The Dallas Times-Herald.

Westfield, N. Y.

An audience of upward of three hundred had the opportunity of listening to a lecture on Christian Science delivered by the Rev. William P. McKenzie in Assembly Hall. G. G. Gibbs introduced the speaker and said in part:—

I know very little about the belief of the members of the Christian Science church. I know nothing of their views regarding physical healing or the prevention of disease; but I do know that I have come in contact with Christian Scientists, and my experience with them leads me to the belief that their faith and their works make this a better world. The bigot who sees no good in any religious denomination other than his own, and who is intolerant of any view which differs from his, will differ from me in my last statement; but I believe that in the light of modern understanding bigotry is rapidly giving way to broader vision, and man is acquiring that charity which permits him to overlook that in the creed of others which does not agree with his, and to commend the creeds of others for the good that is in them.

The Westfield Republican.

Pittsburgh, Pa.

Clifford B. Connelley, dean of the Carnegie Institute of Technology, in introducing Clarence C. Eaton, who lectured on Christian Science at the Nixon Theater under the auspices of Second Church, said:—

A well-known Christian writer (not a Christian Scientist, either) remarks, "It is a part of our sin that we are sick," and then he adds, "It should be a part of our religion to be well." I wonder if this does not fit in with Christian Science. At any rate, it sounds like a real, practical gospel, which I take to be the claim of Christian Science.

We are living in an intensely practical age. Everything seems to be turning in that direction. In the educational world, within the lifetime of most of us, a great change has come over its conservatism and traditionalism. We are aiming—and I might add hitting the mark, too—at making education more in touch with real life as we have it day in and day out. The school is now training the hand as well as the mind and heart. "Education," it is said, "is the handmaiden of religion." It seems fitting, then, that our religion take on a more practical aspect. As I understand it, during the past fifty years, a time almost parallel with the new movement in education, Christian Science has been interpreting Christianity in the terms of the practical.

I must confess that my knowledge of this movement in religion is limited to two sources. The first is hearsay; and I am sorry to add that the hearsay view is often most intolerant. The other source of knowledge is certainly more gratifying, in that it deals with the excellent personnel of the people who subscribe to this form of Christianity. Many of my associates, whose friendship I value most highly, are earnest believers in this movement. I am glad to add that I find them no less companionable or cheerful or mutually helpful because of their belief; if anything they are more so. It might be added, also, that I have been an interested reader for some time of your excellent publication, the *Monitor*.

Correspondence.

St. Joseph, Mo.

The commodious edifice of First Church of Christ, Scientist, was filled to overflowing with those who desired to hear the lecture of Bicknell Young. The speaker was introduced by A. D. Aiken of this city, who said in part:—

I am interested in Christian Science because of the help and benefits derived from it by those near and dear to me. That it is a practical and demonstrable religion is attested by thousands who are living testimonies of the beneficent and curative powers of its teachings. Christian Science is essentially a religion of love, a religion of service. The greatest of the great said that he "came not to be ministered unto, but to minister." His life was one of service. The motto of nobility was and is: "I serve." Relief from disease, sickness, sorrow, misery, and want is assured to those who practise the teachings of Christian Science. Greater service than this cannot be accorded to humanity.—*The St. Joseph Observer.*

Shelbyville, Ind.

The seating capacity of the Alhambra Theater was taxed to its capacity for the Christian Science lecture delivered by Clarence W. Chadwick. In introducing the speaker, the first reader, D. Wray DePrez, spoke in part as follows:—

You have come here to hear, not a new truth, but a new interpretation of the old truth, for Christian Science is not new, as its only foundation is the Bible. Christian Scientists believe and have proven that "with God all things are possible," and the thousands upon thousands of adherents who have proven this in their own lives by the overcoming of sin and sickness, desire, out of gratitude for this good received, that others may know of the truth and be helped to solve their problems in like manner.

It is a good plan for every one to hear the other side, rather than a reiteration of his own religious views; and in order that the public at large may have the opportunity to know what Christian Science is and what it has done and is doing today, these lectures are frequently held.

Shelbyville Democrat.

Lectures to be Delivered

Aztec, N. Mex.—William R. Rathvon, Court-house, June 30.
London, England (Third Church).—Col. William E. Fell, Church Edifice, Curzon street, Piccadilly, W., 8:30 p.m., July 14.

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Testimonies of Healing

During a period of nine years I was not well for more than a few months at a time. We moved to the South in the hope of finding a better climate, but there was no improvement in my condition. I was sick at one time for nearly eight months, spending six weeks in a hospital in New Orleans. That was in 1907. In 1909 we left the South and settled in East Rutherford, N. J., but during the first two years there I was practically a wreck, and was very often home from my work. A doctor from Carlstadt was my attending physician, and he came every day for about five weeks. He could not diagnose my case. Some days he said it was anemia, other days he would call it lung or stomach trouble, until finally my wife asked him to tell her the truth about me. Then he said that I had lung trouble and could not possibly live more than nine months. My wife nearly broke down after the doctor left that morning, but she did not tell me what he had said until a few months ago.

After that I was never well. I always had a severe headache and was also extremely weak, so I again went under the care of a physician, whose diagnosis differed from that of the other doctor. To relieve me of the terrible headache he gave me an opiate, and this was continued every second day for two weeks, until I was so affected by the poison that I did not know myself or any one else. Finally, one night, the foreman where I worked visited me, but I did not know him, and the next day I was removed to a hospital in Passaic, for the purpose of undergoing an operation. I left a few days later, but I cannot say that I was entirely well. I felt unhappy, a burden to myself, cranky to my wife and children, dissatisfied with everything, and I often wished for death.

All at once there came a change. My wife made the acquaintance of a very devoted Christian Scientist, and through this noble woman and her husband I received my first knowledge of Christian Science. At first, however, I did not pay much attention to it, in fact did not believe in it, but after reading some literature which my wife received from this lady, I came to think more deeply about this teaching. Then all at once my health was restored. I have not had a day's illness for more than two years, never felt so strong and happy as I do now, and I am glad to say that I am not any longer disagreeable and dissatisfied. This change was brought into my life by the truth and love of God made known to me through Christian Science.

I am unspeakably thankful to God for all the blessings we have received. I am also grateful to Mrs. Eddy for giving us Science and Health.—Fairy Brook, Carlstadt, N. J.

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In November, 1905, I underwent a double operation for appendicitis and a diseased condition of one kidney. These ills had caused me a great deal of discomfort and suffering, and an operation seemed to be the only means of getting some relief. The relief obtained, however, proved to be of only a temporary nature, and in a little over a year my condition was as bad as before the operation, and in some respects worse.

I suffered from depression, nervousness, and an extreme sense of nausea which was often more trying than pain. After several examinations, it was found that the other kidney was in an abnormal condition, and according to *materia medica* it was not possible to have another operation of this nature. My parents, doctor, and friends were all most kind, and did everything that love could think of to make things brighter for me; but in spite of their efforts, I finally came to the conclusion that life was not worth living and wished I might be allowed to pass on. The doctor said I would be more or less of an invalid for the rest of my life, that I would never know what it was to be really well again.

When a friend of mine (who is not a Christian Scientist) heard what the doctor had said, she asked my mother to let me have Christian Science treatment, saying she was quite sure it would help me. We knew nothing about Christian Science, but my friend's sister-in-law lent us some literature, including the text-book, "Science and Health with Key to the Scriptures." After reading a little, my mother said she was sure that Christian Science could do me no harm, even if it did me no good, and for the sake of saying that we had left nothing untried, she asked me to have treatment. To this I consented, although I did not believe that anything could succeed when the doctor had failed, but I attended a Wednesday meeting at First Church of Christ, Scientist, London. I went again the following Wednesday, and was introduced to a practitioner after the service. I began to have treatment that week (about the last of January, 1909), and in three weeks I was perfectly well.

My practitioner asked me to read in Science and Health every day. This was a great trial to me, as I was not in the least interested in the subject, but I obeyed, as I felt that I ought to do my part when others were trying their best to help me. The fourth day after treatment I felt so much better that I did not want to do anything but read all I could about Christian Science. That night I went to bed without any thought of fear, and consequently did not wedge my door and window, as I had been in the habit of doing for a long time past. It is now five years since my healing, the five happiest years of my life, and I have had no return of the old symptoms.

At the time I heard of Christian Science I wore glasses and was about to have them altered. Since studying this teaching, however, I have forgotten all about them, and have no need for them. I know that sight as God gives it is perfect. I have also been healed of anemia, a complaint for which I had tried many remedies, but for which I never found a cure; and I was healed in one treatment of catarrh, from which I had suffered for several years. For many years my greatest wish was to become a hospital nurse, but now I know that I have learned a better way in which to help the suffering ones, although doctors and nurses deserve our gratitude and thanks for doing "the best they know."

I am more grateful than I can say for Christian Science, and though the physical healing is such a great blessing, I am most grateful for the better understanding of God and of the Bible which Christian Science has given me, that understanding of the truth which our beloved Leader tells us is "God's remedy for error of every kind" (Science and Health, p. 143). Through the help I have received from this teaching, I am now able to do the work I love the most, namely, nursing the sick. I was absolutely physically unfit for this work before I was healed in Christian Science. I can only express my gratitude by trying to help others as I have been helped.—Alma B. Wightman, London, England.

✥

It is difficult to express in words my thankfulness to God for the moral, physical, and spiritual help that my husband and I have received through Christian Science. It is now seven years since I first began to study Christian Science and to place entire reliance upon its healing methods.

I suffered from chronic rheumatism for many years but was healed in a few treatments from a Christian Science prac-

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titioner. I was also cured of an attack of acute lung trouble of a most serious nature. After being treated for four or five days, I was completely healed, and have had no return of any of the symptoms of the disease. My husband had a most remarkable healing of an acute throat affection. Before he learned of Christian Science he had suffered frequently with his throat, and the physicians who treated him found it necessary to lance it; but as a result of this revelation of Truth he was healed after a few treatments, and was able to resume his business duties the following day.

I can hardly describe the feeling of joy which we experienced upon receiving the healing, and my husband and I are both thankful to God for these many blessings. We give this testimony with the deepest gratitude, and with the hope that we may gain a greater understanding of Christian Science.

MRS. GEORGE W. TURNER, Brooklyn, N. Y.

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I am very thankful for what Christian Science has done for me, and I would like to express my gratitude. In going down the cellar steps on Feb. 14, 1912, I slipped and fell to the bottom, striking my head against the wall, and became unconscious. My nose and mouth were very much bruised, and bleeding, and as soon as I could speak, I sent for a Christian Science practitioner. The practitioner was with me for about an hour, and I can never describe the spiritual uplift that I received when the light of Truth came suddenly to my consciousness. I felt a great sense of peace, and with it all pain vanished. Although it had been a great nervous shock, I slept and rested well all night. The next day my shoulder, elbow, and knee had some discoloration, but I had free use of my arms and was able to walk around as usual. I was entirely healed, and have felt no ill effects from the accident since that hour.

I am truly grateful for the many blessings I have received through Christian Science.—SALLIE A. GEIGER, Reading, Pa.

I hereby corroborate this testimony, as I was present when the accident happened. I can never be thankful enough to God for what Christian Science has done for my wife and myself, and for the spiritual knowledge of the Bible we have received.—HARRY G. GEIGER, Reading, Pa.

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[Translated from the German]

This testimony is written with a sense of deep gratitude and love for the many blessings which have come to me and my family through Christian Science.

For over seven years I was afflicted with a diseased condition of the leg, which in the opinion of many physicians was due to calcification of the blood. We left nothing untried. I was refused admission to a hospital where I had sought help as a last resort, since my case was said to be hopeless. To this serious trouble was added a severe attack of influenza and of pleurisy. I was needed in our business, and therefore could not have the necessary rest in bed. When I consulted the physician again, he informed me that since I had neglected to follow his advice formerly, he was not able to cope with the case, and that my recovery from this severe illness was impossible. All he could do for me would be to administer hypodermics as a means of assuagement. To this I would not consent, as I had gone through three severe operations within a few years and had a keen recollection of the suffering caused by these injections. I therefore refused pointblank the services of the physician, and none of his prognostications came true.

It was then that I received at my bedside the visit of a dear friend and adherent of Christian Science. Among some smaller publications he gave me a copy of the *Herold* and pointed out to me the way of Christian Science. Although I knew nothing of its teachings, I had no difficulty in grasping them, and after a week's reading of the literature handed me, I undertook, though with great difficulty, a trip to Braunschweig in the company of a friend, herself an ardent Christian Scientist, in order to attend a Wednesday evening meeting. That same evening I asked a practitioner for help. Absent treatment was soon taken up in the most loving manner, with the result that after two weeks I was completely healed of all my troubles.

I would like to mention here that from the day treatment was begun, I never missed one hour in the store, where I had been helping my husband for many years, though with great difficulty. The many customers who come to our store were so surprised at my steady improvement and quick recovery that a large number of them embraced Christian Science. Thus, with God's help and through the understanding of the truth, I have been fully restored, and I now experience a joy in domestic life, as well as in our business, such as I have never known before.

It is impossible for me to express the great help which I and my family have received through Christian Science, and words fail to convey my thanks when I think of our Leader, Mrs. Eddy, who helped us to get on the right road. Christian Science has brought us not only health but harmony and happiness, so that we have every reason to join the psalmist in saying: "Bless the Lord, O my soul, and forget not all his benefits: who forgiveth all thine iniquities; who healeth all thy diseases."

FRAU JOHANNE GEHRMANN, Schöningen b. Braunschweig, Germany.

✧

I consider it my duty as well as a great privilege to testify to what Christian Science has done for me. While listening to the testimony of a friend at a Wednesday evening meeting some time ago, I suddenly realized that I had been healed of neuralgia, from which I had suffered for many years. I was also healed of the drink habit. While I feel deeply grateful for the physical benefits received, I am doubly thankful for the spiritual uplift which enabled me to realize, when left entirely without material support, that God is our source of supply and "a very present help in trouble."

I am constantly being helped in many ways, and am gaining a better understanding every day. I enjoy all of the *Sentinel*, and am always interested in the testimonies. For the Bible, and our text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, I am deeply grateful.

MRS. WILLIAM B. ASTEN, Washington, D. C.

✧

When I look back and compare the past with the present, after four years of trying to live the truth as taught in Christian Science, I find every condition improved upon. The old way of doing business was mostly under stimulation by the use of liquor and cigars to pave the way; now, having the standard of Principle to work from, I find myself imbued with moral courage and the way clear to meet business or any other conditions fearlessly.

I feel that I owe an endless debt of thankfulness to God, and to the teachings of that life-giving book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, for my healing from many vices. This book was in our home for many months before I picked it up to learn how my wife was healed during one week's treatment in Christian Science, after years of suffering; and before I had read it through, the liquor habit of twenty-five years' standing had left me.

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In a short time the tobacco habit of many years also disappeared, and I am thankful to say the healing has been permanent. When I take my place each Sunday with forty men ushers in a Christian Science church, and see the cleanliness and purity of these men as God's children, free from tobacco and all other taints, I consider that a great privilege has been given to me.

My hardest struggle in this journey from sense to Soul was the constantly changing ways of doing business. The first year, every transaction seemed to go wrong; if I earned a compensation for services, it seemed to be withheld. The second year was an improvement. I was gaining a better understanding of the truth, and continued to seek "first the kingdom of God, and his righteousness," and as I gained in spiritual strength and understanding more was "added unto me." The following year, by seeking still more of the Mind "which was also in Christ Jesus," the supply was threefold, and it is ceaseless.

I am convinced, by the many demonstrations in my family, my business, and myself, that if we will give Christian Science a fair trial, by giving up each day a part of the sense-testimony that appears so real to us, a change will soon be manifest, as the best evidence of the proof of its teachings. I am glad to note the number of men in this great city, among lawyers, real estate men, members of the board of trade, brokers, dentists, and clubmen, who are interested in Christian Science; and there is not one who does not rejoice with me in having found the way up from and out of former conditions.

I feel that I owe unceasing thankfulness to God, our ever-present help, and gratitude to Mrs. Eddy for the discovery of this great truth, which is surely redeeming the world; also to the Publishing Society in Boston for our priceless periodicals.—Samuel P. Brannan, Chicago, Ill.

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As I do not have the opportunity of acknowledging my gratitude for Christian Science publicly, I am glad of the privilege of sending my testimony to the *Sentinel*, so that others may know how grateful I am. In the two years' study I have had of Christian Science, my life has been almost completely changed. Whereas I once feared God as a God of wrath, who would inflict punishment for every little thing we might do that did not please Him, I have come to think of Him as a God of mercy, love, wisdom, and justice, and that He will tenderly care for us and help us over the rough and stony places. Our second child, now a year old, has never known sickness, with the exception of a few hours one morning, when, thanks to the great Physician, I knew where to go for help, and she was quickly healed.

To Mrs. Eddy I am extremely grateful for her patience and work in giving to us this saving truth. I am grateful indeed for the literature, as I find it such a help and strength in my daily life. Words cannot express my thankfulness to God; and I earnestly desire to live such a life that I may be worthy of the name Christian Scientist.

Eula Rush, Salina, Kan.

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It is with a deep sense of gratitude that I send this testimony to the healing power of Christian Science. For three years I suffered from an internal growth, which, although not large, was the cause of much discomfort and a persistent hemorrhage. Knowing the truth of Christian Science, I tried to overcome this difficulty myself by the study of the Lesson-Sermons and the reading of Christian Science literature; but the condition was too real to me, so some months ago I asked for help. During all this time I had told no one, except the practitioner, of my condition, as I thought it would be much easier to meet if my family did not know of it.

After having treatment for a while I was greatly relieved of my fear, and after about a month I seemed so much better that I told my practitioner that I thought I could get along alone; but a great mental strain came upon me soon afterward, and I had to call for help again. The practitioner worked for me about two months, when one day the growth came away. I realized such a sense of freedom, not only from the bodily discomfort and pain but from fear, and such an understanding of God's allness and power, that my heart was filled with thankfulness to God, who has given us this new-old truth through our revered Leader, Mrs. Eddy.

Ella S. Gripper, Campo, Cal.

✧

Although reared in a strictly religious way, I early began to do my own thinking, and I soon saw that religion, as I knew it, was sadly out of touch with humanity's needs and distresses. It was clearly impossible for me to continue to pray to God for blessings when I saw that, if He were omnipotent, He must be responsible for good and evil, and thus omnipotence was destroyed. This led me to become an agnostic. I sought happiness in material things, and cherished the hope that some day a great chemist or scientist would eventually fathom nature's secrets and tell us how and why we were created, giving a rational and logical explanation of first cause. Just to live on, working hard for subsistence, suffering sickness, sorrow, and despair, and having no certainty in life or death, brought a great discontent and rebellion that such things should be.

My lot was cast to live inland on this great continent, raising stock and tilling the soil. The struggle for existence was keen, and the powers of nature seemed hard and cruel, snatching success from my grasp when it appeared just at hand. The desire to get on in the world was so great that big risks were continually taken, and the time came when a greater one than usual seemed to be the end; and the loss of the means so laboriously accumulated over many years appeared impossible to avoid. Just at this stage a Christian Scientist crossed my troubled path, and I was led to ask him what this new religion was. I had just vaguely heard that such a religion existed, and that it claimed to heal the sick. The statements he made were so wonderful, as he recounted the story of healing and regeneration in his family, and his earnestness was so impressive, that I decided to buy a copy of Science and Health. I began to read it more from curiosity than with any thought of deriving healing from its pages. The idea of a book healing disease seemed preposterous. I had read scores of books by the world's greatest minds, and all I had gained was doubt and despair.

I had chronic stomach trouble, and had suffered for years from a skin disease which appeared whenever I was overworked or worried. This disease was carefully studied and worked on by a clever medical friend, who took a special interest in the case, but he could not clear the disease out or give me any satisfactory explanation of the reason for its appearing. The best he could do was to say that I would always have it, and he gave me two powerful drugs to allay the suffering when it appeared. Besides these ills I had several minor complaints, necessitating constant drugging. Financially I was in deep water, and appearances were very much against my success.

My first reading of the Christian Science text-book caused me to marvel at the temerity of its author in making many definite, authoritative statements, which conflicted so strongly with what I considered my accumulated knowledge that I

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decided the teaching was impossible. However, I kept on reading, and within one month the chronic stomach disorder and bowel trouble vanished, and I was conscious of a great freedom. This happening so astounded me that I considered it only fair to the author of this wonderful book at once to cease taking the material remedies which had been in constant use all my life, and to give her teaching a fair trial. I then began a systematic study in order to try to grasp the Principle, which apparently lay in an understanding of the author's discovery. After six months' careful study of Science and Health and my discarded Bible, I was completely healed of these diseases, and within two years my financial affairs worked out so well that all anxiety was removed and I was on the highway to success.

I can now say, after six years, that I have attained some little knowledge of the vastness of this marvelous Science. Every vestige of the old ailments has long since passed out of my life, and in a most glorious manner I have been lifted out of all financial embarrassment and every need has been supplied. Happiness and joy, vitality and strength, have displaced misery and suffering, because now I know that the creator of the universe is wholly good, and ever ready to help the children of men. During all these years I have not tasted a drug or consulted a doctor. I have enjoyed better health than ever before, eating my food without question, and my capacity for work has never been greater. My healing has been very beautiful and gratifying, but it is only an incident by the way.

Christian Science has shown me the road that leads to eternal life, and has given me a practical rule whereby I am sure that I can win my way to the kingdom of heaven (harmony) by faithfully following the way so lovingly pointed out by our dear Leader, Mrs. Eddy. It also shows me how I can help my fellow man to see this glorious light; that is, by seeing no evil, thinking no evil, hearing no evil. I am very grateful for the redemption that has come to this age through the saving and healing power of Christian Science.

JOHN O'BRIEN, Sydney, Australia.

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[Written for the *Sentinel*]

Arising at Dawn

LAURA GERAHTY

A LITTLE burden traveled through the air,
And as it flew from troubled heart to heart,
It grew and magnified each little care
Which mortal thought had made of it a part.

On, on it went, with weariness constrained
To rest betimes on clouds of gloomy gray;
And while it tarried, and as darkness waned,
A little angel thought passed by that way.

It touched the burden with its silvern wing
And, scarce perceiving aught but light and song,
Broke through the clouds where poised the dreary thing,
Dispelled the mists and gaily sped along.

The burden trembled as the doom of pain
Rang out in tones that thus made glad the night,
Then broke and fell to lifeless dust again,
And morning woke with only love and light.

. . . . . .

A woman sat. Through hours of prayer and tears
A restless infant lay upon her knee.
At dawn, on wings of faith, surmounting fears,
She rose, to love and light and harmony.

From Our Exchanges

[*The Christian World*]

Behind all enthusiasm of the sterling kind there must be contemplation through which conviction of an ideal's supreme worthiness and importance is attained; and we are landed upon the paradox that in order to become truly enthusiastic we must first of all become truly quiet, so that a right sense of moral values may arise within us and the authority residing in the supreme ideals may seize upon our souls. Men drop into the poorer and less lasting enthusiasm because they are too lightly and too swiftly enthusiastic; they have not dwelt for a solemn hour in the calm regions of eternity, seeing the great forms of right and truth slowly take shape before them and stretch forth commanding hands to capture them; they have not become sufficiently still to grow passionate afterward under authoritative spells, nor given self away with such abandon as would insure that self would be returned to them energized and inspired by a not-self greater than they.

Nor is the transiency of such enthusiasm as many experience any matter for surprise. Not being part of right's eternal activity, it will be easily daunted when difficulties appear; it will not possess or seek for an adequate equipment. For all its parade of seriousness, it is precisely lack of seriousness that creates and accounts for it; and of moral quality it has none at all. It is too excited to be really passionate or to have passion's strength. So we end on the paradoxical note again,—it is out of calm contemplation that true and enduring enthusiasm is born, because only to calm contemplation of them do the eternal ideals reveal themselves for what they are; and the real enthusiast is he who has passed into their solemn presence and there bidden his tumultuous heart be still.

[*Western Christian Advocate*]

To touch men's lives there must be in the preacher and his message the element of integrity, the ring of genuineness. The truth must possess the preacher through and through,—the truth as it is in Jesus. The conviction, "We believe, . . . and therefore speak," gives arrows of thought, headed with flame, that strike into the conscience. Such preaching commends itself "to every man's conscience in the sight of God." The preacher will preach on those truths that touch the moral emergencies of life, that throb with destiny. He will sound forth the eternal verities that mean life or death to men. He will waste no time on hypotheses or conjectural doctrines, or on dogmas that, when proved to the satisfaction of the preacher, will elicit from the struggling man in the downright tussle of life: "Well, what of it, anyway? What has that to do with my life, my struggles, temptations, hopes, and fears?"

[Charles C. Albertson, D.D., in *The Homiletic Review*]

Blessed is everything that tends to widen our sympathies and give us the consciousness of new relations. Blessed is the religion that takes us out of ourselves, makes us superior to our limitations, creates a new world for us. Supremely blessed is the gospel of Jesus Christ, for of all religions that the world has seen it offers its disciples the most abundant life. The distinctive glory of Christianity is its expansive spirit. The key-note of it is the greatest possible development of the individual. It aims to make every man a king, every heart the throne of the eternal, every life a consecrated temple. "The humblest life that lives may be divine." It is a great undertaking, and it is unique in Christianity.

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[Rev. R. J. Campbell, M.A., in *The Christian Commonwealth*]

Many a man is nearer to the stature of Christ in having fought and fallen than one who has never had to fight a particular temptation at all. And those who have been most fiercely assailed may know of a surety that they are being prepared as vehicles of the Spirit of Christ to bring relief some time, somewhere, to other beleaguered souls. No experience is ever without a divine meaning, and no soul is left to struggle alone. Believe it to be the will of God that you should overcome, and overcome you shall; but believe also the still higher truth that you are called to overcome, that in you divine love may find opportunity of pouring itself forth to weak and sinful men.

[*The Continent*]

No one man can be big enough to comprehend the needs and desires of all his fellows. No single force can interpret for the mass of humanity. The people must speak for themselves in their own mighty multitude-voice. More commanding than the wisdom of the people is the God led trend of the people. God works His will through personalities without doubt, but it is the mass movement of the people, drawn by the omnipotent magnetism of His providence, which makes that will magnificent and irresistible. Notwithstanding excesses of evil here and there, it yet remains easy to trace from age to age across the arena of history a stupendous progress of mankind toward the will of God. When one has realized that march of the people, he dares never afterward revile or deny democracy.

[*The Watchman-Examiner*]

It is becoming more and more common to meet in public speech as well as in print the statement that those parts of the Bible that commend themselves to one's judgment should be used and the rest should be rejected; and the same standard of self test is applied to all sources of religious knowledge and persuasion. This centering of morality and religion in self is certain to result in the death of both. Men never rise above their standards; and if they find their standards in themselves, they will never rise higher than themselves. The inevitable result of a rejection of an external and corrective authority will appear in the increasing degeneracy of their followers in morality and in religion.

[Rev. W. F. Skerrye in *The Christian Register*]

To face all that life holds of sunshine or shadow with brave courage, because we are walking with and looking up to the Father; to find everlasting satisfaction and joy in the beauty and life lying all round us, because they are the truest expression of His wisdom, His power, and His love, is to begin to live, to embark on the soul's great adventure. But victory comes only through the giving. To know the Father by these dear, common, holy ways, and then to give, first thanks, love, and glory to Him, then loving, understanding kindness to every neighbor in such ways as we may in the small corners where He has placed us,—this is to live indeed.

[*The Christian Work and Evangelist*]

The world is beginning to wonder if there is not some better way of settling disputes between nations than by war. Men are asking: Have we got to go on killing one another, one body of Christians trying to rip to pieces by shrapnel and bayonets another group of followers of the same Lord, to settle a dispute between two governments, or vainly to endeavor to settle a question of right or justice? There is a very decided feeling everywhere manifest that there must be some better way.

Special Announcements

From the Publisher of Mrs. Eddy's Works

THE CHRISTIAN SCIENCE TEXT-BOOK, "SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES."—For styles of bindings and prices see back cover of this periodical.

"THE FIRST CHURCH OF CHRIST, SCIENTIST, AND MISCELLANY."—A volume of the later writings of Mrs. Eddy, compiled from the files of *The Christian Science Journal* and *Sentinel*, together with historical matter pertaining thereto, as selected by her, is now on sale, and orders will be received by the publisher. Prices as follows: Cloth, single copy $2.25; six or more copies to one address, each $2.00. Morocco or pocket edition, single copy $4.00; six or more copies to one address, each $3.75. Orders for six or more copies to one address may include the two styles of bindings at the quantity prices.

In response to many requests, the "CHURCH MANUAL," heretofore published only in the cloth binding, is now issued in a "pocket edition," size 4 x 5¾ inches, morocco, limp, round corners, gilt edges, Oxford India Bible paper. Prices of this special edition: Single copy $2.00; six or more to one address, each $1.75.

Orders for the books named above and the other works by Mrs. Eddy should be addressed to ALLISON V. STEWART, Falmouth and St. Paul Streets, Boston, Mass.

From the Editor

All manuscripts submitted for publication in the *Sentinel*, *Journal*, and *Herold*, whether articles, poems, or testimonies, and all correspondence relating thereto, should be addressed to the EDITOR, and not to individuals.

From the Publishing Society

New and improved class record books for use in Sunday schools are now published and ready for distribution. Size 5⅜ x 8¼, with ruled pages for two years' record, printed on good quality paper and durable cover. Prices of books, registration cards, and coin envelopes as follows: One hundred class record books, $6.50; 12 copies, 90 cents. One hundred registration cards, 25 cents; 12 cards, 10 cents. One hundred coin envelopes, $4.00; 12 envelopes, 50 cents.

The lecture entitled "Christian Science: The Gospel of the Kingdom," by Judge Clifford P. Smith, has been translated into French ("La Science Chrétienne: C'est l'Evangile du Royaume"), and is now published and ready for distribution.

From the Clerk of The Mother Church

CHURCH TENETS.—The tenets of The First Church of Christ, Scientist,—The Mother Church,—printed on folded sheet for use of the branch Churches of Christ, Scientist, with space for the names of the churches and their by-laws, can be had at seventy-five cents a hundred. Orders will not be taken for less than one hundred, and postage stamps should not be sent in payment.

Correspondence relative to the tenets or to membership with The Mother Church, should be sent to J. V. DITTEMORE, Clerk, 105 Falmouth Street, Boston, Mass.

From the Church Treasurer

The annual per capita tax of members of The Mother Church is due June 1, but may be paid at any time during the year. The per capita tax of members uniting in November is reckoned from the preceding June, this being the beginning of the church year. Unless otherwise directed by the sender, the full amount of each remittance will be credited for the current year.

Please remit by postal or express money order, bank draft, or check. Currency should be sent by registered letter only.

Please advise promptly of any change in name or address.

Send all per capita taxes and contributions to ADAM H. DICKEY, Treasurer, 103 Falmouth Street, Boston, Mass.

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The Christian Science Journal

Published Monthly

Founded April, 1883, by Mary Baker Eddy, Discoverer and Founder of Christian Science, and author of the Christian Science Text-book, "Science and Health with Key to the Scriptures."

This monthly magazine is the official organ of The First Church of Christ, Scientist, in Boston, Mass. In addition to articles, lectures, and testimonies not published elsewhere, it contains a complete list of Christian Science practitioners, and a directory of Christian Science Churches, Societies, and Reading Rooms.

SUBSCRIPTION PRICE, PAYABLE IN ADVANCE, POSTPAID: For the United States, Mexico, and Cuba, single copy, one year, $2; six months, $1.20. For Canada add 25 cents for postage. SALE PRICE: Single copy, 20 cents. In all other countries add 65 cents postage for each annual subscription. SALE PRICE: Single copy, 25 cents.

BOUND VOLUMES: Current and past year, cloth, $2.50; half calf or half morocco, $3. On earlier volumes write for prices.

The Christian Science Monitor

Published Every Day, Except Sunday

A daily newspaper for the home. Adequate news service. The various departments of a modern newspaper. Unique home forum page. Entire page of editorials dealing with the vital topics of the day. Contributions for the columns of the MONITOR should be addressed, Managing Editor, THE CHRISTIAN SCIENCE MONITOR.

SUBSCRIPTION PRICE, PAYABLE IN ADVANCE, POSTPAID: For the United States (except in the Boston Postal District), Canada, Mexico, and Cuba, $5 a year, $3 for six months. In all other countries additional postage at the rate of $3 yearly is required. When delivered by carrier through a local news-dealer, 12 cents a week, payable to the news-dealer. In the Boston Postal District, by mail, $7.25 a year. Quantity rates will be furnished on application.

The Christian Science Quarterly

Published January, April, July, and October

Contains the Lesson-Sermons which are read at the Sunday services throughout the year in all the Christian Science churches. These Lessons, which present citations from the Bible and "Science and Health with Key to the Scriptures," are valuable for daily study.

TERMS OF SUBSCRIPTION AND SALE: In the United States, Canada, Mexico, and Cuba, 50 cents annually; single copy, 15 cents; fifty copies or more to one address, 12½ cents each. In all other countries, 60 cents annually; single copy, 18 cents; fifty copies or more, 15 cents each.

Subscriptions not accepted for less than one year. Subscriptions begin with current quarter unless otherwise designated, and terminate with the last of the month named on wrapper.

Der Herold der Christian Science

Published Monthly

A magazine printed in German. It contains original and translated articles bearing upon Christian Science, testimonies of healing, also the Lesson-Sermons which are read at the Sunday services in all the Christian Science churches. Improved and enlarged in 1910.

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CHRISTIAN SCIENCE SENTINEL

"What I say unto you I say unto all-WATCH" Jesus

Vol. XVI No. 44

Boston, July 4, 1914

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Items of Interest

As a result of experiments during the past few years, the department of agriculture is now advocating the use of the bedding-out system of herding sheep on open ranges, instead of the old close-herding system which has heretofore been in use. This system gets its name from the fact that the herder who attends the band, camps and beds his flocks wherever the sheep find themselves at nightfall. Under the old plan he established a fixed camp and bed-ground and drove the sheep back to the same place each night. Through experience on the national forest ranges last year, the department states that lambs from bedded-out bands were five pounds heavier on an average at the end of the season than those which were trailed to and from established bed-grounds, and that the range can carry from 10 to 25 per cent more sheep than when so much is trampled out in traveling back and forth. The disadvantages of the old system were that the forage suffered by being badly trampled, and was actually destroyed at and near the bed-grounds; the sheep lost weight in going to and from the camps, and in dry weather suffered not a little from dust and from crowding. Moreover, under the old system the sheep were kept pretty well bunched; under the new plan they graze at will in scattered, open flocks and are constantly moving through new feed instead of traveling over areas already fed over. There are few sheep lost.

The principal provisions of the three bills — the Covington trade commission, the Rayburn railroad stocks, and the Clayton omnibus measures constituting the administration trust program passed by the House of Representatives, are as follows:

The interstate trade bill provides for the establishment of a board of three members to have control over industrial corporations, similar to the control exercised over railroads by the interstate commerce commission; it provides that all corporations, with a capital of not less than five million dollars, except those now subject to the interstate commerce commission, shall submit annual reports of its financial condition to the commission. The commission may also designate corporations having a capitalization of less than five million dollars from whom it desires reports. It may call for special reports in addition. The Rayburn bill, amending the interstate commerce law, makes it unlawful for any common carrier to issue stocks, bonds, notes, or other evidences of indebtedness, without the approval of the commission. The bill gives the commission power to require information from railroads and other common carriers and prescribes an elaborate system of reports. The Clayton bill is designed to strengthen and support the Sherman law and other acts against monopolies and restraint of trade.

For years the grievous destruction of bird life at lighthouses, says *The Sphere*, was supposed to be unavoidable and caused by the birds directly striking the lantern and being maimed or stunned by the impact; but Prof. J. P. Thijsse holds that most of the birds are only attracted to the light, and that they circle about it for hours until exhausted, when they fall and perish. He accordingly devised resting places to be fitted on the lantern itself, without interfering with its illuminating power, for the birds to perch on, and his experiments have been on trial for three years at the Terchelling lighthouse in Holland. The light is very strong—thirty million candle-power. Before this, on migration nights, thousands perished in a single night, while now the mortality does not exceed a hundred during the whole migration time. The Royal Society for the Protection of Birds, taking the matter up, have persuaded the board of Trinity House to erect and test the contrivances provided by the society at two English lighthouses— St. Catherine's on the Isle of Wight, and the Caskets in the English channel.

For some time past Belgium five-franc pieces have been sold at a relatively high premium in France, with the result that a regularly organized traffic in these coins has been actively carried on. The government has of late become so seriously alarmed at this prospect that somewhat arbitrary measures have been put in force, with a view to preventing the extensive export of these coins. No person is permitted to carry out of the country any considerable sum of money in silver five-franc pieces without being provided with a duly authenticated government permit. Any one found at the French frontier with what the Belgium customs authorities choose to consider as an unreasonably large amount of silver five-franc pieces on his person, is liable to be apprehended, and to have the coins found in his possession confiscated.

King Christian X of Denmark has placed an unexpected obstacle in the way of the plan of the Danish Cabinet to solve the deadlock in electoral reform by dissolving the upper house of Parliament, whose members, by refusing to vote, have stopped the passage of the constitutional amendment bill. The bill, which abolishes all property qualifications for electors of members of the upper house and takes away from the crown its present right to nominate twelve members, passed the lower house on June 9. When the bill reached the upper house the Conservatives, including the King's nominees, absented themselves, and as they number more than half of the sixty-six members, no valid vote could be taken.

The price of fuel oil is enough lower than it was a year ago to enable the United States to make a saving of six hundred thousand dollars on its contracts for the next fiscal year for vessels of the navy. The government consumption during the year will be about one million barrels, and that so large a saving was to be made was not known until bids for the annual supply were opened in Washington a few days ago. This reduction in price is the result in part of the agitation in Congress, encouraged by the navy department, in favor of having the government acquire a sufficient amount of oil lands in Oklahoma to insure a supply for the warships independently of private companies.

The total quantity of apples and pears exported from Hobart, Tasmania, up to April 3 this season, to places beyond Australia and New Zealand, is equivalent to 526,679 cases, or 203,760 cases in excess of the quantity exported at the corresponding date last year. The total quantity of fruit of all kinds shipped from Hobart to all ports this year is 631,572 cases.

The proposed Lincoln memorial highway, to stretch from the Atlantic to the Pacific across the United States, is not the only transcontinental highway in North America. A similar highway across Canada, the plan of which was conceived about a dozen years ago, is now rapidly nearing completion, and will be in use throughout its entire length within two or three years.

The income tax will fall by nearly twenty-four million dollars to provide the revenue expected from it by the framers of the new tariff law. United States government officials believe that they are meeting with the evasions which were predicted before the law was enacted. The treasury department has served notice of its intention to start after the "evaders."

Argentina imported more than four million tons of coal in 1913. Cheap freight rates facilitate the importation of British fuel, and as the largest consumers are the railroads, and these are principally in the hands of English companies, the United Kingdom has had a clear field, although in recent years the United States has been coming forward.

It will shortly be possible to accomplish the journey between Moscow (Russia) and Tokio (Japan) in eleven days. A weekly express is to be run in future from Moscow to Vladivostock without change of carriages. The train will reach Vladivostock on Saturdays, connecting with steamers to Tsugaru, and thence by rail to Tokio.

Statistics for 1913, dealing with the silk trade of Lyons, France, show that in spite of disturbed economic conditions a record was established for the year. The total figure was four hundred and sixty-seven million seven hundred thousand francs, as against four hundred and twelve million francs in value in 1912.

The wool exports oversea from Sydney and Newcastle, New South Wales, during the past nine months up to the end of March, have amounted to 792,869 bales, showing an increase of 73,066 bales. With the exception of a few bales exported to New Zealand, the whole of this wool went to Great Britain.

Andrew Carnegie has given another endowment of one million dollars to the Carnegie Institute of Technology, and the same amount to the Carnegie Institute, both of Pittsburgh, Pa. Mr. Carnegie's donations to local institutions of learning now amount to twenty-four million dollars.

Secretary McAdoo has announced, after a conference with President Wilson, that the election of directors of the new reserve banks should be completed about July 1, and the banks should be fully organized and ready to begin business about Aug. 1.

The Colombian Senate has ratified the Colombian treaty with the United States without amendment.

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Christian Science Sentinel

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

Vol. XVI July 4, 1914 No. 44

"The only begotten Son"

M. G. KAINS, M.S.

DEVOUT people have often been at a loss to interpret the phrase, "the only begotten Son of God," except by assuming that Jesus is that Son, even though St. John, the only Biblical writer who employs the phrase, first uses it as a simile, just as Nebuchadnezzar used the similar phrase, "the Son of God," when speaking of the "fourth" man walking with Shadrach, Meshach, and Abed-nego in "the midst of the fire." St. John writes, "The Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth." A little farther on in the same chapter he writes, "No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him." In the third chapter he again uses the phrase in declaring, "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." In neither of the other two passages where this phrase is used are the words employed with a different shade of meaning.

A careful examination of the phrase, especially in connection with the use of its correlative employed by Nebuchadnezzar (by the way, the only person mentioned in the Old Testament who employs it in the singular number), will show that it does not apply exclusively to Jesus, but that it is a generic term often used in the plural, and by the substitution of the word "child" or "children," to imply the Christ. In our day Christ has been interpreted as "the true idea voicing good, the divine message from God to men speaking to the human consciousness" (Science and Health, p. 332).

This thought that the Christ, and not the human Jesus, is the only begotten Son of the Father, may be very aptly illustrated by a botanical simile. When a botanist classifies a rose or any other plant, he deals with a more important subject than the mere specimen in his hand or under his microscope. He has in mind the rose which the specimen he is examining more or less imperfectly approaches, expresses, or typifies. In fact, he knows only one rose, and that not found perhaps in a whole field of roses, namely, the ideal rose, all of whose parts are in place, fully developed according to the botanist's idea, thus constituting the perfect or model flower. When teaching his pupils, the botanist must convey this idea of the perfect rose by means of such specimens as most nearly approach the ideal blossom in form. The pupil with this highest conception of the ideal in mind can recognize its characteristics even in very imperfect or perhaps injured specimens; for the ideal is capable of manifold expression, and can be recognized in spite of variations, however pronounced they may be.

In a similar way the ideal man, "the only begotten of the Father," is the only man that Christian Science recognizes and classifies. But this ideal man, like the ideal rose, has an infinitely varied human expression. Jesus demonstrated the Christ in a more pronounced degree than any one else of whom we have record. That was his mission. "He was appointed to speak God's word and to appear to mortals in such a form of humanity as they could understand as well as perceive" (Science and Health, p. 332). But he was by no means alone in this mission. Before his day people who understood in some degree what the Christ, the ideal man, "the only begotten of the Father," really is, presented the proofs of their understanding by healing the sick and living godly lives in the truest, highest sense of that term. Our Leader says, "The Christ is without beginning of years or end of days. Throughout all generations both before and after the Christian era, the Christ, as the spiritual idea,—the reflection of God,—has come with some measure of power and grace to all prepared to receive Christ, Truth. Abraham, Jacob, Moses, and the prophets caught glorious glimpses of the Messiah, or Christ, which baptized these seers in the divine nature, the essence of Love" (Science and Health, p. 333). In line with this teaching we have Paul's statement to the Colossians: "To whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory."

Today, those who through the apprehension of this inspired message of Christian Science to the world have grasped the significance of this phrase, are able in some degree, just as were Jesus' disciples, to heal the sick, and to prove in other less conspicuous ways that the kingdom of God is at hand. Each one knows himself, herself, to be a more or less imperfectly self-realized expression of "the only begotten of the Father," and, what is of equal importance, he knows that every other individuality is in the same class. Every one who catches a glimpse of this fact has only to make his own realization so perfect that the Christ-man, "the only begotten of the Father," may appear. Then he has presented the proofs of his sonship in the same manner and in the same degree as Jesus did. This is the task set before every seeker after Truth: "Be ye therefore perfect, even as your Father which is in heaven is perfect."

Are We Building?

LOUISE KNIGHT WHEATLEY

How does the Christian Scientist build a church? To be consistent, it is evident that he cannot build it out of matter, even though the continuous sound of the hammer and chisel may seem to authorize such a view. The world watches the so-called material structure rising day after day under the hands of the busy workmen, and it says, This is the church which the Christian Scientists are building. But the Christian Scientist knows better. He knows that the Christian Science church is already built, and that the edifice which is becoming visible to the community is but the outward type and symbol of that perfect spiritual idea, the real church, "an house not made with hands, eternal in the heavens." He also knows that unless he has this perfect model ever before him, he is not building at all. The church which the world sees may present an imposing appearance; it may be very large and stately, and it may have cost a great deal of money; yet one knows that unless he has built on the right foundation, he has done nothing, for a display of matter is not a Christian

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Science church. Unless the true substance has entered into every grain and fiber of its construction, our Leader says, "though you should build to the heavens, you would build on sand" (Miscellaneous Writings, p. 135).

The building of a Christian Science church is a metaphysical process. Building is knowing; it is realization. Building, like healing, is a grateful acknowledgment of that which God has already done. Healing, as the Christian Scientist understands it, is not an attempt to change matter, so that sick matter shall presently become well matter; it is rather a looking away from matter altogether, to contemplate instead that perfect spiritual being which needs no healing, for its "builder and maker is God." Similarly in the building upon which the Christian Scientist enters, no attempt is made to change matter, to pile it up, brick by brick and stone by stone, until it finally assumes such shape that the world says, The church is finished. Rather does he look away from matter, to contemplate instead that spiritual creation, the real church, not being built, but already finished, not to be made perfect and complete, but, like the real man, to be seen and acknowledged as already perfect and complete, because God made it so.

One definition of church, as given in Science and Health (p. 583), is this: "Whatever rests upon and proceeds from divine Principle." We know what rests upon divine Principle, even the spiritual universe of which this Principle is the cause and creator. We know also that which proceeds from this same divine Principle, even the perfect ideas of which this spiritual universe is composed. As right ideas, therefore, take the place of human misconceptions, we are gaining the true concept of man, and are at the same time building the only church "which hath foundations." When Jesus said, "Destroy this temple, and in three days I will raise it up," he directed thought to the spiritual structure which the true Christian Scientist is building, and which is being advanced to its completion only as he casts out of himself or others "whatsoever worketh abomination, or maketh a lie." He is building it when he is healing himself or others from erroneous beliefs about God and man, when he becomes more gentle, more kind, more loving, more patient, more pure, more honest, more compassionate. He is building it when he acknowledges no separation between "my church" and "thy church," but recognizes only "our church," wherein all ideas are in accord, because they forever reflect the perfect Mind which formed them.

The world may well rejoice when a Christian Science church is being built, for it means that a healing is going on in that community of which the sleeping world as yet but faintly dreams. It means that the activity of good is entering human consciousness and sweeping away much useless débris, just as a fresh, clear winter's snow will sometimes descend upon some smoky town and cleanse its dull, murky atmosphere, so that the sun may shine out later upon a world of dazzling whiteness. Building means purification, for as each would-be builder purifies his own thinking from all that is unlike God, the true temple, built without hands, will shine out in all its resplendent beauty. As he divests himself of criticism, self-will, intolerance, pride, ambition, envy, personal domination, and worldly policy, he will help to clarify the atmosphere for all concerned. As he frees himself from the old, clinging tatters of a belief in lack, and ceases to limit God in any direction, "all these things" which are deemed essential to carry on the outward building to completion, "shall be added." Supply is spiritual, and when it seems to give out, we have need to look into our hearts first, and into our pocket-books afterward. It is not lack of money, but lack of love, which makes an empty treasury.

Building processes are sometimes slow, not so much because the builders are unwilling to work, as because they seem unwilling to work together. Can we not afford to drop another coin of love into our treasury, and do as did those builders of long ago, of whom Isaiah wrote: "They helped every one his neighbor; and every one said to his brother, Be of good courage. So the carpenter encouraged the goldsmith, and he that smootheth with the hammer him that smote the anvil, saying, It is ready for the soldering: and he fastened it with nails, that it should not be moved." This is indeed the sort of nail that shall not be moved, for it is fastened in the spirit of loving cooperation. Then let us draw a little closer to our brother in this holy toil. If we all work happily together, animated by "one steadfast high intent," the visible structure can do no less than proceed steadily and harmoniously toward completion, without obstruction, hindrance, or delay.

The visitor to The Mother Church cannot fail to be impressed with what Mrs. Eddy has called "our prayer in stone" (Miscellaneous Writings, p. 141). It is indeed a true Christian Science prayer, for it is the prayer of realization; and as he looks upon the stately edifice, his heart goes out spontaneously to those unnumbered thousands who, from their overflowing storehouses of love and gratitude, took part in its construction. The edifice in Boston is but the outward expression of the thought of those who built it; and we, in coming after, acknowledge with grateful appreciation their fidelity to the true model, which must have been ever before their enraptured vision or they would not have been able to rear so beautiful a structure. May we, in building our branch churches, be equally faithful, since they will be just as good as our concept of them, no better. Then shall we not daily and hourly search our thought, lest something unfit to enter should slip into or in any wise hinder the construction while the watchman sleeps?

There is a testing-time for every building, and that is the day when the storm comes, and beats upon it. It is ours so to build that when the rains descend and the floods come, we shall not be dismayed. The tempest may surge up to the very door, and hurl itself against it, but it cannot enter. Poor little pitiful pretense of a storm! It will soon die harmlessly away in the distance, for in that building against which it dashed itself in empty fury, there was not one grain of "untempered mortar," not one particle of anything which, in time of stress and strain, would disintegrate and crumble; for it was built right in the first place. It "rests upon" that which can never be moved; and "all the building fitly framed together" is held and cemented in one complete, harmonious whole by the cooperation of the builders, who worked in love and were sustained by the divine Principle of all true being.

Working Together

WILLIAM W. PORTER

On page 583 of Science and Health Mrs. Eddy has given the definition of church, in part, as "whatever rests upon and proceeds from divine Principle." It must be conceded that anything thus grounded must abide, remain fixed in unity and harmony. Today a marvelous truth is being demonstrated in The Church of Christ, Scientist, throughout the world. Thousands and tens of thousands of men and women are gathered in branch church organizations to prove, in the experience of each individual, unity of thought and action ungoverned by the personal domination of any person or persons. Of this remarkable circumstance human history contains no parallel throughout the past, and this marvel has been wrought by the individual acquisition of the true spiritual meaning of church. In proportion as this spiritual

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view has been attained, there has been dispelled the sense of the church as a material phenomenon or organization.

It is not always a pleasant task, and it may require some courage, to inaugurate a system of mental self-analysis, but the results fully warrant the conscientious effort required for each Christian Scientist to ask himself, "Does the concept of church and church-membership which I am holding, measure up to the inspired standard established by Mrs. Eddy in the passage referred to, and in The Mother Church Manual?" The determining factor in concluding this mental self-analysis is our ability to work together in one consciousness, not for the gratification of personal desire, but "to the glory of God."

Jesus emphasized the two great commandments of love: the first, "Thou shalt love the Lord thy God with all thy heart;" the second, "Thou shalt love thy neighbor as thyself." The latter essentially demonstrates the former, and thus they are inseparably combined. The command to love through spiritualized thought is always this: "Go, and do thou likewise." Go thou and demonstrate the ability to work together for good in the Master's vineyard. If for any reason one seems to see in practical activities a sense of association from which he must separate or exclude himself, may not such a one have missed the true interpretation of church? May it not be true, so long as something presents itself as a sense of church from which separation or exclusion seems necessary, that the true understanding or view thereof has not been gained?

At this point let us not forget that the scientific understanding of church "must be wrought out in life-practice." "Right motives give pinions to thought, and strength and freedom to speech and action" (Science and Health, pp. 202, 454). The psalmist caught the spirit of unity pervading right motives, noble desires, and his thought found expression in this song of praise: "Behold, how good and how pleasant it is for brethren to dwell together in unity! It is like the precious ointment upon the head, that ran down upon the beard, even Aaron's beard: that went down to the skirts of his garments; as the dew of Hermon, and as the dew that descended upon the mountains of Zion: for there the Lord commanded the blessing, even life for evermore."

This is the aim of all genuine Christian Science practice, wherein the ability to work together for good, and to love our neighbors as ourselves, is demonstrated. In this realization of unity The Church of Christ, Scientist, is surely making advance.

Guarding the Door

PRISCILLA M. HOGG

It would seem that there is often heedless talk about church matters among members and adherents of our churches, and a little lesson that was recently learned by one Christian Scientist on this subject may be helpful. One day, while away from home, she was studying the rules and by-laws of the branch church to which she had applied for membership. Her companion, who was not a Christian Scientist, was a friend with whom she had been closely associated in another church. This friend was an ardent social worker, and thinking that she would be interested, the Scientist said, "Christian Science church government is purely democratic." The friend remarked, "Do you think any government is ever purely democratic?"

This innocent question proved to be a pitfall for the Scientist, who left the door of thought decidedly unguarded for a moment. Her friend knew that for many months previous to this the Scientist had been attending a Christian Science branch church in the city in which they both lived, and also knew that she was not seeking to join that one, but another in the same city. The Scientist, forgetting the gratitude which she owed as a former adherent of the church first attended,—indeed, forgetting everything that she ought to have remembered,—was very foolishly about to utter criticisms upon its government, which after all she knew nothing about, as she had never been a member. At that moment, however, she was sharply stung on her right hand by a wasp. In her sudden surprise she flung her hand against the nearest object and killed the insect. At the same instant, and above the disturbing sense of pain, was a feeling of great relief that the venomous thoughts had not been uttered, and that instead, their sting was dead, for the unreality and futility of that error was made manifest and would not be likely to have any hold upon her again.

A few minutes later the powerlessness of the physical sting was also demonstrated,—the one seemed a type of the other,—and not until this was accomplished did the friend know anything about it. It only seemed possible then to tell her the less important part of the tale. The moral seemed to be peculiarly the Scientist's, and it meant to her that our every effort should be given to realizing and declaring the true ideal of church, that presented on page 583 of Science and Health. Respecting this we may well recall the Master's words, "Let your communication be, Yea, yea; Nay, nay: for whatsoever is more than these cometh of evil."

Longing for Light

MARY WARD LEWIS

Those who love nasturtiums have no doubt noticed that the flower-stems vary greatly in length. The flowers on the ends of the vines or in sunny locations, while just as bright and perfect, have short stems, while those close to the ground, under the thick leaves or back in shady corners, have long stems. They have had to reach a long way up to the sunlight. At first, the tiny buds down under the leaves must have had little sense of the sunshine. Thick, overhanging leaves shut them in, but they felt the call of the light; they needed it and steadily they grew toward it. One by one they rose above the leaves, and each finally presented its offering of fragrance and beauty. This effort made them the more desirable for service. They had gained by overcoming.

The lesson is obvious. When we first hear the call of Christian Science, to many of us it seems a long, hard way to reach the plane of spiritual understanding. Inherited false material beliefs seem to hide the light of Truth and interfere with our progress, but, like the flowers, we can rise above them all. Indeed, as Mrs. Eddy has said: "Only as we rise above all material sensuousness and sin, can we reach the heaven-born aspiration and spiritual consciousness, which is indicated in the Lord's Prayer and which instantaneously heals the sick." "We apprehend Life in divine Science only as we live above corporeal sense and correct it" (Science and Health, pp. 16, 167).

We do not need to transplant the flower to enable it to reach the sunshine. We know that it will rise above the leaves, and gain by that same effort. So in life, we do not have to go away from our home and friends or change our environment to come to our own. It may be our duty and our vantage to work out the life-problem just where we are, even though our surroundings may seem discouraging. In so doing we shall learn our lessons and gain strength. In rising above the seeming obstacles of our own path, we shall gain the freedom to reach and the wisdom to help others. As we look at the plants in the garden bed, nothing but leaves

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may appear; but under the leaves the buds are surely pushing their way upward, and when they reach the light, they will be all the stronger, and have the longer stems we so much desire, because of their patient effort. If, therefore, we see no evidence of the coming of our dear ones to Christian Science, we may still know that all is well. Under the unpromising seeming there is the fact that man, in truth, is God's child, and in the light of the Father's love, ever present and ever active, human sense will in due time yield to the drawing power of love, and spiritual sense will find its blossoming.

These flowers bring us yet another lesson. The buds near the ends of the runners bloom so quickly and easily because the parent vine has lifted them up into the light. This is a thought for us who are parents. We may and should so live that we shall help our children, and bring them more quickly to the apprehension and enjoyment of Truth. Jesus said, "Suffer little children to come unto me, and forbid [hinder] them not." Mrs. Eddy has said: "Christianity causes men to turn naturally from matter to Spirit, as the flower turns from darkness to light. Man then appropriates those things which 'eye hath not seen nor ear heard'" (Science and Health, p. 458). If we are truly living the Christ-life in the home, our sweetness and strength will make daily contribution to the betterment, the advance of all about us, and especially those who are nearest and dearest.

Watchfulness

LILLIAN VON GESSNER

Not long ago I had occasion to go to a near-by city. The day was somewhat gloomy and the skies were overcast. As I took my seat in the train, my first thought was to turn to the window and push the shades well up, so that I might have an unobstructed view of the landscape, not that I was expecting to make any special study of the latter, as it was already very familiar to me, but from an instinctive desire for light and for a broad outlook.

The matter which was taking me to the city seemed a somewhat complex one, and I realized that it was far wiser to study it in the light of truth rather than from a merely human, business point of view; so after settling down quietly I immediately began to work mentally over the problem before me. For a while all went well, and my spiritual vision seemed very clear. A sense of peace and quiet pervaded my mental atmosphere, and the way I was to go seemed to lie plainly before me. Minutes passed, and suddenly I became aware that a great change of feeling had taken place. A peculiar sadness appeared to be creeping over me, and a sense of darkness as well. I started, and turned to the window to find that very slowly, but none the less surely, the blinds had been slipping down and had now more than half concealed the outlook. I pushed them back into place, and this time made sure that they would stay. "There," I exclaimed, "is your lesson. Just as those blinds, which you were not watching, slipped slowly down and thus cut off the light of day, so a human sense of things has gradually crept into your mentality to darken your thought because you were not watching."

It is an old and a true saying, that there are no little things, and that it is on the small, invisible events of life that the greatest issues hang. As in the case of a giant tree, it is not the great, imposing-looking roots that do the most effective work, but rather the minute fibers that carry the sap to the heart of the plant; for though the big roots uphold the weight of the monarch of the forest by giving it a solid hold in the ground, the life-imparting sap is sucked up into and distributed throughout the giant by the myriad tiny fibers that seem no more substantial, many of them, than silken threads. Destroy these seemingly unimportant rootlets, and within a short time the leaves will first droop, then shrivel up, and a dead tree will soon be ready for the woodman's axe. So too in our daily experience, while the big problems, coming upon us suddenly, may seem at first to stun us, their next effect is to induce us to renew our energies; to work and study till the battle is o'er and the victory won, when we exultantly square our shoulders and take a deep breath. But it is the ceaseless, endless repetition of minute annoyances which, like the incessant singing of the mosquito that becomes so exasperating to our senses, seems to wear us out and sap our moral vitality.

In this same wise the first wrong thought, like the untrue note on the violin,—the note just a little off tone, that makes the entire piece discordant,—if it is not speedily corrected by Truth, soon makes jangling discord of what would otherwise be sweetest harmony, and leads us astray. If not quickly discovered and cast out, it will so warp our perception that ere long we will not be able to distinguish between truth and error. When the tuner is not perfectly sure of his pitch, he strikes his tuning-fork. Thus every thought that seeks admittance to consciousness should not be allowed to slip in through unguarded doors, nor yet be shut out by slowly descending blinds; but with doors securely guarded and windows wide open to the light, it should be challenged, and admitted only when it rings true or measures up to the standard. And this standard we know. The Master said, "By their fruits ye shall know them." The fruits of the Spirit, as Paul tells us, are "love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance;" while the fruits of mortal thought are aversion, unrest, discontent, discouragement, irritability, distrust, uncertainty, weariness, dissatisfaction, and all unloveliness.

Well did she who first revealed to humanity the fact that Christianity is Science, and has most practical application to man's every-day needs and problems, understand the full importance of keeping the strictest watch over the army of thoughts which so oft, like "ravening wolves," seek to storm the inner sanctuary of consciousness. And in Science and Health (p. 392) she has given us this word of counsel: "Stand porter at the door of thought."

[Written for the *Sentinel*]

Summer Rain

ELIZABETH EARL JONES

Oh, the smell of summer rain
As it patters down the dust!
And, oh, the thoughts that come again
Of verdant hope and vanquished pain,
Like fragrance rising from earth's crust,
Subdued and wet by summer rain!
Who could cherish doubt and fear,
When through lattice pink and white
Of blossoming trees, blue skies appear?
For sooner gone than dreams of night
Are fickle clouds of summer rain.
Oh, the thrill of emerald green
When the sun comes out again!
And, oh, the freshness of the flowers,
Gently steeped in summer showers!
Everywhere God's smile is seen;
All the world looks sweet and clean;
And feathered folk in loud refrain
Sing gratitude for summer rain.

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Selected Articles

[Frederick Dixon in *Weymouth Telegram*, Weymouth, England]

A recent critic says that because the universe teems with expressions of God's love, therefore God must have created the universe. It will be seen from this that this critic is a very master of the *post hoc propter hoc* method of argument. Seeing that the earth also teems with sin, disease, and death, to say nothing of misery of every kind, what, it might be asked, does this prove about creation? One cannot help wondering if he ever read a remarkable passage in "The Light of Asia," which, discussing this very fact, concludes, "Each slew a slayer, and in turn was slain."

Then the critic seems to be troubled because Christian Scientists cannot do the whole of the works of Jesus. He appears to think that because Mrs. Eddy passed away, that proves Christian Science healing to be a fraud. This is the sort of argument with which the medieval church met the statement that the earth was a sphere. They said nobody had ever been round it, therefore it was a plane. In the present instance, not only is Jesus known to have raised the dead, but Peter and Paul did also, so that unless the critic is going to contend that because every one is not a senior wrangler, therefore no one can work out any mathematical problem, it is very difficult to discover what he is trying to prove.

Then, again, he wants to know what I mean by saying there is no material law, and he is indiscreet enough to say that he supposes I mean that the law, "Thou shalt not kill," does not mean to kill a material body. As a matter of fact, I meant precisely what I said. I was speaking of law, and when the critic gains a slight perception of what is meant by law in an ordinary scientific sense, he will discover that I was talking about those facts which are described as law because no variation in them has ever been perceived, and not about civil or religious codes which men break just whenever they please. Hume, on a famous occasion, described a miracle as a violation of a law of God, with the result that Huxley was forced to point out that the very fact that what was called a law had been broken, proved scientifically that it was not a law, and that if a miracle seemed to break what human beings regarded as law, it only proved the existence of a law with which those human beings had been hitherto unacquainted.

And now for the critic's great question, which I have been answering for some time past, but to which he says he cannot get an answer. Why, he asks, if material nature is not real, should any one seek to heal it? Why, will he tell me, if two and two are not five, should anybody seek to prove them not? For the very simple reason that, in the one case as in the other, you are endeavoring to destroy the belief in a lie, and so, to that extent at any rate, to overcome the human ignorance which prevents men from gaining a knowledge of the truth which is to make them free. Truth is reality, and reality is truth. The fact that two and two are not five, is truth, and is consequently a reality. A child, however, may believe the lie, and have to be educated out of the belief by being given a better understanding of truth. A man believes in sickness, which is equally as false a belief as the belief that two and two are five, and he has to be educated out of this belief by being given a better understanding of Truth, that is, a better understanding of God. The truth which is to free the world is an absolute knowledge of God, and an absolute knowledge of God is a scientific knowledge of God, and a scientific knowledge of God is exactly what is insisted upon in the epistles, in a Greek phrase commonly translated knowledge of God, but which should be translated a full, exact, or scientific knowledge of God.

A scientific knowledge of God constitutes a knowledge of divine law, and divine law is not something which can be broken, any more than the fact that two and two are four is something that can be altered. A human being in his ignorance may refuse to be bound by law, but that will not break the law, any more than a childish denial that two and two are four will alter the fact. What happens is, that as long as the misstatement continues, the discord resulting from the misstatement will continue. Just as long, in consequence, as men choose to believe that God created physical man, with all his sins and sufferings, so long will they fail to overcome those sins and sufferings. The so-called orthodox Christian sects, all of which, be it said, were heterodox before they were considered orthodox, have been preaching the divine creation of material man for the last eighteen centuries, in the intervals of trying to take what they have termed the God-given life of man if he refused to consent to their own particular man-made dogmas. They have preached at him all these centuries, insisting on the reality of sin, and are surprised that sin has not been overcome.

It is exactly the same with medicine. For centuries, material man has been drenched with every sort of material remedy, from boiled sea-scorpions (and let me point out they had to be red ones) to powder ground out of mummies, and from a preparation of stale attic oil to preparations of human fat. The doctors have fought just like the theologians. John of Gaddesden cured smallpox by wrapping the patient in red cloth, but the faculty to which he belonged prosecuted Roger Clerk for fastening a parchment on a woman's chest. A generation which insisted on inoculation for smallpox has been succeeded by a generation which made inoculation for smallpox a criminal offense, while the leading medical paper of its day jeered at the discovery of the stethoscope as the introduction of a piece of wood into the sick-room. The allopathic physicians dragged the homeopathic physicians into the law courts, and got them sent to prison, for all the world as if they had been mere Protestants denying the doctrine of transubstantiation, or unregenerate Baptists denying the doctrine of infant baptism. One thing they were all sure of, that sickness was real, and the one thing they are all equally amazed at is that sickness has not been overcome!

The simple fact is, that if you consider sickness a law, you are not likely to overcome it. The medical profession may claim that it is doing wonderful things, and it may persecute those who dissent from this claim, exactly as the churches once persecuted those who dissented from their dogmas; but there is no less sickness in the world for all that. There is nothing to show that there were less fatalities in the camp hospitals after Cressy, where oil was used, than in the camp hospitals after Kirk Klisse, where antiseptics were used. It is perfectly true that in this country the plague wave has been exterminated, but we have got a permanent plague condition in what is known as the "white scourge." The whole difficulty, according to Mrs. Eddy's teaching, is because medical science is always dealing with effects instead of with causes, dealing with the phenomenon of matter instead of with the noumenon of mind.

The primitive church recognized the mentality of disease, as Jesus recognized it when he asked, "Whether is easier, to say, Thy sins be forgiven thee; or to say, Arise, and walk?" He healed disease, as everybody knows, by a complete disregard of material remedies and by a realization of the omnipotence of the divine Mind. This healing was not confined to the days of Jesus and his immediate disciples, but continued through the centuries previous to Constantine, as anybody may see by a reference to the writings of the Fathers. It became more spasmodic, certainly, as orthodox Christianity

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became more materialistic. Even in the dark ages, however, it did not totally disappear, and it was revived from time to time by such men as Fox and Wesley, though they worked blindly and without a perception of the Science of Christianity.

Sooner or later the return to Christian healing was bound to come. It came as soon as a person arose unselfish enough, pure enough, and spiritually-minded enough to pierce through the materiality of the human concept of life and to gain a purely spiritual perception of it. That person was Mrs. Eddy. Through years of misrepresentation and abuse she steadily pursued her course until she reached her goal. Today the Christian Science movement stands unshakably planted upon her demonstration of the power of divine Principle, and not all the futile criticism or untempered invective in the world will have the least effect in shaking its foundations.

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[M. I. Whitcroft in *Western Daily Press*, Bristol, England]

Christian Science bears no relationship whatever to any form of "mental or magnetic healing," and is, in fact, entirely opposed to all forms of treatment which include the use of hypnotism or human will-power. It cannot honestly, therefore, be classed among them, and when it is, this is apt to mislead those who have no personal acquaintance with its teachings. The statement that "quackery and charlatanism are so rife," scarcely serves as an argument for having "abandoned the field to their exploitation." These evils were rife in Jesus' day, but that fact was not used as an excuse by his immediate followers or the early Christian church to desist from their work of healing the sick on the Christianly scientific basis which he had practised and taught, and which he said that all who believed on his word should continue to do, and thus establish the truth of their words by their works, which are now, as then, the proof of Christianity.

If the reverend author has now recognized that "the grain of truth" which enables Christian Science "to flourish" is "present in orthodox Christianity, and always has been," he will heal the sick as Christian Science has been doing for nearly forty years, and no one will rejoice more at this than Christian Scientists themselves. It is, however, always a little unwise to talk about "orthodox Christianity," seeing the great diversity of opinion among Christians as to what is orthodoxy; so perhaps the critic would have been happier in his choice of words had he said that "the grain of truth" had always been present to those spiritually-minded enough to perceive it. That "half truths and errors are best met by a sane presentation of positive (absolute) truth," none will deny; hence the publishing of "Science and Health with Key to the Scriptures" by Mrs. Eddy, in 1875. In that book there is "no silly condemnation of medical skill;" on the contrary Mrs. Eddy writes (p. 164), "It is just to say that generally the cultured class of medical practitioners are grand men and women."

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[George Shaw Cook in *Waukegan* (Ill.) *Sun*]

As reported in the *Sun*, a critic of Christian Science recently resorted to the method of quoting disjointed extracts from the Christian Science text-book for the purpose of ridiculing its teaching. This method of quoting sentences and phrases from "Science and Health with Key to the Scriptures" without any regard to their context is, I regret to say, not unusual; but the present critic, in commenting on the quotations he has made, certainly displays an unusual degree of ignorance of this teaching.

The simple facts concerning the healing of sickness and sin by Christian Science are sufficiently convincing to have attracted the serious consideration of thinking people in every part of the world. Among those who have found Christian Science to be practical, satisfying, and demonstrable, are many intelligent, well-educated persons holding positions of trust and responsibility, as well as those in humbler walks of life. Wherever Christian Science finds them, it is the universal testimony of its adherents that acquaintance with the subject has made them better in health, in morals, and in every other respect.

The statement that Christian Science teaches that there is no God, only mortal mind, is as far removed from the truth as the east is from the west. The very opposite is true. The term "mortal mind" is used by Mrs. Eddy as the best available term to describe the belief that there is intelligence and life separate from God. On almost every page of Science and Health is the statement in one form or another that God is the only cause or creator, and that He is the only Life or Mind there is. Mrs. Eddy explains over and over again that there is, for this reason, no enduring reality to what she describes as mortal mind or its phenomena. She insists that in fact there is no reality apart from "infinite Mind and its infinite manifestation" (Science and Health, p. 468).

The implication that Christian Science teaches or encourages its students to believe that there is any excuse for uncleanliness or filth is unwarranted. As a matter of fact, the habits of clean and pure thinking with which Christian Science inspires its students, inevitably result in cleaner living and greater purity and cleanliness of environment. The critic's estimate of the Discoverer and Founder of Christian Science is greatly at variance with that of many intelligent and representative people, who gladly acknowledge her not only as a public benefactor, but as one of the world's greatest religious leaders.

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[Norman E. John in *Wilmington* (Del.) *Morning News*]

Christ Jesus taught that God is Spirit. Christian Science accepts this teaching, and emphasizes that God as Spirit is omniscient, omnipotent, and omnipresent. Most Christians believe that God is omnipotent, omniscient, omnipresent, infinite Spirit. Then, according to Christian teaching, it remains for the Rev. Dr. —— to carry the burden of proof to its ultimate and prove that God is not omnipotent, omniscient, and omnipresent; that matter is real, that it is eternal, and therefore that Spirit is not infinite and ever present. If he can tell what matter is, he can do more than any philosopher or theologian who ever attempted it.

The basis of matter has by the majority of thinkers rested for years upon the speculative hypothesis of the atomic theory. That has largely given way, and a new suppositional theory of ions has been advanced. Other thinkers analyze matter as a creative force. Huxley said, "All that we know today about matter is that it is the hypothetical substance of physical phenomena." If, therefore, there is nothing more tangible in defining matter, as to its reality and entity, than the evidence of the senses, we think there is considerable food for thought in the statement in Science and Health, as found on page 124: "Spirit is the life, substance, and continuity of all things. We tread on forces. Withdraw them, and creation must collapse. Human knowledge calls them forces of matter; but divine Science declares that they belong wholly to divine Mind, are inherent in this Mind, and so restores them to their rightful home and classification."

Mrs. Eddy, the Founder of the movement, defines Christian Science as "the law of God, the law of good, interpreting and demonstrating the divine Principle and rule of universal harmony" (Rudimental Divine Science, p. 1). Thus it will be noted that she has brought forth no invention or innovation,

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for she could not invent a new law of God. She has named the law—the eternal law of God—"Christian," because it manifests the Christ-nature, and "Science," because being capable of proof, having unchangeable cause and effect, it fulfils all the demands of the term "science." Further, because, as Job says, God is "in one mind, and who can turn him?" the eternal law of God is also the will of God. Christian Scientists love to use this larger definition of Principle to express the unchangeable nature of God, "with whom is no variableness, neither shadow of turning."

Our critic may be fully satisfied with his key to the Christ teaching and practice, but the writer is convinced that the following excerpt from a letter of a Presbyterian missionary who spent years in the missionary work in Japan, voices the void in many a heart: "Every one of you would be interested in visiting the leper hospital—one of several in Japan. I visited it just before returning to America, and spoke to the one hundred and fifty patients who were able to assemble in the Hall of Religion—a place where Buddhists, Shintoists, and Christians have equal privileges. I have never felt so unworthy to speak to any one as to those same marred, defaced outcasts of humanity. After we came back, my young assistant said to me, 'Sensei, there is some remedy, and the healing of the lepers by Christ was his call to us to find it.'

"I can understand how the great Christ just had to put out his hand in healing touch. If he realized that all power was given unto him, what a well-spring of joy he must have had in his own spirit! I think the saddest feeling possible is to be unable to help when in the presence of suffering. But I do believe that there are great forces in the spiritual world, which would yield as marvelous results there as electricity is doing in the material world. And yet we are old fogies—doubting Thomases—and do not reach out and possess and make use of these wonderful powers. We are all like men groping with only a candle light, when all the undiscovered blaze of electric light could have been theirs for the seeking. I wonder if we are not failing—all of us—right here. We are only dimly realizing the meaning of 'all power is given unto me.' "

Christian Scientists are keenly aware that they are not always successful; but in that they see no cause to condemn the law of God or limit the power of God, nor the endeavors to heed the commands of the Wayshower to heal. They read in the Scriptures that when Jesus went back to his own country "he did not many mighty works there because of their unbelief." When his students failed to heal the epileptic boy and crowds gathered to question, he said, "O, faithless and perverse generation." When his students asked why their efforts were not successful in healing the boy, he told them such cases required more preparation on their part. Christian Scientists humbly feel the rebuke when they do not succeed, and earnestly pray for more understanding. But because the student of Christian Science has not gained the understanding to reach all cases, is that sufficient reason for our critic to conclude that Christian Science lamentably fails? With the same reasoning and the same spirit of fairness, we presume he would say that Christianity fails because, while the number of conversions are often reported, it is not published how many hear the sermons and exhortations and yet are not made Christians; nor how many have said "I believe" and have backslidden.

If the minister in giving his sermon intended his hearers to believe that by Mrs. Eddy's advice Christian Scientists are to shift the responsibility in contagious diseases, and that in cases not quickly healed a regular physician be called, we must conclude either that he does not understand the advice and the practice of Christian Scientists, or that he is presenting an unjust interpretation thereof. It is true that Mrs. Eddy has advised, and that Christian Scientists are adhering to her advice in submitting to vaccination and in reporting contagious diseases when required by law; not that they wish to shift the responsibility, but that they respect the opinions of their fellow citizens in regard to these requirements. And it is to be further stated, that in obeying these requirements the Christian Scientist by no means turns his cases over to *materia medica* for healing, for, as a general rule, the Christian Scientist is allowed to continue his work, with the proper isolation of his patient as required by quarantine laws, until the work is finished.

Mrs. Eddy does not advise that a regular physician be called in cases which have not yielded quickly to the treatment of Christian Science. She does advise, however, that the patient shall always, and at all times, be free to exercise his choice as to what method of treatment he shall receive, and likewise be left entirely free to decide when one form of treatment shall be given up in preference to another.

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[H. Cornell Wilson in *Brooklyn* (N. Y.) *Times*]

Permit us to call your attention to the reference to Christian Science in a recent editorial entitled "Gentle Feminine Influence," in which you assume that Christian Science and mental suggestion are similar. For your information, we beg to say that the human mind has no part in the teachings or practice of Christian Science. It is the human mind which makes discord, and that which makes discord obviously cannot destroy it. Jesus said, "Not my will, but thine, be done." In other words, he knew it was not the human mind, but the Mind which is God, good, that enabled him to do the works he did. Almost every page of the Christian Science textbook, "Science and Health with Key to the Scriptures" by Mrs. Eddy, has some reference to the necessity of overcoming the human with the divine before the teachings of Christian Science can be demonstrated.

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[Written for the *Sentinel*]

All for Thee!

EDWARD FREIBERGER

When night to morning's beams gives way,
I wake to Thee!
When waves of traffic beat the day,
I serve but Thee!

When skies are bright and joys prevail,
I sing of Thee!
When thunders roll and storms assail,
I'm still with Thee!

When discord seeks to blight my way,
I voice but Thee!
When trials come to wreck the day,
I know but Thee!

When rest and peace prove blessings rare,
I thank but Thee!
When bliss supreme reigns ev'rywhere,
I live in Thee!

When day in evening sinks to rest,
I cling to Thee!
When night by silence is caressed,
I'm safe with Thee!

When Spirit stills all sense of strife,
I worship Thee!
O Love divine, thou Truth and Life,
I praise but Thee!

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Editorial

"If any man will come after me"

THERE is only one reasonable explanation why the multitudes followed Jesus in those few brief years of his earthly ministry. True, he came among them as the long-expected Messiah, he who should redeem Israel, but he held out no specious hopes of sharing in the pomps and vanities of a material kingdom. He made it plain that those who walked with him would find it a thorny way, would be persecuted and reviled. "In the world ye shall have tribulation," he told them, and that he himself must suffer many things. When Peter rebuked him for speaking thus, he reiterated yet more plainly, "If any man will come after me, let him deny himself, and take up his cross, and follow me,"—he wanted no man's allegiance under false pretenses! He held out no allurements of riches or power, but he did say, "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." He knew that those who truly sought and found the kingdom of God would be able to hold "all these things" at their right valuation.

Jesus saw all about him, as one may see today, multitudes of people who were suffering from ills of every kind. Many of them doubtless had lost all hope of relief, but he who had been sent "to heal the broken-hearted, to preach deliverance to the captives, and recovery of sight to the blind, to set at liberty them that are bruised," was "moved with compassion" as he beheld them, and again and again, as we read, "he healed them all." Such was his interpretation of the Messianic mission, that the coming of "The Prince of Peace" meant freedom to those in bondage. Surely the great scale of those days did reveal the longing hope of those who trusted that they too might be included in his ministrations, explains as nothing else can why the multitudes thronged him wherever he went.

For almost a half century Christian Science has been making its appeal to the world. Its Discoverer and Founder, Mrs. Eddy, literally took up the cross in her endeavor to follow in the Master's footsteps. She pointed out to her students that to be a Christian Scientist meant self-denial and cross bearing; but it offered a priceless boon, the ability to heal the sick and reform the sinning through the power of Truth. She did not promise short cuts or bargains, but she pointed them to "the peace of God, which passeth all understanding," and without which earthly treasures are as "apples of Sodom."

We of today, who are profiting by what our Leader and her early students experienced in those years when Christian Science was on trial for its life, as it were, can never forget what we owe to her and to them for holding fast to the truth and demonstrating to the world that it does make free from sickness and sin even as the Master promised when he said, "Ye shall know the truth, and the truth shall make you free." Just as now Christian Science has won its way, and it is here, so it does heal the sick that today its followers are to be found throughout the civilized world. The pendulum of popularity is swinging the other way, and to be a true Christian Scientist is constantly to possess a passport to the confidence and respect of the community. But the standard it demands of its followers is still that of the Master: "If any man will come after me, let him deny himself, and take up his cross and follow me."

The day of declension is particularly ours. Christian Scientists by their consecrated living have won for the cause they represent and for themselves a recognized standing. But we are not to rest on past laurels, particularly when the dangers of the advance-guard have been borne by others. It is for us, then, to gird ourselves anew, and go forward in the strength of Spirit to overcome every form of evil. So long as its manifestations are among us, whether it be as sickness, sorrow, or hatred, envy, and kindred errors, just so long must we strive for its overcoming, until the world is won for Christ.

Mrs. Eddy recognized this need for consistent living when she wrote (Miscellaneous Writings, p. 110): "Beloved children, the world has need of you,—and more as children than as men and women: it needs your innocence, unselfishness, faithful affection, uncontaminated lives. You need also to watch, and pray that you preserve these virtues unstained, and lose them not through contact with the world." At whatever cost to ourselves, shall we not adhere to the standard our Leader has set us, daily taking up the cross without which we cannot merit the crown?

ARCHIBALD MCLELLAN.

Progressive Contentment

CHRISTIAN SCIENCE begins with the individual by making him desire and seek after better things than those which seem to prevail when he turns to the truth. If he is in bondage to a sense of sickness or of insufficiency, it tells him of the truth which sets free from all that is unlike God. It may therefore be asked if he at the same time becomes contented with his present condition, as contentment is rightly regarded as a Christian virtue. To this it may be answered that he no longer tries to be satisfied with sickness, or any other phase of limitation, on the mistaken supposition that these are divinely ordained, or at least divinely permitted for his good. St. Paul says, "I have learned, in whatsoever state I am, therewith to be content;" yet it is he who tells us of pressing toward the mark, which makes it very clear that his contentment had in it no element of stagnation or unprogressiveness. His statement to Timothy, however, throws the needed light upon this subject namely, "Godliness with contentment is great gain." One who is godly is satisfied with his spiritual possessions, which have in their very nature the element of true progressiveness, for, as our revered Leader tells us, "progress is the law of God" (Science and Health, p. 235).

In pondering Paul's words, one is led to think of the popular belief that those who are born and reared in cold climates develop greater hardihood and endurance, both mental and physical, than do those in hot countries, because of the demand to rise superior to outward conditions. A German poet of the thirteenth century says, "Earth's cold winds but make our spirits brave," and this will be readily admitted; but we should see at a glance that living in the mental plane has power to make one better or worse; that it is the overcoming of the mesmeric which calls forth its new energies, mental and spiritual, and lifts us higher with each experience. It should also be seen that the overcoming of the sense of isolation and loss-to-God, supposedly inborn in certain dull families as equal opportunity to grow into God is in every way superior to its environment. Mrs. Eddy says (Science and Health, p. 241), "The spiritual demands during the material supplies comfort and endurance surpassing all human aids," while the apostle declares, "He that overcometh shall inherit all things," and this gives us the key of what would seem the most trying conditions.

It is possible that some one may ask what resistance and effort have to do with contentment. To this it may be answered that without the right sort of antagonistic resist-

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ance to wrong conditions would be of little avail. Spiritual being is always harmonious; it provides for the happiness and harmony of all of God's ideas. Our resistance should therefore be addressed to the belief in that which produces discord, though it may claim the authority of natural law, as in the case of extreme heat or cold. In stilling the storm, Christ Jesus proved that discords have no place in the kingdom of God; but strangely enough his professed followers for many centuries have lost sight of this vital truth, and have tried in vain to be content while discord has seemingly prevailed as sin, disease, destruction, and death. But a better day has dawned in Christian Science, and with it new types of character are being unfolded. No longer is feverish energy regarded as necessary to one's progress, but instead calm and steady devotion to "the infinite tasks of truth" (Science and Health, p. 323), with courage, strength, and good cheer in addressing one's self to daily duty. The lowliest station will furnish opportunity for the exercise of all these qualities, and steadfast endeavor will inevitably lift all who are worthy to their rightful place in the realm of Mind, as surely as the tree leaves seed and soil behind it in fulfilling its destiny.

At every step of the way, we may prove that neither winter's chilling blasts nor summer's burning heat can hinder our progress, and when we realize the ever-presence of God's kingdom, these will no longer be in evidence, for with the recognition of the reign of Spirit, and spiritual law, there will be perpetual harmony and sure contentment.

ANNIE M. KNOTT.

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"Caught up unto God"

THERE is nothing quite so gorgeous as a jeweled morning, and those who revel in its freshness and song gain a vision with which no other offering of the day can compare. Every least leaf and blade of grass is adorned with an oriental magnificence. All the flashing splendors of light are revealed in limpid crystals that vie with the brilliants of the Milky Way for number, and that will melt an hour hence into the light to which they have yielded in every angle and arc of their sphered purity. This is the greater marvel of the dewdrops, that they so readily enter into the source of the dawn, thus limning the course of spiritual consciousness and illustrating the meaning of responsiveness to Truth. Welcoming and embosoming the light, they are so flooded with it as to suggest nothing else to those who look upon them. This possibility is due, withal, to their purity. There is no fleck of dust within to mar their irradiation, and when the fulness of the sun has come, they leap unhampered into a larger life.

All this helps one to apprehend the teaching of Christian Science that spiritual capacity is not something that man must acquire; it is native to him as an expression of divine law. When, therefore, human sense awakens to the consciousness of manhood in Christ, its career is predetermined; it is "caught up unto God," and dwells at-one with Him. Salvation is thus seen to be the realization of man's spiritual blend with his Maker, and this distinctive teaching of Christian Science is given the greatest possible emphasis in those wondrous words of the Master, "That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us."

Entirely in keeping with this declaration of the at-one-ment of God and His idea, Mrs. Eddy has grounded the perfectibility of human sense in the perfection of man, and one of the corollaries of this teaching is found on page 39 of Science and Health, where she says, "To break this earthly spell, mortals must get the true idea and divine Principle of all that really exists and governs the universe harmoniously." We are to progress in the spiritual life by persistently knowing the truth of being, by recognizing those eternally harmonious relations in the realm of Spirit which are expressed upon the human plane in the health and happiness that we cannot help longing for.

Christian Science is awakening mankind to the necessity of being lifted out of the common round of material experience, the plane of sense satisfaction, and of its sequent suffering and disappointment, and it is proving that this is accomplished as Jesus' words, "The truth shall make you free," are practically honored in our philosophy, our aspiration, and our effort. The seeming hopelessness of the undertaking to save the race, rests like a pall upon Christian endeavor, and to the query, "What will, what can, lift men out of the pit of sense enslavement?" Christian Science answers, "The Christ-coming, the rule of the knowledge of the glory of God and of man in His image." Said the great Wayshower, "To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth." It was the vision of the Christ-man, attained and retained, which exalted the lowly Nazarene and enabled him to demonstrate that spiritual overcoming which has made the cross the symbol of all that is great and good.

The glory of the dewdrop is the glory of the sun. In its perfection and purity it is possessed by and reveals the light, and thus it speaks for man as related to Truth. The ideal presented to Christian believers by St. Paul was this, that they "might be filled with all the fulness of God." This possibility pertains to every one who has gained the Christ-concept of man, who is pure in purpose and aspiration, and who is patiently seeking to be as responsive to Truth and Love as is the dewdrop to light.

JOHN B. WILLIS.

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Among the Churches

Current Notes

BOSTON, MASS.—The First Church of Christ, Scientist. Services: 10:45 a.m., 7:30 p.m.; Sunday school, 10:45 a.m.; Wednesday, 7:30 p.m. In the church edifice, Norway, Falmouth, and St. Paul streets. The church is open to visitors Wednesdays and Fridays from 10 a.m. to 5 p.m.

Reading-rooms: Berkeley building (suite 306-307), 420 Boylston street; open daily, except Sunday and Wednesday, from 9 a.m. to 9 p.m., and on Wednesday from 9 a.m. to 5 p.m. International Trust Company building (second floor), southwest corner Devonshire and Milk streets, opposite post-office; open daily, except Sunday, from 9 a.m. to 5:30 p.m. Coolidge Corner building, 1316 Beacon street, Brookline; open daily, except Sunday, from 9 a.m. to 6 p.m.

VICTORIA, AUSTRALIA.—It is now some few years since the *Monitor*, the *Sentinel*, and the *Journal* have, through the good offices and sympathy of the inspector-general of the penal establishments, been in circulation among the inmates of the penal institutions of the state, and these publications have been much sought after. Christian Science services are now held in various departments of the penitentiary at Pentridge and the jail at Melbourne. On April 16 last year, the first of these services was held in the jail, and on the 23d the first service was held in the Pentridge Stockade. The Christian Science church, having resolved to undertake this work, authorized the board to appoint a suitable number of students to accompany the readers on their mission of good will, and later, special readers were appointed. Permission

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having been readily obtained from the authorities, services were organized and started as indicated. The services variously take the form of the Sunday or Wednesday meeting, as may be deemed best by the readers, although most of them are held on some week-day.

The prison workers associated in the work help by their presence and prayers in the furtherance of the cause, and in the giving of testimonies as to their own experiences. If one may judge by the attention given by the prisoners and the hearty way in which the singing is joined in, the seed sown must of necessity bear fruit. The numbers attending the services vary with the particular departments in which they are held. At a recent service held at Pentridge, there were fully two hundred men present.—*Correspondence.*

Brazil.—We have been having a most interesting trip through beautiful Brazil, but did not have the pleasure of meeting any Christian Scientists until we reached Sao Paulo. We had looked forward to this pleasure in Rio de Janeiro, but finding none there, had not expected to find any in Sao Paulo, when one evening, in conversation with a friend, we learned that the American consular agent was a Scientist. We had met him several days before, but had not known this. As soon as we made known to him that we also were Christian Scientists, there was a glad smile given us, and he told us of the meeting they had there every Sunday.

It was sweet, indeed, to meet for several Sundays with about ten or more earnest young students. Our hearts overflowed with joy when we realized that this little meeting was made possible by the faithful work done in Christian Science by practitioners in the United States, Switzerland, France, Porto Rico, etc. Much good work has been done for these dear ones, and they, in turn, have done some good work. Those who were healed in other countries brought the truth here, and thus enabled others who had lived here for years, and who were "athirst in the desert" (Science and Health, p. 570), to drink of "the living water." The nations represented in this gathering are American, Austrian, German, English, and Brazilian.—*Correspondence.*

Columbus, Ohio.—The building committee of Second Church of Christ, Scientist, met on Friday morning, May 22, at seven o'clock, to lay the corner-stone of their new church building, to be located at the southwest corner of Park street and First avenue. The new structure is expected to be ready for use on Thanksgiving day.—*Correspondence.*

Hermosa Beach, Cal.—Members of the Christian Science church arranged for a reading-room to be located in the Grannis Building during the week-end celebration. Chairs, tables, and plenty of reading matter were placed there, and visitors made welcome.—*Hermosa Beach Review.*

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The Lectures

Los Angeles, Cal.

The remarks of the Rev. C. C. Pierce, D.D., at "Auditorium, Theater Beautiful," on the occasion of a lecture on Christian Science by Col. William E. Fell, were in part as follows:—

No one who can lay any claim whatever to even a very limited knowledge of human history and the progress of mankind, can have failed to notice that the advancement of the race has again and again been characterized by great movements, profound, irresistible, vital, and seemingly beyond the power of any known human agency to retard or control. Without taking the time at our disposal from the speaker of the evening even to mention a number of these great movements in detail, I will simply say that in my opinion Christian Science has already taken its place among them. As such it has manifested some at least of the characteristics which have seemed inseparable from these world-wide phenomena to which I have referred. It has had its period of obscurity, of struggle, of opposition, of misunderstanding, of criticism, of imitation, and there have been those who, compelled at last to take notice of it, have predicted that it was short-lived, and destined speedily to fall to the ground.

It is altogether needless for me to call attention to the fact that, apparently regardless of misunderstandings, oppositions, criticisms, counterfeits, and baleful predictions, this great movement, founded under God by one of the greatest personalities of all the centuries, has calmly, steadily, complacently, and quietly, but successfully, pursued the even tenor of its way.—*Correspondence.*

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Middletown, Conn.

Virgil O. Strickler delivered a lecture on Christian Science to a large and very appreciative audience in the Middlesex Opera House, the first lecture on Christian Science to be given in Middletown. He was introduced by Prof. Robert H. Fife of Wesleyan University, who said:—

Those who have watched the progress of Christian Science from without, have been struck by the fact that its victories have been won by appeals to the spirit of love of humanity, and not by disputatiousness or intolerance. The Christian Scientist has a right to ask the same spirit of tolerance from all those who claim to be followers of "The Prince of Peace," who came to minister to a world racked by pain and torn with strife and hatred. We are proud to call ourselves an intelligent community, and as such it is clearly our duty to hear before condemning, remembering that truth is many-sided and that none of us has a monopoly of it.

Surely a faith which carries the palm branch of love and peace upon its banners, and which makes no more pretentious claim than to bring health to the suffering body and peace to the suffering soul, has a right to our earnest and respectful attention. We should call ourselves fortunate in being able to hear a statement of its fundamentals from an authoritative source.—*Correspondence.*

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Beverley, England

Col. William E. Fell gave a lecture on Christian Science in the Small Assembly Room. Ben. Haworth-Booth, Esq., of Rolston Hall, Hornsea, the chairman, in opening the meeting, said it was not denied that Christian Science interpreted the gospel teaching in a manner new to the thought of this age. Jesus plainly declared that in the years to come the world would receive fresh light upon the momentous subjects of his teaching, and said: "I have yet many things to say unto you, but ye cannot bear them now. Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: . . . he shall receive of mine, and shall show it unto you." The Christian healing of sickness by purely spiritual means was nothing new; it was practised before the days of Jesus, and it was regularly practised by his immediate followers, and the early Christians until the third century of this era, when it appears to have been lost in the growing materialism of the age and of the church under Constantine.

In Christian Science, healing is again restored to its place. On all sides we see the slaves of sickness and of sin, but we have the clear promise of Christ, "Ye shall know the truth,

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and the truth shall make you free." The fulfilment of this blessed promise comes to the world in Christian Science, and many thousands have already received a knowledge of the truth and are freed from the fetters of sin and disease. Time was when men denied the healing of Christian Science,—they deemed, indeed, in this sad world that it was too good to be true,—but in the face of so many witnesses such denial is now seldom heard. The freedom promised in the text is full, perfect, and sufficient, here and now, a gracious gift "from the Father of lights," "who forgiveth all thine iniquities; who healeth all thy diseases."—*Beverley Guardian.*

Toronto, Ontario, Canada

Prof. Hermann S. Hering lectured on Christian Science at Massey Hall. He was introduced by E. Wyly Grier, who said in part:—

About a year ago a man of more than ordinary intelligence told me he believed that God brings to us our physical ills, and that we should submit to them in resignation on account of their divine origin. A few moments afterward he was conversing with some one on Christian Science and admitted that it was accomplishing a number of wonderful cures, but he stated that these cures only exhibited the craft and subtlety of the devil, who, in fact, achieved them. These two statements, briefly summarized, amounted to this: that God brings us sickness, and that the devil, in almost all instances, heals them. The ignorance of Christian Science and of God (according to the Christian Science concept) shown by this prediction is wide-spread, though not always so flagrant; but, thanks largely to the board of lecturers selected by The Mother Church, a serious exposition of the tenets of this concept of the truth, given with great earnestness and lucidity, makes it unnecessary that any one should be unaware of what it is that Christian Science offers to mankind.

Correspondence.

Parsons, Kan.

In a lecture on Christian Science given by Clarence W. Chadwick at the Elks Theater, Judge John Madden in his introductory remarks said in part:—

Mrs. Eddy has helped the world. Her "confused mysticism," so often referred to by modern Pharisees, is the same as that of St. Paul when he spoke on Mars' hill; the same as that of St. John when he opened his gospel with "the Word"; the same as that of St. Peter at the gate called Beautiful, when he declared his poverty in silver and gold, and his wealth in that abundant love which hangs like a shield on a warrior's arm and covers his breast as a corselet.

Correspondence.

Hanford, Cal.

William R. Rathvon delivered a lecture on Christian Science in Armory Hall. He was introduced by Mrs. Elmer F. Clute, clerk of the local Christian Science church, who said in part:—

We come, presenting Christian Science to you, not in enmity toward other faiths, not to criticize or to depreciate, but in love, seeking only the highest good for all, bringing you our best, desiring that you may know the truth which makes men free, delivering them from bondage "into the glorious liberty of the children of God." All mankind, consciously or unconsciously, are reaching out after good; all men are seeking happiness; and it is our privilege tonight to bring to you one who will tell you simply and without exaggeration how to find that good, how to secure that happiness. Down through the centuries has come the promise of perfect peace to those whose minds are stayed on God, and daily and hourly men and women are claiming that promise. Daily and hourly they are proving before our eyes, by demonstration over sin and disease, their increasing understanding of the infinite.—*Correspondence.*

Huntington, Ind.

The remarks of J. W. Caswell in introducing Virgil O. Strickler, who lectured on Christian Science in the Huntington Theater, were in part as follows:—

All the agitation and various movements for reform, be they religious, commercial, or political, indicate to the observer that there is an unrest and a desire on the part of thinking people to improve conditions. Men and women are banded together to secure various reforms. The individual cannot be helped without helping the community in general, and all these movements have helped us to reach the conclusion that the world is not only growing better, but is better.

We have come here to learn if there is not something in this new-old religion, called Christian Science, that contains what we have been unable to find in the old order of religious thought. Those of us who have a vague idea, or perhaps none at all, of what Christian Science really is, will find that the foolish things said about it are not true.

Correspondence.

Fresno, Cal.

An audience that filled the Theater Fresno, listened to an interesting lecture on Christian Science by William R. Rathvon. He was introduced by the first reader of the local church, Mrs. Palmyra R. Gundelfinger, who spoke in part as follows:—

All the world is seeking happiness. Christian Science is bringing it to thousands, healing them of sickness, of trouble, of sorrow, of worry, of sin,—of all the ills of the flesh. Happiness, it teaches, is found in Mind, not in external things; in the words of the Master, "The kingdom of God is within you;" and Christian Science shows us the way to this kingdom, how to find it within us, and how to live therein. It brings "on earth peace, good will toward men."

Fresno Republican.

Oakland, Cal.

An audience that filled the Macdonough Theater to the doors, met to hear the Rev. William P. McKenzie lecture on Christian Science under the auspices of Fourth Church of Christ, Scientist. He was introduced by Mrs. Josephine Perkins, second reader, who said in part:—

This audience tonight is one of the many proofs that there is in the world today a hunger and thirst for the real things of life, a desire to have life, and to "have it more abundantly." This desire has led thousands upon thousands to become students of Christian Science. They have been comforted by its cheer and encouraged by its words of confidence in God and His infinite goodness to the children of men. As we ponder the words and works of Jesus and see how rapidly the law which he came to give us is being fulfilled, the mist of years between his time and ours fades into nothingness. We see again the multitudes gathering to hear the truth, and to learn of their God-given heritage to health, joy, and life eternal. As a natural sequence to spiritual growth comes the externalized manifestation, and progress along every line follows.—*Oakland Enquirer.*

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Testimonies of Healing

[Translated from the German]

I wish to express my most sincere gratitude for all the good that has come to us within the last six years through Christian Science, and my earnest desire is that this testimony may prove a means of help to some fellow being who is still laboring under a sense of grief and physical distress.

Prior to my acquaintance with the teachings of Christian Science, darkness seemed to enshroud my life. As far back as I can think we had to contend with a serious case of illness in our family, and the years of worry and sorrow had so much affected me that I was unable to sleep, and I suffered with headaches almost day and night, besides having a dreadful ringing in the ears. Our family physician was unable to afford help, and when my condition became almost unbearable, I consulted a noted ear specialist, who after a thorough examination told me that my nerves were so run down that I would lose my hearing completely within a measurable space of time and would be incapacitated for any work, unless I did all within my power to tone up the system.

I then resorted to a great many means of improvement, but they all failed, and finally, in a state of great dejection, I went to see a noted specialist for nervous diseases. He prescribed all kinds of remedies, which were faithfully used, and I remained under his care for over a year. During this time my general health gradually improved, but the distress in the ears remained. I had also suffered since childhood from a stomach difficulty in a severe form, and had taken remedies constantly, but failed to experience improvement.

It was then that I first heard of Christian Science and began reading the text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy. Through my own study of the wonderful teachings contained therein and the faithful help of a dear practitioner, I gradually realized better health and more freedom, and today I may say with a grateful heart that I am healed of these ills and feel more peaceful and happy than I ever did before. We have also had wonderful proofs of the power of divine Love as our source of supply in many a seeming case of need.

For all the blessings which we have experienced I herewith give thanks to God, whom I more and more recognize to be an ever-present help, and I wish to express my gratitude for Mrs. Eddy, who through unswerving faithfulness found it possible to bring to men this never-failing, glorious truth.

Anna Maria Wagener, Tannenhof, Schwerin i. Mecklenbourg, Germany.

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I feel very grateful for what Christian Science has done for me. It is now between five and six years since I was healed of very severe stomach and bowel trouble. I had been suffering for several years and trying all kinds of medicines and doctors, with only occasional relief, until I became so low I could hardly leave my bed, and for weeks was unable to eat solid food. My wife had been interested in Christian Science for some time, and had derived much benefit from the study of the Bible with Science and Health; so when I seemed to have tried everything material, I turned to God for help. When I first asked for Christian Science treatment, I was unable to leave my bed, therefore I had absent treatment; but in a short time I was able to be about, and after five weeks' treatment began to eat ordinary food. I was then greatly reduced in weight, but I kept on gaining, and have been in perfect health for several years. I now weigh more than the average man.

I have also been healed of acute lung trouble. One day, a year ago last winter, I was compelled to come home from my work, and it was with difficulty that I reached home, as I could scarcely breathe and seemed to be getting worse all the time. My wife tried to help me by declaring the truth, but fear seemed to hold her, so she called a Christian Science practitioner, who came and gave me a treatment. I became much better at once, and was able to return to my work the next morning. I was completely healed in that one treatment and have never had another attack, although when the doctors learned that it was my second attack, they said I would have a return of the disease again this year; but knowing that God's cures are permanent, we had no fear.

I cannot be thankful enough for what I have gained by knowing that God is always ready to give if we only ask Him aright.—A. E. Earl, Willowbrook, Cal.

It is with a heart full of thankfulness to God for Christian Science that I send this testimony to tell how I have been led from what seemed everlasting darkness and despair into the realm of heavenly light, peace, and the joy of good health to me and mine. For years I had been troubled with a nervous affection which at times of severe mental strain caused me to have fainting spells. Doctors treated me constantly for these, although they were not frequent; but I seemed to find no relief from the haunting fear of having one of these attacks and was always expecting them.

After my marriage I had several operations but found no relief. I, however, had no fainting spell for five years, until after the passing away of my new-born baby, several years ago, when I became a nervous wreck. I was in such a condition that it took me three or four hours each morning after arising to become enough relieved of my dazed condition to venture upon the street, and ofttimes I had to return to the house for fear I would collapse. Almost constantly I had to resort to stimulants for relief. Physicians, after a thorough examination, said I needed another operation; so one was performed, but no relief resulted. In sheer despair I felt that the only thing left for me was to do away with myself.

A friend of mine had just become interested in Christian Science, and as she had been healed she advised me to try this treatment also; but being a Jewess, and taught to consider the very name of Jesus as a symbol of wrong, I did not think any good would come of it. Finally, however, when I had gone to the depths of despair, I decided to have Christian Science treatment, and as a result, today I am a well woman. I have not taken a drop of medicine or consulted a physician for almost three years, nor have I had a fainting spell since May 15, 1911. I am now perfectly well, attend to my duties, and accomplish all that I set out to do without any trouble whatsoever. All this I owe to Christian Science.

I have also had satisfying proof of the great good that has come to mankind through Christian Science. I am very happy to say that I have a baby boy ten months old who was born under Christian Science treatment, the result being that this was my first normal confinement. My other children were born under *materia medica*, and both times I was left in such a serious condition that operations had to be performed afterward. On this occasion, however, I was able to sit up the fifth day, and shortly thereafter could attend to all my duties. Since then I have enjoyed splendid health and have been able to overcome all problems that have presented themselves, as I have learned to realize more and

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more the allness of God and that "to those leaning on the sustaining infinite, today is big with blessings" (Science and Health, Pref., p. vii).

Many other blessings have come to our home. Fever and throat affection were quickly overcome for my little daughter, and financial difficulties have been straightened out through a realization of the truth. I am truly thankful to God, and grateful to Mrs. Eddy for Christian Science.

ADELE SCHWEIGER, Bronx, N. Y.

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I have often thought of sending in my testimony of what Christian Science has done for me, but I have always been at a loss to know what to say. I know, however, that these testimonies are living witnesses, for my wife was led to study Christian Science from reading them in the periodicals.

About sixteen years ago my mother wanted me to go to the Christian Science meetings, but I told her I did not care to do so, as they did not interest me, and so she said no more. Soon after this my brother and I were clearing up an old stack bottom in the meadow, and I found some roots which I thought were artichokes, so I ate one. When we had finished our work we went up to the barn, and I told my brother that the artichoke had made me sick. He went after grain for the horses, and I started to go to the house, but had not gone far when I fell to the ground and became unconscious. When my brother came back, he saw me on the ground, and got a neighbor to help him. That was about six in the evening, and it was nearly eleven before they could get a doctor.

At first the doctor thought I was dead; he could not pry my teeth apart to give me the medicine, so he injected a drug hypodermically. Then they sent for my parents, who were fourteen miles away. When mother asked the neighbor how I was, she was informed that the doctor said he did not think I could live another hour, and it had already been nearly two hours. Mother said she did not know what to do, that the only thing she could think of was that God is good; and she kept repeating this truth on the way. When they got home, she was told that I was better.

Soon after I ate the root (which proved to be a wild parsnip), a neighbor who is a Christian Scientist went to work to realize the truth. As I said before, I became entirely unconscious of material things; I realized no pain whatever. Although everything was done in a material way that could be done, still I am entirely sure it was Christian Science that healed me. While I was unconscious of my surroundings, many things were revealed to me. I saw the words Christian Science before me, and a peace came to me that I had never known before. I was unconscious nearly two days, when all at once I awoke to things about me. When I got up the next morning I threw away the medicine which the doctor had left. I felt as if I could walk on the water, so to speak. Then I believed; now I am beginning to understand, and it is beautiful.

Can one explain or convey to another the peculiar fragrance of a flower? Quite as impossible is it to explain the joy and peace we realize from this new way of studying the Bible which Christian Science has taught us, but we know it is the truth that has made us free. When this experience occurred, my understanding of Mrs. Eddy's teachings was very slight, and I feel that I have gained slowly in the knowledge of the truth since that time. I have been in the civil service as government farmer, Indian service, for about five years, and am considered perfectly sane, although some said that I would lose my mind and was going crazy, because, as it seemed to others, I said some foolish things after I was healed of the poisoning.

My wife has been studying Christian Science for about three years, and we have had some fine demonstrations in our family. I am enjoying good health at the present time.

SIDNEY L. CAULKINS, Hammon, Okla.

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I send this testimony to tell what God, through Christian Science, has done for me. I was a physical and mental wreck when my son advised me to try Christian Science. I had been under medical treatment for a year, had tried different medicines, was a month at a sanitarium taking baths, electricity, etc., but with no benefit. The doctor said I was suffering from nervous breakdown, an abnormal growth, bowel disorder, and stomach trouble, for which I was on a diet. I was unable to sleep without taking a drug, and was full of fear and mental gloom. My husband had to give up work for eight months to care for me, as I was afraid to be alone.

I was a Bible student and had taught in a Sunday school, but I was unable to apply the teachings of the Scriptures for my comfort. During my talk with a Christian Science practitioner I learned that "God hath not given us the spirit of fear; but of power, and of love, and of a sound mind;" that it was only error trying to bind me; that instead of submitting I should heed Paul's admonition to "stand fast . . . in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage." This verse was my first ray of light in the darkness, and I clung to it.

A few weeks after Christian Science treatment was taken up for me, Truth began to expel the growth. I could eat and sleep, action became normal, and in less than three months I was doing my work, and have done it ever since. That was in the fall of 1910. I have also been healed of catarrh of forty years' standing; in fact, I have become a new woman in every way.

While I am very thankful to God for my healing, I am even more grateful to Mrs. Eddy for the spiritual understanding which has opened up the Scriptures to me. I feel I could not live without this truth.

MRS. J. H. STALKER, Larned, Kan.

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I am sure that my acknowledgment of the benefits received from the study of Christian Science is long overdue, and that nothing can be gained by waiting for further experience or progress. I first heard of Christian Science about six and a half years ago, when a friend lent me some copies of the *Sentinel*. For some time previous I had been in very poor health. I had consulted several doctors for relief from stomach trouble, and of course had taken a large quantity of medicine. Since October, 1907, I have not had occasion to use medicine. Several severe attacks have been met and overcome by absent treatment from a Christian Science practitioner, and my outlook on life is now much brighter and happier than before.

It is impossible for me to recount the many blessings that have come to me as a direct result of the study of Christian Science. In my business life I receive constant help, and I am often able to rectify errors that would otherwise occasion loss or annoyance. Although I am thankful for the physical help, I am more thankful for the way in which Christian Science explains God and the Bible. I was at one time a church-member, but I drifted away from the church. The more I learn of Christian Science, however, the more I am convinced that our Leader, Mrs. Eddy, has revealed to us the truth about God. I was often perplexed as to the

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nature and purpose of the Almighty, and thought that the various preachers rather contradicted themselves, for they certainly confused me.

As an apparently isolated member of our church, I must say how very helpful I find our literature. I was previously much addicted to the reading of novels and other books, but now I desire little else than our various publications and our Leader's writings. Science and Health is a living book to me, for it enables me to understand and believe the Bible. When depressed and sick, I have found healing in its inspiring pages. I have no hesitation in saying that I owe my present happiness and success entirely to my endeavor to live up to the exalted teaching of Christian Science.

ARTHUR PETTS, Canterbury, England.

About fifteen years ago I found what all my life I had been in need of—the Christ teaching. My childhood was not joyous and active, as it should have been. Pain was a constant companion, and to be free from headache seemed to me would be heaven. As I grew to womanhood, instead of getting stronger I spent much of my time in bed, in as quiet a place as I could find, for at times even a footstep on a carpeted floor pained me. Change of climate, electricity, different schools of medicine, all failed to bring health. One conscientious Christian physician said to me after I had undergone an operation: "You can never be free from neuralgia in this world, such a case as yours is never healed. If a physician could heal it, he would become famous."

I prayed to be healed, and one day a friend inquired why I did not try Christian Science. Eagerly I asked her to tell me more about it's teaching. I had questioned a few people about it, but they had urged me not to try it, not even to read about it. In response to my inquiries my friend sent me a small copy book of "Science and Health with Key to the Scriptures" by Mrs. Eddy, saying, "Read it." This I did for hours and I slept better that night than I had for years. The next morning I bought a copy and began to study it. My healing was not rapid, but it was and is sure. Now I had the joyful benefit of class instruction, and I have since devoted much of my time to what I love best to do, that is, help to free others from a state and sin by the word of God as taught in Christian Science.

PHILIPPINA I. BUTLER, Chicago, Ill.

It is with a grateful heart that I tell of the blessings which I and my family have received through Christian Science. Seven different doctors treated me for stomach and heart trouble, and a very severe bowel disorder. I suffered from hemorrhoids constantly, and was never free from pain. In June, 1911, I had a very painful operation for female trouble, and was helped somewhat, but grew worse after a few months. I turned to God confidently to heal me in some way whereby I could regain my health. As I was on the road going back to the doctor who had operated on me, I met a lady who said only a few words, but what she said was like the "still small voice" of Truth: "Let your doctor attend to you. I want you would try Christian Science?" These words came to me very distinctly, and I did not go to Dr. ——'s office, but went to my home and sent him word not to call on me, but I do not remember that I told him why.

I took up Christian Science treatment in April, 1911, and experienced a good deal of mental strife at the beginning. My husband was opposed to it, but it has been remarkable how it has healed many others of his household, and I know that it will be everything to me. I am glad to say it is my delight and privilege to find an understanding of this truth both a preventive and a curative in my family of four small children. The Bible tells us, "Prove all things; hold fast that which is good." I have found Christian Science to be the greatest blessing that ever came into my life, and I am going to hold on to it. I am deeply thankful to God, also grateful to Mrs. Eddy for this demonstrable truth that sets us free.

DOROTHY WASSON, Big Springs, Texas.

For the countless blessings that have come to me and mine through Christian Science, I wish to express my thankfulness to God, also to bear testimony to a recent healing. On Monday night before Christmas, 1912, while at my work, I became very ill. When I reached home, I had a high fever, very bad throat trouble, and headache; also, I was extremely nervous. Next morning I was no better, but went to work as usual, thinking I could overcome this inharmony with the slight knowledge I had of Christian Science. In a little while I found that I was growing worse, and so went home. I immediately appealed to a practitioner for help, and the following morning the fever was gone and I was able to be up and about the house. On the second morning all manifestations of the ailment had entirely disappeared, and I was able to go to my work well and happy, as usual, and there has been no return of the trouble.

I am especially grateful for this healing, since before coming into Science I was subject to such attacks, and under medical treatment was always confined to my room for about a week. During the four years that Christian Science has been in our home, it has indeed proved an ever-present help. In the Preface to Science and Health (p. vii) our Leader has said, and truly, "To those leaning on the sustaining infinite, today is big with blessings."

WALTER J. JORDAN, Lexington, Ky.

For the benefit of the public and with thankfulness to God and gratitude to Christian Science, I wish to render a testimony of one of my many healings through Christian Science.

To begin with, I am very fond of outdoor sports, among them motor cycling being my favorite. On Aug. 8, 1912, I met some friends who were going to High Bridge, a place near Lexington, Ky., and was asked to join them. They were in an automobile and had a good start before I could get my machine in working order. When I arrived at the city limits they were nowhere in sight, so putting on all speed I decided to try to catch up with them. I was traveling very fast, when all at once I saw that I was coming to a sharp turn in the road. I applied the brakes as usual, but it failed to work. The only thing left for me to do was to try to make the turn—that is all I remember. The machine and I struck the stone wall on the right of the road, and I was thrown about forty feet below it, a rocky creek bottom directly on my face and head.

I regained consciousness about thirty minutes after and found my friends bending over me. I was taken to a nearby place where it was found that my ribs were very sore—the doctor almost certain the lower jaw bone was not broken. My nose bleed a few hours, and a cut in my face from the pavement on the side. The only thing I would do during the day was to see in my face. A Christian Science practitioner came to my room and began treatment immediately. The result was that I was out of the hospital in three days and out on the street with my friends again on Aug. 16.

My nose healed without the aid of stitches, and it is actually my entire head without the aid of stitches or medicine. On

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same with my strained limb and shoulder; and last but not least, one can hardly distinguish a scar of any kind on my face, where fifteen stitches were taken. This is only one of my many healings; and yet some people say, "I wonder why he is a Christian Scientist."

It is not only for the physical healings that we are Scientists, but more for the spiritual uplift and a better and clearer understanding of the truth, which brings man into closer communication with God.—J. Earl Jordan, Morgan, Ky.

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I wish to express my gratitude for the peace and happiness which have come to me through the explanation of life as taught in Christian Science, for the knowledge that evil is no part of real being, and that there is an ever-operative law by which evil of every nature can be completely overcome. Christian Science has given me an understanding of the Bible which formerly I could not gain, and has restored me to health when I had no prospect of ever being well.

When about two years of age I had a serious illness, which left me very delicate and never free from pain. I was constantly under the care of doctors, and for a year or two before hearing of Christian Science I had been unable to sleep naturally. Among other things I suffered from extreme exhaustion, nervousness, and a very great sense of depression. A great deal of my life I spent in bed or lying down to rest. At the time I first heard of Christian Science I was using regularly various drugs which I believed I could not live without, but after reading a few chapters of the Christian Science text-book, "Science and Health with Key to the Scriptures," I saw clearly that material remedies had no power to heal, since God is the only power; so I gave them up entirely, and soon found that practically every physical discord had disappeared. Since then I have enjoyed splendid health, and have not spent one hour in bed through illness. Any physical discord which has become manifest has been very quickly healed in Christian Science.

Fortunately I heard of this teaching just in time to prevent the amputation of the toes of my left foot. It had been decided that this would be necessary, owing to the great pain which they occasioned, and which toward the last the doctors could not even relieve. Above all, I am grateful to Mrs. Eddy for showing us that God is the only Mind, that He directs and governs all in perfect harmony.

Lizzie H. Stevenson, Glasgow, Scotland.

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[Written for the *Sentinel*]

When Love Sways

CHARLES C. SANDELIN

Soft breezes stir, and lo! the solemn dell
Awakens as to being: to and fro
Its mute inhabitants do lightly blow,
And may perchance a tale of gladness tell.
But hush! Now yield they to a mystic spell,
Nor gentle sway nor leafy tremor know,
And but as senseless, silent specters show
When flee the winds that did each move impel.

O Love, that doth each worthy thought inspire,
While thou art absent, mute indeed the heart!
But comes, anon, the hope of true desire
And makes the quickening sense of Spirit start,
Awaking us from dreams unreal and dire
To know the lasting bliss Thou dost impart.

From Our Exchanges

[*The Christian Advocate*]

When Jesus said to his disciples, "I am among you as he that serveth," he expressed a social ideal (and magnificently illustrated it in his whole life) which is fast coming into recognition as the best regulative principle for the complex relations of modern society. To serve humanity in all that one does, is an ideal for the commercial world which, if made generally operative, would redeem our competitive system from its grasping insincerity and greed. Let the accumulation of riches be a consequence of service rather than the result of a specific effort to amass a fortune, and there will be little complaint on the part of even the discontented, and no objection from those who are fair.

There is no necessary iniquity in becoming rich; there is vast evil in becoming rich through the misfortunes or ignorance of other persons. It does not seem impracticable for a merchant to choose for himself the ambition to be a Christian man, selling Christian goods for Christian uses, at Christian prices. If business cannot be brought to such a test as that, it has no right to be called a Christian business, whatever may be the religious professions of the men who conduct it. This principle of service through wealth will not only safeguard the gainer of riches from sordid ambitions, but it will direct the use of his accumulations.

[*The Christian World*]

The God of our heaven must become the God of our earth, the knowledge of our Father must become a demonstration of our brotherhood, the pattern of the mount must become the tabernacle of the wilderness, the passion of the soul for God must become the inspiration of our life for our fellow men. The world is calling out today for real service from men and women who can go into it with a true religious spirit. Recent social developments are calling for voluntary workers to make them effective; voluntary workers who need to begin with the great conviction that all lives are sacred and hide within themselves divine possibilities, and that the worth of humanity lies beneath all its differences and divisions. Workers are needed who have a heaven of light and love and wisdom overarching their world, and who are willing to go forth in the faith of high ideals to render service to humanity, to establish on the earth the kingdom of God and His glorious will. Moments in heaven are granted to most men, and the world would soon be different if they would let the God of those moments govern the ordinary life.

[Rev. R. J. Campbell, M.A., in *The British Congregationalist*]

There is today, unless I am greatly mistaken, a strong craving evidenced on every hand for a truly authoritative divine word to our age and to the individual soul. Confronted as we are with a new and portentous social situation, and with a new apprehension of the mystery surrounding the problems of human life and destiny, in fact, a more intense realization of the utter inability of either science or philosophy or both together to get behind the phenomenal universe and lay hold of reality,—in a word, with a reassertion of the claims of the soul as distinguished from those merely of the senses and the mind,—we are hearing once more the expression of the wistful desire for a religious authority, foundational, indefeasible, inerrant, and all-sufficing. Am I right in this? A new age demands a new word, and recognizes its own insufficiency to utter it. The infallible church theory has broken down, so

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has that of the infallible book, and the supposedly infallible reason is following suit.

We are like inhabitants of a storm-swept isolated island, content to live in a cave on the shore till unusually high tides invade our security and drive us to seek shelter in the woods. But the shelter is imperfect; the rains and the winds search us out; wild creatures prowl around us and dismay us by their presence; trees get uprooted, or their branches are not strong enough to bear what we put upon them. So we betake ourselves to a new refuge, buildings erected by our own hands, each man for himself, with the rough tools and slender materials at our command. Alas! these are no more permanent than our previous homes. One sudden tempest and they lie open to the sky, stripped roofless and bare. There is nothing now to be done but to await the coming of fuller resources from the mainland beyond the horizon, and begin again, this time more stably and solidly. This is exactly the position we find ourselves in, religiously speaking, today. The cave of an ecclesiastical system has become untenable; the diversified forest of sacred literature is after a while found to be no better, if indeed as good; and finally, the individual reason proves just as helpless as a dwelling-place for the soul.

[*The Continent*]

A thousand times modern unrest repeats the ancient complaint: "This is an hard saying; who can hear it?" It is the revolt of insurgent souls unwilling to be held up to the high, fixed points of God's righteousness. But Jesus changes no hard sayings. The only way to obliterate these lofty demands is to resolve God into a vaporous concept of the human mind. Then He may be made over every morning to suit. That, some people are trying to do. But the religion of the Bible is the religion of a God fixed and final. Moreover, it is the religion of God's incarnate revelation of Himself in Jesus our Lord—likewise fixed and final.

Jesus Christ is not merely an ecstatic dreamer, standing midway of the rising centuries, pointing the way by which he trusted that humanity would rise. Instead, Jesus is the immortal torch-bearer, standing through all ages at the summit of the road, showing with eternal authority the one way home to God. He himself is Way, Truth, Life. In this he must be unalterably true or there is no Christianity. Religion might be left without this, but not Christianity. One changeless reality back of all reality—God; one infallible revelation of that reality—Jesus: these are ineradicable axioms of Christian faith.

[*The Christian Intelligencer*]

Never was there more urgent need of preachers with a living message. We cannot prescribe to the letter all that this message must be. To be living, its main theme and object must be Christ, who is Life; but no one can control the intellectual history and spiritual struggle of another. God has His own way with different types of men. Woe be to those, however, who bring no light, who drag their doubts into the pulpit, who spread religious confusion. Woe be to those also whose technically orthodox message is merely the dead echo of a living past. We must preach the Christ of history, but the Christ of history must be to the preacher the Christ of personal experience. Carlyle says, "Perfect ignorance is quiet and perfect knowledge is quiet, but the transition from the former to the latter is a stormy one." We do not want the serenity of ignorance in the pulpit, nor do we want the buffetings of inner storms; we want the calm assurance of perfect knowledge of Christ as Saviour and Lord, and it is not for any one to prescribe iron rules of method to one who truly knows his Lord.

Special Announcements

From the Publisher of Mrs. Eddy's Works

THE CHRISTIAN SCIENCE TEXT-BOOK, "SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES."—For styles of bindings and prices see back cover of this periodical.

"THE FIRST CHURCH OF CHRIST, SCIENTIST, AND MISCELLANY."—A volume of the later writings of Mrs. Eddy, compiled from the files of *The Christian Science Journal* and *Sentinel*, together with historical matter pertaining thereto, as selected by her, is now on sale, and orders will be received by the publisher. Prices as follows: Cloth, single copy $2.25; six or more copies to one address, each $2.00. Morocco or pocket edition, single copy $4.00; six or more copies to one address, each $3.75. Orders for six or more copies to one address may include the two styles of bindings at the quantity prices.

In response to many requests, the "CHURCH MANUAL," heretofore published only in the cloth binding, is now issued in a "pocket edition," size 4 x 5¾ inches, morocco, limp, round corners, gilt edges, Oxford India Bible paper. Prices of this special edition: Single copy $2.00; six or more to one address, each $1.75.

Orders for the books named above and the other works by Mrs. Eddy should be addressed to ALLISON V. STEWART, Falmouth and St. Paul Streets, Boston, Mass.

From the Editor

All manuscripts submitted for publication in the *Sentinel*, *Journal*, and *Herold*, whether articles, poems, or testimonies, and all correspondence relating thereto, should be addressed to the EDITOR, and not to individuals.

From the Publishing Society

New and improved class record books for use in Sunday schools are now published and ready for distribution. Size 5⅜ x 8¼, with ruled pages for two years' record, printed on good quality paper and durable cover. Prices of books, registration cards, and coin envelopes as follows: One hundred class record books, $6.50; 12 copies, 90 cents. One hundred registration cards, 25 cents; 12 cards, 10 cents. One hundred coin envelopes, $4.00; 12 envelopes, 50 cents.

The lecture entitled "Christian Science: The Gospel of the Kingdom," by Judge Clifford P. Smith, has been translated into French ("La Science Chrétienne: C'est l'Evangile du Royaume"), and is now published and ready for distribution.

From the Clerk of The Mother Church

CHURCH TENETS.—The tenets of The First Church of Christ, Scientist,—The Mother Church,—printed on folded sheet for use of the branch Churches of Christ, Scientist, with space for the names of the churches and their by-laws, can be had at seventy-five cents a hundred. Orders will not be taken for less than one hundred, and postage stamps should not be sent in payment.

Correspondence relative to the tenets or to membership with The Mother Church, should be sent to J. V. DITTEMORE, Clerk, 105 Falmouth Street, Boston, Mass.

From the Church Treasurer

The annual per capita tax of members of The Mother Church is due June 1, but may be paid at any time during the year. The per capita tax of members uniting in November is reckoned from the preceding June, this being the beginning of the church year. Unless otherwise directed by the sender, the full amount of each remittance will be credited for the current year.

Please remit by postal or express money order, bank draft, or check. Currency should be sent by registered letter only.

Please advise promptly of any change in name or address.

Send all per capita taxes and contributions to ADAM H. DICKEY, Treasurer, 103 Falmouth Street, Boston, Mass.

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The Christian Science Journal

Published Monthly

Founded April, 1883, by Mary Baker Eddy, Discoverer and Founder of Christian Science, and author of the Christian Science Text-book, "Science and Health with Key to the Scriptures."

This monthly magazine is the official organ of The First Church of Christ, Scientist, in Boston, Mass. In addition to articles, lectures, and testimonies not published elsewhere, it contains a complete list of Christian Science practitioners, and a directory of Christian Science Churches, Societies, and Reading Rooms.

SUBSCRIPTION PRICE, PAYABLE IN ADVANCE, POSTPAID: For the United States, Mexico, and Cuba, single copy, one year, $2; six months, $1.20. For Canada add 25 cents for postage. SALE PRICE: Single copy, 20 cents. In all other countries add 65 cents postage for each annual subscription. SALE PRICE: Single copy, 25 cents.

BOUND VOLUMES: Current and past year, cloth, $2.50; half calf or half morocco, $3. On earlier volumes write for prices.

The Christian Science Monitor

Published Every Day, Except Sunday

A daily newspaper for the home. Adequate news service. The various departments of a modern newspaper. Unique home forum page. Entire page of editorials dealing with the vital topics of the day. Contributions for the columns of the MONITOR should be addressed, Managing Editor, THE CHRISTIAN SCIENCE MONITOR.

SUBSCRIPTION PRICE, PAYABLE IN ADVANCE, POSTPAID: For the United States (except in the Boston Postal District), Canada, Mexico, and Cuba, $5 a year, $3 for six months. In all other countries additional postage at the rate of $3 yearly is required. When delivered by carrier through a local news-dealer, 12 cents a week, payable to the news-dealer. In the Boston Postal District, by mail, $7.25 a year. Quantity rates will be furnished on application.

The Christian Science Quarterly

Published January, April, July, and October

Contains the Lesson-Sermons which are read at the Sunday services throughout the year in all the Christian Science churches. These Lessons, which present citations from the Bible and "Science and Health with Key to the Scriptures," are valuable for daily study.

TERMS OF SUBSCRIPTION AND SALE: In the United States, Canada, Mexico, and Cuba, 50 cents annually; single copy, 15 cents; fifty copies or more to one address, 12½ cents each. In all other countries, 60 cents annually; single copy, 15 cents; fifty copies or more, 15 cents each.

Subscriptions not accepted for less than one year. Subscriptions begin with current quarter unless otherwise designated, and terminate with the last of the month named on wrapper.

Der Herold der Christian Science

Published Monthly

A magazine printed in German. It contains original and translated articles bearing upon Christian Science, testimonies of healing, also the Lesson-Sermons which are read at the Sunday services in all the Christian Science churches. Improved and enlarged in 1910.

SUBSCRIPTION PRICE, PAYABLE IN ADVANCE, POSTPAID: For the United States, Canada, Mexico, and Cuba, $1 a year, 60 cents for six months. In all other countries $1.25 a year, 75 cents for six months.

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CAUSATION: VIEWED IN THE LIGHT OF CHRISTIAN SCIENCE. By FREDERICK DIXON. Also printed in Swedish

CHRISTIAN SCIENCE VS. MENTAL SUGGESTION. By FREDERICK DIXON. Reprinted from the *Weekly Budget*, London, England.

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CHRISTIAN SCIENCE: THE SCIENCE OF SALVATION. By HERMANN S. HERING.

ANSWERS TO QUESTIONS CONCERNING CHRISTIAN SCIENCE. By EDWARD A. KIMBALL. Also printed in Dutch, German, and Norwegian.

CHRISTIAN SCIENCE: ITS ADVANTAGE TO MANKIND. By EDWARD A. KIMBALL. A London lecture. Also printed in French.

CHRISTIAN SCIENCE: MAN'S DOMINION OVER EVIL. By EDWARD A. KIMBALL. A Harvard University lecture.

CHRISTIAN SCIENCE: ITS DIVINE AUTHORITY. By BLISS KNAPP.

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Miscellaneous

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CHRISTIAN SCIENCE SENTINEL

"What I say unto you I say unto all-WATCH" Jesus

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Boston, July 11, 1914

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Christian Science Sentinel

(THE CHRISTIAN SCIENCE WEEKLY)

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Items of Interest

Urged to prevent commercial monopoly of valuable natural energy, the bill for the development of water-power in connection with the use of the public domain, one of the measures of the Democratic program for conservation legislation, has been reported to the House of Representatives from the public lands committee. The measure would preserve to the people ownership of all public lands available for hydroelectric purposes and provide for their leasing.

"Hearings," the report said, "conclusively show that more than 50 per cent of the developed water-power in the public land states is owned by twenty-eight private corporations and their subsidiaries, and that six of these control together more than 30 per cent of the developed power. Of the twenty-eight companies seventeen are other subsidiaries of the General Electric Company, or closely associated with it through holding companies, interlocking directorates and banking connections."

Cuyahoga county, Ohio, will add sixty miles of main trunk road to its four hundred miles of similar pavement, according to the 1914 road improvement plans. A minimum width of sixteen feet has been adopted and the expenditure, including bridges, etc., will be in excess of nine hundred thousand dollars. The mileage to be built in these roads was duly proved in Cuyahoga county. The county has expended more than eight million dollars on this type of roads, and the result has been universally satisfactory. In spite of the fact the county's motor wheel tax increase has given more than two million dollars revenue during the past two years, Cleveland, with six hundred miles of pavement to its credit, will save about eighty miles of streets this year, including resurfacing.

Negro farmers own or control five million one hundred thousand acres of land in the state of Alabama alone, or three hundred and fifty thousand more acres than they controlled in 1900, says the *New York Times*. The colored farmers of that state have under their control three million five hundred and sixty-three thousand acres of unimproved land, and at present they are farming five hundred thousand more acres of improved land than they were cultivating in 1900. In ten years the number of negro farmers increased 17.3 per cent, and now they own or control one fourth of all the farm property in Alabama, having an aggregate value of ninety-seven million three hundred and seventy thousand dollars.

According to a bulletin just issued by the committee on relations of railway operation to legislation of the American Railway Association, despite the fact that it would cost the railways of the United States about $581,127,100 to replace forty-four thousand wooden cars by steel and steel underframe passenger equipment, as proposed by seven bills now pending in Congress, the roads themselves have within the past six years increased their steel passenger car equipment from a total of 629 on Jan. 1, 1909, to a total of 9,492 cars on Jan. 1, 1914, and during the same period have increased the number of steel underframe passenger cars from 673 to 3,385.

The third international opium conference at The Hague has reached an agreement that the international convention looking to the suppression of the opium traffic, drafted by the conference in 1912, can come into operation as soon as the adhering powers have ratified it, despite the abstention of some of the powers. This convention aims not only at the suppression of the opium traffic, but also at international traffic in cocaine and other noxious and habit forming drugs. The representatives of forty-four nations have taken part in the conference on this subject, although not all the states have signed the convention.

Another illustration of the rapidity with which opium smoking in China is being suppressed is afforded by the fact that the British government has now agreed to recognize the province of Hupeh as clear of the production of opium as from June 1. It is further stated that the provinces of Fukien and Chekiang are also clear, but the date upon which this is to be recognized is not yet announced. In accordance with the Anglo-Chinese agreement on the subject, the importation of opium into any Chinese province can be forbidden as soon as the growth of the poppy in that province has been finally suppressed.

A little more than forty-three thousand acres in the White mountains have just been approved for purchase by the government. The land is between seven hundred and forty-three hundred feet in elevation, and in the lower valleys are a number of abandoned farms now grown up to trees. Most of the timbers have been cut to make room for pasture, but there are good stands of second growth, and quite a considerable value. With the cost of cutting and stumpage what it is, there is said to be excellent promise of a new stand of spruce.

At its quarterly session the Jamestown exposition commission, the highest officers of the exposition of the new century days, which would cost about seven hundred and fifty thousand pounds, the proposed extensions and improvements to Durban harbor, South Africa, involved a cost of two million pounds. The scheme will take from five to seven years to carry through, and it is expected to provide accommodation for thirteen vessels of large size, with a maximum draft of forty feet.

Announcement was made at Wellesley College commencement that six hundred and twenty-two thousand dollars had been paid or pledged toward the one million two hundred and fifty thousand dollars the college must raise before Jan. 1, 1915, to secure the conditional gift of seven hundred and fifty thousand dollars from the Rockefeller Foundation. The largest single gift was two hundred and fifty thousand dollars for a central dormitory to be located on the site of the burned College Hall.

Comptroller of the Currency Williams estimates that about five hundred million dollars in national banks throughout the United States is available for farm mortgage loans under the provision of the federal reserve act, making it possible for national banking associations to lend money on improved farm lands. The farm loan clause of the act is now in force, and makes it possible for national banks to make farm loans before the formal organization of the federal reserve board.

The standardization of commercial law is the object of the international parliamentary commerce conference, which opened at Brussels recently. Forty delegates, representing many nations, were in attendance. Among the subjects to be discussed are the recognition of arbitration by international law, and the establishment of international control over assurance companies. A resolution aimed at making the effects of bankruptcy universal, was adopted unanimously.

The last hope that final action by President Wilson might prevent the promulgation of the order abolishing the wine mess on board American warships was destroyed when the order was placed in the hands of the public printer. It has now been formally promulgated by Mr. Daniels, and will be issued to the service. It was sent to the printer without the President's signature.

Completion of the new port works at Bahia, Brazil, is anticipated before the close of the year. This construction began in 1908, and as fast as appropriations were secured, section after section was finished, all with additional docking facilities without any interference with existing shipping. When the whole system is completed, there will have been an outlay approximating twenty-five million dollars.

A world's record for the duration flight of an aeroplane carrying only the pilot was created June 24 at the aerodrome at Johannisthal, Germany, by Oskar Bider. He remained continuously in the air for eighteen hours and ten minutes. The best previous mark, sixteen hours and twenty-eight minutes, was made by Pinet in France on April 5.

The transcontinental railways of the United States won their claim for the return of some seven hundred million dollars which for nine years the supreme court decided had not been paid in the patents making the land grant to the government if found in certain minerals.

Representative Parker of New Jersey has introduced in the House the bill of the joint committee on postal affairs providing second class mail matter and compensation for transportation of mails to provide a scientific system of paying the railroads for carrying the mails.

During the year 1913 the United States imported 2,[illegible] pounds of coffee, having an entire value of nearly one hundred and five million dollars. Over two thirds of the coffee consumed in the United States comes from Brazil.

Reports from the peach-growing districts of Georgia give promise of a record-breaking crop.

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Christian Science Sentinel

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

Vol. XVI July 11, 1914 No. 45

In the School of Christian Science

ROBERT NALL

It was a remarkable sight which presented itself to the parents of the boy Jesus when, three days after the close of the feast at Jerusalem, they found him in the temple. Here was a lad—perhaps to most of those who knew him a very ordinary lad—sitting, probably on the floor as was the custom, at the feet of the great priests and religious teachers of the day, "both hearing them, and asking them questions." There are many apocryphal legends surrounding this incident, but they only tend to obscure its beautiful simplicity and to distort its meaning. Jesus was not there to teach, but to inquire and learn. He already knew that his mission on earth was to be about his "Father's business," and the information he there gained, giving him the point of view of learned theologians on those eternal questions which affect man's relation to God and his destiny, must have been of priceless value to him when he entered upon his three years' activity. In all the years that he spent in Nazareth, he stored up great treasures of spiritual wisdom and understanding, ever growing in the knowledge of truth and in the power for righteousness. It was apparently a long and slow process, this preparation for his divine career. But how adequate it was! And was it not because Jesus knew how much there was to learn, and how much there was to overcome materially, that he was always patient with his disciples?

One may gather from the plain records of the gospels that these disciples were not quick learners, but they were students in whom the Master must have seen fitting qualities for the high work before them. They were attracted to him by an influence which at first must have seemed mysterious, but which they came to know as the spiritual power which comes from the recognition of oneness with God, infinite good. So they followed him, and listened to him day by day, as he taught by the wayside and in the temple, and best of all in those quiet hours when the little band was alone, and when many pearls of divine wisdom must have fallen from his lips. There it was that the Master expounded the Science of Christianity and explained the operation of spiritual law, —the law of good,—which in these later days we are beginning to apprehend with clearer insight than has been known since the early years of the Christian era.

We are all learners in the school of life, yet we often fail to discriminate between knowledge which is essential and that which is non-essential. A little thought soon convinces us, however, that the only learning which is of any value is that gained from a spiritual source. The disciples became stalwart Christians, valiant, courageous, strong for the truth, because of their spiritual-mindedness. They were at all times eager to be taught, and in this respect they are an example to Christians for all time. There is nothing mysterious or impossible in the teachings of Jesus. This is being proved by the operation of the Principle of Christian Science.

Mrs. Eddy, the Discoverer and Founder of Christian Science, was always a very humble learner. In the Preface to her text-book, "Science and Health with Key to the Scriptures," she writes that "today, though rejoicing in some progress, she still finds herself a willing disciple at the heavenly gate, waiting for the Mind of Christ" (p. ix). "It is written in the prophets," said Jesus, "And they shall be all taught of God." This is the secret of power, a secret which is being fathomed by every Christian Science student as he sincerely and honestly seeks to make the unfoldment of the truth and his growth in spiritual understanding the paramount purpose of his life. When all else is subordinated to this, then it is true of them, as it was of the immediate followers of the Master, that the power to heal the sick is not a special gift, but accompanies that understanding of the Science which presents the true concept of God and His law and which the Master demonstrated by healing the sick and sinning.

If, therefore, we desire to possess and cultivate the highest gifts, and to find the truth of being in order that we may be lifted out of the clouds of perplexity and fear, and possibly much suffering, we need not leave the spot where we are; but here, and now and always, we may be drinking of those perennial springs of spiritual knowledge which the loving Father has given in abundance to all His children. For teachers we have the sacred Scriptures, full of grace and truth, overflowing with riches, revealing that spiritual sense of God and His universe, including man, which will illuminate our understanding and gradually disperse the mists of false material sense. We have the Bible made luminous to any thoughtful mind, a book that by its profound spirituality, its revelation of Truth, its exposition of the scientific unity of all creation, and its remarkable penetration of all the sophistries of mortal thought, has been, and continues to be, a saving influence to countless thousands of heart-hungry and bodily-stricken men and women. We also have the Christian Science text-book, of which Mrs. Eddy herself, although she wrote it, inspired by infinite Love, was always a diligent student. With these helps we may be obedient to that great command, "Learn of me."

What Jesus the Christ taught his disciples, and through them all humanity, is what we must learn if we would "enter into life." What did he teach, and what may we learn? It is a wonderful curriculum, this course of spiritual study,—wonderful not only by reason of its results, but also because of its simplicity. This is not always quickly acknowledged, but the beginner in Christian Science, which is the embodiment of all that Christ Jesus revealed and demonstrated, soon learns that his progress is in proportion to his humility and to his acknowledgment that the most formidable difficulties are those which are raised by mortal thought. These are overcome as one learns of the allness of the one God, infinite good; as one gains understanding enough to apprehend, even slightly, that there is no power in evil, which is a base deception, and that divine Mind, which is the only Mind, is omnipotent over all false concepts and erroneous beliefs,—the only enemies with which we have to contend.

Breath of freedom comes to us as we turn thought Spiritward and seek to shape our lives in accordance with the truth of an enlightened consciousness. We see that our sense of proportion has been wrong; that while we have been trying

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to find peace and happiness in our own little material orbit, with our hearts set on the things that by their very nature can never be anything but ephemeral and illusory, we have been ignorant of our real selves. We have thought ourselves material beings, necessarily subject to sin, disease, and death; whereas we come to know ourselves as spiritual, with dominion over everything that is discordant and inharmonious, because such things have no place in the kingdom of heaven.

This means that we learn to trust in God, not as a mere theory, which is no trust at all, but as a practical, every-day experience. We acquire a new and purified concept of life and of love, of sacrifice, fidelity, and obedience. Religion ceases to be supernatural; it is a demonstrable daily knowledge of God. The loyal Christian Scientist is grateful to testify that his holiest and most joyous privilege is to bring "into captivity every thought to the obedience of Christ," Truth, and thus continually to advance from the Egyptian land of slavery, where he served the awful taskmaster of sinful sense, to the promised land, where all mortal fetters are cast aside and the new song of redemption can be sung with whole-hearted gladness. In this way we learn of the spiritual relation, the oneness, of God and man, a truth which destroys every fear and solves every problem. As Mrs. Eddy has said on page 196 of "Miscellaneous Writings": "The sweet, sacred sense and permanence of man's unity with his Maker, in Science, illumines our present existence with the ever-presence and power of God, good. It opens wide the portals of salvation from sin, sickness, and death."

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To Understand Life

CATHERINE YOUNG

THE longing desire to understand life is in some form or other, the predominant aspiration of the human mind. Down the long sweep of the centuries men have sought the answer to this tremendous problem. The past, the present, the future, in fact the whole material world, is searched in the hope of finding the key to the mystery, and still the search goes on. In the last analysis, indeed, human living is in itself but the search for this answer, the desire epitomized.

"Mortal existence," Mrs. Eddy writes in Science and Health (p. 428), "is a state of self-deception." When mortals awake to the unhappy, the doubtful, the confused sense of things which obtains everywhere in individual and national life, they feel that in some way they are being deceived, either by themselves or by the educational and religious systems in which they have been nurtured, and at once they become alive to the ceaseless search, the endless striving, in their own consciousness.

In every age the human heart has been inspired with the hope of finding the way out of its difficulties, and invariably this way has been sought for in the physical realm, in the realm of human experience. When no way is found in this direction, then arises the inevitable conclusion that after the change called death we shall understand, and this by its lack of reality and vitality only adds to the sense of failure and powerlessness. So great indeed is the confusion caused by the failure to find the way of understanding in human life, that the vast majority live in a semi-conscious state of unbelief, content to let a select few do their thinking for them, following blindly those whom they have chosen as their leaders; or else they are too lethargic to trouble about the matter at all and follow mechanically in the footsteps of their fathers, regardless of the changes that have taken place in the passing of the years. But always the result is the same,—endless sorrow, pain, sin, sickness, and death.

To those who have long been cognizant of the agony of uncertainty, the pain and folly, the hopeless struggle of human existence in the old way, the message of Christian Science comes with beautiful and instantaneous relief and healing. When the realization comes to such a one that "man is not material; he is spiritual" (Science and Health, p. 468), and that the way Jesus pointed out twenty centuries ago is not transcendental, but is the true, practical way out of all human difficulties; when he finds that this way is open for all to walk in, today and for all time, then for him life is changed, peace enters the heart, a sense of security and certainty fills the mind, banishing fear and doubt forever.

During his earthly ministry many must have followed the great Master's teaching and found the living way,—and there have been faithful followers of Truth throughout all time,—but as human theories took the place of spiritual demonstration, the truth Jesus taught was early obscured. Today Christian Science has come, making this teaching once more clear and pure, giving the world a key by which it may read the Scripture correctly, and pointing out man's mistake in searching for an understanding of life in and through perishable matter, where by its very essence life could not exist. St. John says: "The Word was God. . . . All things were made by him; and without him was not any thing made that was made." Of personified evil Jesus said, "Ye are of your father the devil," who "abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it."

The light of Christian Science shows us how we may begin to understand life aright, to be born anew. Too long has mankind twisted the sacred teaching of the Bible this way and that, to suit the age or their own personal opinions, but the time for spiritually scientific thinking has arrived, and with it has come the desire to interpret the Bible more simply and truly. The great Master's words would be powerless for us today had he meant them only for the age in which he lived and for the people who listened to him. His great works would be no incentive to us today, had they been unnatural and abnormal. Understanding this, the "still horizon's grander view" (Hymnal, p. 4) is open for us now, and it is within the power of every one to solve his problem today as of old, by looking away from matter into the unsearchable realm of infinite Mind. We can press on with the knowledge that we have with us the power of God. Seeing before us "the vision and the splendor" of a reality of which there can be no end, our feet are planted on a sure foundation, and we have begun to prove the infinite applicability of Christian Science to all the varied problems of human experience.

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Gamut of Graces

C. P. VANDEVOORT

IF ANY of us have failed to grasp the full import of the apostolic exhortation, "And beside this, giving all diligence, add to your faith virtue; and to virtue knowledge," as it occurs in the second epistle of Peter, first chapter, the reason may be in the fact that our English translation does scant justice to the original, thereby hiding in some measure its strength and beauty. The Greek word translated "add" comes to exhort for a chorus its root being identical with our English word "choreus," and it turns at once that the apostle's thought must have been the perfection of harmony obtainable from the full gamut of the Christian graces. We find, therefore, the several notes attaining the highest not in their individual relations to one another, while only just enough are used (seven) to complete the octave. Nature's

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faith becomes the key-note of man's mental harmony, for the Scriptures teach that "without faith it is impossible to please him [God]," and again, that "whatsoever is not of faith is sin." Thus faith is seen to be the foundation of a concordant life, to which in turn are quickly added virtue, manliness, courage; and then, going a step farther, a key higher, this courageous faith is supplemented by that demonstrable knowledge which is defined in Christian Science as "understanding."

Then the note of temperance is sounded as a governor, that our "speech be alway with grace, seasoned with salt," lest we fall into the error of speaking unscientifically, as did even Peter himself on one occasion, "not knowing what he said." But days of darkness may be ahead, days in which, having done all, we are to stand; and for this the major fifth of "patience" is essential, that dominant of the mental mode, which must have its perfect work that we may either stand firmly or if need be "run with patience the race that is set before us," as we keep our eyes steadfastly upon Christ, Truth, our living head. Further, like Timothy, we are to exercise ourselves in godliness,—godlikeness,—since in such likeness man was and is created, and we have the assurance that this "is profitable unto all things, having promise of the life that now is, and of that which is to come."

Moreover, in our contemplation of the creator, we are not to lose sight of God's idea, our brother man, to whom our obligation or debt is always brotherly kindness, a debt due daily until we come to see, as our Leader tells us, that "the divine Principle and idea constitute spiritual harmony" (Science and Health, p. 503). Then, and only then, are we enabled to strike with clearness the final note of our scale, charity or love, in completion of the chord, not as a separate note but rather as the "do" of faith raised an octave; a faith from which all fear has been eliminated, until it has become the grace-note of perfect love, for "perfect love casteth out fear."

Well might the apostle Peter add, "For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ."

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Bearing Up the Ark

EVA S. W. WILLIAMS

In the seventh chapter of Genesis we have an account of the beginning, increase, and continuance of the flood, an episode which, like most others narrated in the Bible, is symbolic in many points of the varied individual experiences of Christian Scientists. Perhaps some so-called fatal disease has been cured, and the one to whom proof has thus been given, enters into the ark, which is defined in Science and Health as "safety" (p. 581). For him safety lies in the dawning perception of man's true being as "coexistent and eternal" with God. Perhaps he has been driven into this haven of refuge by longings which no creed or dogma had hitherto been able to satisfy; at any rate, he has accepted the fundamental truth of Christian Science, that man is a spiritual being, as the basis of his future thought and action. What happens next? It may be that a time is given him in which to rejoice in his new-found sense of deliverance without severe tests being put to the sincerity of his convictions, or the light may be so vivid as to enable him to reflect immediate healing and help to others, and to meet without difficulty every trouble which assails himself.

Sooner or later, however, the waters begin to rise! Old false beliefs show themselves as deeply rooted; friends and relatives oppose and obstruct his peaceful way, or truth stirs up the deposits of wrong thought and habit, even as Mrs. Eddy has said, "Error will hate more as it realizes more the presence of its tormentor" (Miscellaneous Writings, p. 278), all of which explains the statement of Isaiah: "I form the light, and create darkness: I make peace, and create evil." Last but not least, mental apathy within and animal magnetism or hypnotism from without, call for recognition on the student's part and for an assertive overcoming. No shaft that is aimed at him, however, can harm if he is alert to obey the command of Science that we be a law of denial to all such things. Constant watchfulness is needed to detect the different processes by which one is being tempted.

The result to all those who are honestly trying to "follow on to know the Lord," is wholly to the good; these things are the increasing waters which "bare up the ark, . . . above the earth." The forty days of flood, the one hundred and fifty days during which the waters prevail, are but incidents in the true Scientist's career. God's promises are "yea, and . . . Amen," and the time comes when we can open the window of the ark, when we can pass fearless and unmoved amid earth's scenes of misery or fancied joy, for as we read, "The ark indicates temptation overcome and followed by exaltation" (Science and Health, p. 581). We have not yet attained perfection, but for us the bow of promise is ever in the cloud; the waters have been assuaged, for we no longer accept their evidence as real.

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Service

JOSEPH F. HIBBARD

Many individuals are given opportunities for service other than that into which their own personal interest enters. Opportunities for service to the cause are given to many Christian Scientists. The particular requirement may seem insignificant and the service of little moment; or it may be something that calls for much of our time, the setting aside of our own plans, or the rearranging of affairs to enable us to take up the duties which the call involves. The performance of these may bring to us a sense of pleasure, or they may seem arduous. The service may even be a humble one, and the performance of it seem unworthy of our sense of dignity; or it may be one which confers a mark of distinction. It may be a difficult task, as was Peter's when the Master requested him to tarry and watch, for we read that his eyes were heavy, so that he slept while the Master wrestled alone.

The Master's work requires many kinds of service. Of Peter and James and John, he asked that they watch one hour. Of one is asked participation in the varied activities in the field; of another, the best thought in the handling of large problems. Of one, the carrying of bundles; of another, the accounting of finances. Of one, the teaching of a class; of another, the giving of a cup of cold water in the spoken word, or other ministration.

Do we avail ourselves of the opportunities to render service lovingly? Do we put aside selfishness for the cause of Christ, Truth? Sometimes we hear one say, "I am not capable;" yet this one never entertains a doubt of the ability of another who may be asked to perform the same service. Is not this a guise under which selfishness is masked? Again, we hear the argument that we have already borne a share of the burden; it is now time for some one else. Of such it may be asked, Does it never occur to you that your opportunity to serve will not be always? Others will follow you, and they will take up the burden in turn. Like the spokes in the wheel, it becomes your turn now and then to bear up; but as the wheel moves on, another and another takes the place, and you are borne by them.

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Standing before a great modern printing-press, one is impressed with the multiplicity of the operations of its various parts. One piece requires the strength to withstand tons of pressure; other parts, great delicacy of touch. Some do their work very quickly, others with apparent deliberation. Some never cease in their activity; others remain quietly at their appointed place, ready and alert, and do just a little but an important thing at the instant it is required. Some parts of the machine are much in evidence and do their work conspicuously; other parts, though quite as important, are hidden away from the observation of all, and their presence is known only to the pressman.

It is so with the Master's work. Like the parts in the printing-press, we are parts in a great plan. To do our work cheerfully, lovingly, enthusiastically, is our highest privilege, and in doing it we are certain to be blessed. The blessing comes for the performance of the humble duty just as surely as for the performance of that which seems more important; for in reality the one is of as great importance as the other. If the delicate operations of the printing-machine were left out, the work of all the other parts would be deranged. And so too will the blessing come, even though the work is hard and difficult and laborious, if it is lovingly performed; for, as our Leader tells us, "Love is reflected in love" (Science and Health, p. 17). Then surely love will be reflected back to us in large measure for that which we bring to the performance of our labor.

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Protection

FLORA E. MILLER

How manifold are the promises of God to His children concerning their preservation, protection, and deliverance! In Genesis we read, "Behold, I am with thee, and will keep thee in all places whither thou goest;" again, in Revelation, "Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God." How beautiful and inspiring it is to learn from these and unnumbered other Scripture passages that God's promises are the same "yesterday, and today, and forever;" that Truth changes not, and that even as God saved His people in the days of Moses and David and Christ Jesus, so He can and does save them today!

In proof of our Father's protecting care, let me give a personal experience. One beautiful spring afternoon a school-teacher, who is a Christian Scientist, took her pupils to a neighboring hilltop to gather spring flowers and enjoy the splendid view. One side of the hill had long since been converted into a stone quarry, and so much had been cut away that it presented a precipitous bluff with a perpendicular drop of not less than twenty-five feet, at the base of which were many loads of undressed stone. The teacher and pupils made the ascent from the other side of the hill, and as they were nearing the summit she asked the children to keep close beside her and by no means to go near the stone quarry.

The flowers were beautiful, and soon all were deeply engrossed in their pleasant task. After a little while the teacher had a feeling of disquietude, as if something were not quite right. She looked toward the bluff above the stone quarry just in time to catch sight of one of the little girls as she disappeared over the edge of the precipice. For a second, fear that seemed utterly overwhelming in its intensity seized her, but instantly it was denied; then there came and remained a complete conviction, a steadfast realization, of God's power and presence and protection, a knowledge of God's allness, which was growing ever clearer and more convincing.

When the teacher realized that all was well with the child, she discovered that the other children had left her. She found a path leading around the side of the hill to the stone quarry, and followed it, declaring the truth at every step of her way. When she came in sight of her destination, she saw that the other children had reached there, and were standing around the little girl who had fallen over the precipice. The little one was also standing, and oh, how that teacher's heart went out to God in gratitude for this glorious manifestation of Life and Love!

As soon as the teacher reached the spot, she examined the child and found her limbs practically unharmed, a small bruise on her head evidencing that this part of the body struck the rocks first. The child was smiling when the teacher arrived, and after wiping off the tears still glistening on the little face, and declaring to the other children that their companion was not at all badly hurt and would soon be quite well, they all went back to town.

The teacher silently and joyfully poured out her gratitude to God, realizing that He had indeed given "his angels charge," and presently the children began to sing their little songs of joy, entering "into his gates with thanksgiving, and into his courts with praise." The little one was at school early the next morning, and there was no swelling or bad discoloration. She said she had not suffered from headache, and in a short time the bruise was entirely healed.

In Zephaniah we read, "The Lord thy God in the midst of thee is mighty; he will save, he will rejoice over thee with joy; he will rest in his love, he will joy over thee with singing;" while the psalmist tells us that God "shall give his angels charge over thee, to keep thee in all thy ways." Continuing the thought, our revered Leader writes, on page 567 of Science and Health: "These angels deliver us from the depths. Truth and Love come nearer in the hour of woe, when strong faith or spiritual strength wrestles and prevails through the understanding of God."

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[Written for the *Sentinel*]

Love's Way

LAURA GERAHTY

Speak kindly. Each reforming word
That flows with love's smooth stream,
Lightens the burdened sense of thought,
Aiding the heart with sorrow fraught
To break its dream.

Think guardedly, for tongue ne'er tells
Nor knows the power of thought.
Each selfish wish or bitter tear
Or angry glance or hidden fear
Is dearly bought.

Walk fearlessly, for Jesus trod
The selfsame road of pain.
His wounded feet the way have shown,
And o'er the thorns the rose has grown
That knows no stain.

Pray simply. Every pure desire,
Bereft of fashioned phrase,
Has access to the ear divine,
Where, blessed in deeds, true motives shine—
Love's perfect praise.

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Selected Articles

[Frederick Dixon in *Leytonstone Express and Independent*, Leytonstone, London, England]

The report of a lecture on Christian Science given by a clergyman, is interesting if for nothing else than as showing what this critic understands by Christianity and what he believes Christian Science to be. First, he imagines Christian Science healing to be effected by suggestion, and he accepts this as Christian; secondly, he declares that Christian Science gets rid of the incarnation, and as such is unchristian. Let us examine both these doctrines.

Christian Science expressly and unqualifyingly rejects healing by suggestion. It does this for two reasons. First, because the human mind is not a healing element; and second, because the entire process of suggestion is antichristian. The human mind is itself filled with beliefs of good and evil. It is incapable, therefore, of true healing, which means a total denial of the power of evil. What happens is merely that the sick man's mind is dominated for a moment by a stronger mind, and his thought directed into a different channel. The cause is unaffected. When the pressure is removed, the thought of the patient reverts to the former channel, and except that the human will-power of the sick person has been weakened and made less capable of future resistance of evil, little has occurred. Now, Christian Science teaches that sickness is the result of some material belief. It sets to work, consequently, to eradicate this belief. If it is successful, the cause of the sickness is destroyed, and the patient is permanently healed.

In healing the paralytic man, Jesus demanded, "Whether is easier, to say, Thy sins be forgiven thee; or to say, Arise, and walk?" It is clear from this that Jesus saw some metaphysical interdependence between sickness and sin. Christian Science explains this interdependence. Sin, it says, is not a temporal or geographical expression, so that what is normal in one country may be regarded as abnormal in another; and what is desirable in one country is undesirable in the next. Sin is, scientifically speaking, a belief in anything apart from God. In this way the man who is sick as the result of flagrant vice, is guilty of a deliberate sin of commission; none the less, the man who is sick through believing in some material law of inharmony, is guilty of the sin of omitting to recognize that there is no power but God.

Now, to heal either of these beliefs it is necessary that the patient should repent. The Greek word translated repent means, however, to change your mind, even to the exact opposite. When a man, therefore, changes his mind from a belief in the power and reality of evil, to a recognition of the infinity and omnipotence of good, he repents, and finds that the kingdom of God, or harmony, is at hand. This change means the overcoming of the carnal mind by the Mind of Christ. To make a patient physically better, in Christian Science, it is consequently necessary to make him spiritually clearer. To become "every whit whole," he must become every whit holy, for holy is only an adaptation of the more archaic term wholly.

This, roughly, is the difference between spiritual healing and healing by suggestion; but the claim that the latter is Christian in any sense is insupportable. If it is possible for the human mind to suggest good, it is equally possible for it to suggest evil. Being itself torn by all the carnal passions, it is bound to convey these in the process. Its treatment is, in short, the fruit "of the tree of the knowledge of good and evil," which the book of Genesis declares ultimates in death. Jesus put the same fact quite clearly when he was accused of practising the art of the exorcists in healing through Beelzebub. The exorcist practised undiluted suggestion. This, Jesus declared, was "the knowledge of good and evil," or of a "kingdom divided against itself." Such healing, he explained, *ipso facto*, could not stand. But he declared healing through the Spirit of God brought with it the peace of God; in other words, spiritual healing is concerned in healing a man by teaching him how to attain the Mind of Christ.

From this it may be gathered how true is the accusation that Christian Science ignores the incarnation. The incarnation takes place in the exact proportion in which the Mind of Christ replaces the carnal mind. Once, and once only, has the Mind of Christ been fully manifest to humanity, namely, in the person of Christ Jesus. Jesus, however, never claimed that he was the only son of God. He spoke of "my Father, and your Father." He taught his followers to pray, "Our Father which art in heaven;" and he bade all Christians be "perfect, even as your Father which is in heaven is perfect." On page 332 of Science and Health, Mrs. Eddy, speaking of "the Son of God," calls attention to Paul's declaration that "there is one God, and one mediator between God and men, the man Christ Jesus."

The work of this mediator was manifested in the atonement, the effort to atone or make at one, for that is all the word atonement means, man and God. This atonement is brought about as man attains to the Mind of Christ. The Mind of Christ cannot, however, be fully attained so long as man believes that actual life is inherent in matter. Just as Jesus' earlier miracles were devoted to proving life to be spiritual, so the miracle of the crucifixion was devoted to proving mortal man's inability to destroy life. The victory over death by the gateway at Nain, in the garden of Bethany, at the house of Jairus, culminated in the victory on the cross, which on page 238 of Science and Health Mrs. Eddy has described as "the lodestar in the demonstration of Christian healing."

[Lloyd B. Coate in *Dayton* (Ohio) *News*]

You have said some very good things in your editorial on "Intolerance." We heartily assure you that Christian Scientists are not afraid of getting too much of heaven here upon earth. There is no strife on their part with medical practitioners. As citizens of this great republic they maintain that it is their God-given right, guaranteed by the constitution, to have their choice of mode of healing, that which from experience has proven most efficacious. Most of the people who are now classed as Christian Scientists were once sick, and medicine having failed to restore them to health, they turned to Christian Science for relief and found it. If there seems to be any strife, it is due to the fact that a certain class of physicians would try to deprive Christian Scientists of the same rights they ask for themselves. Christian Scientists are willing to obey the golden rule. Let others do likewise and you will not find any strife.

Christian Scientists are willing for those who believe in medicine and other systems of healing to have whatever mode they think will benefit them. This is their right. Now, on the basis of the golden rule, why should not others be as willing for Christian Scientists to have what they believe in, what has already been proven in their experience to bring the greatest relief? When this is granted them, there will be no strife. Christian Scientists do not want to see any strife between nations, between different denominations, between individuals, between different professions, between newspapers.

For several years Christian Scientists in Ohio have been deprived of their just rights as citizens, and we hope the time

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is not far distant when the Legislature of this state will give to her citizens the same right the Illinois Legislature has been willing to give to her citizens the Christian Scientists. You are right; it is time medical intolerance should pass away. When the position of the Christian Scientists is understood, there will not be found any bigotry on their part.

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[A. H. Skinner in *Kalamazoo (Mich.) Telegraph Press*]

We believe with St. Paul that "there is one God, and one mediator between God and men, the man Christ Jesus." In Christian Science we are taught that "Christ expresses God's spiritual, eternal nature," and that Jesus demonstrated this. Mrs. Eddy also says, "The divinity of the Christ was made manifest in the humanity of Jesus" (Science and Health, pp. 333, 25). Jesus made the distinction between the corporeal concept and the spiritual idea when he said: "Why callest thou me good? there is none good but one, that is, God." "I do nothing of myself." "Before Abraham was, I am." "I and my Father are one." "My Father is greater than I."

The assertion that Christian Science denies the presence of any physical being and all disaster is incorrect. We learn from the Bible that all that God created is good, and as disaster is not good, it is therefore not created by God, although very real to the material senses. If we were as spiritual in our thoughts and desires as was the Master, we would see the man of God's creation. He saw the true man, God's image and likeness, where we see only material man. Christian Scientists try to follow St. Paul's admonition to "put off . . . the old man," and "put on the new man, which after God is created in righteousness and true holiness." No Christian Scientist believes that "all souls are absorbed in God." On page 259 of Science and Health we read, "Man is not absorbed in Deity." Buddhism and Mohammedanism are as unlike Christian Science as they are unlike an orthodox church of Mohammedans, and Christian Scientists would not be guilty of publicly or privately making such a charge against that people.

The speaker who audaciously declared that he failed to find heaven or hell mentioned in the Christian Science textbook, certainly avoided the truth's searchlight. Heaven is mentioned many times in Science and Health, and hell is mentioned a number of times. "He that runs may read." Christian Science teaches the fear and reverence for God and the Christ. What it denies the reality of is error, as the speaker says, and not one word is spoken to what might or might not be, or what we are hoping for, but of what we are present. In my Bible the good book records a conversation between Jesus and Satan, and he left him saying that we do not worship him. The devil is error, we destroy it's presence by knowing that God is supreme. The [illegible] which [illegible] for an attack of the devil. Christian Scientists do not [illegible] they deny [illegible] have been cast out and [illegible].

[illegible] that we have the power of prayer as [illegible] Jesus's statement. "All things is to pray [illegible] and we have the promise in another "[illegible] ye shall receive" [illegible] "Pray one for another, [illegible] may be healed" and we [illegible] to [illegible] Jesus." The [illegible] is a righteous man [illegible] much." The [illegible] affirms that [illegible] the sight of all [illegible] Jesus includes [illegible] but it [illegible] to [illegible] human heart."

[illegible] that we have the support of the Bible it [illegible] that [illegible] must be removed [illegible] is [illegible] in being [illegible] that he was [illegible] than the really [illegible] there is the universal thought to meet; when the right thought about God and man is established, the cure is complete. To rebel against disease is wise; to know that God never made it, and that there is no law of His to uphold it. Even physicians say that disease is not inherited, that inheritance is simply a tendency to some particular disease. The divine Mind, which harmoniously governs the sun, moon, and stars, certainly can regulate man's body, if allowed to do so.

All the charges against Christian Science arise from lack of understanding of its teachings. If these were understood, all Christians would bid it Godspeed. We can feel only pity for those who assail Christian Science, which is God's message to this age.

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[Judge Clifford P. Smith in *Boston Daily Advertiser*]

My attention has been attracted by a news item in the *Advertiser* which reported the proceedings of the international Sunday school convention at Chicago. It seems that a question arose about modifying the attitude of reserve or disapproval which the churches represented in the convention have for many years maintained toward other churches. Upon this question a delegate from Missouri is reported as saying that "the Christian Science churches are clamoring for recognition, and other sects will follow."

The gentleman from Missouri cannot be well informed, unless he means that the facts concerning Christian Science call loudly for recognition. In one of her Messages to The Mother Church (1902, p. 2), Mrs. Eddy said: "To live and let live, without clamor for distinction or recognition; to wait on divine Love; to write truth first on the tablet of one's own heart,—this is the sanity and perfection of living, and my human ideal." This is also the ideal of The Church of Christ, Scientist, and its members, while trying to keep on the best of terms with all other religionists, have not sought formal or official recognition in any quarter.

As we view it, the only recognition to be desired is a just acknowledgment of the good that Christian Science has done and is doing. But this is a matter of individual information and experience; it cannot either be much hindered or much advanced by the proceedings of conventions.

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[John W. Dowty in *East Lynne (Mo.) Times*]

In a recent issue I notice the report of Archdeacon ——'s sermon, in which he couples Christian Science with Buddhism and Mohammedanism because, as he states, its teachings have no personal call to Jesus. I take it for granted that the archdeacon studied the Christian Science textbook, "Science and Health with Key to the Scriptures," before he attempted to speak publicly upon the subject, but it would hardly be possible to make a more incorrect analysis of the teachings of Christian Science than to associate them in any way with Mohammedanism or Buddhism.

[illegible] wish, however, to call your readers to judge for themselves whether Christian Science teaches us to appreciate the [illegible] sacrifices of Jesus Christ, and for this purpose I [illegible] Mrs. Eddy's teachings on this subject from her book "[illegible] and Yea" p. 33. "The sacrifice of his blessed life was [illegible] and it was a million times greater to all [illegible] ages if the cross [illegible] Jesus' sacrifice stands [illegible] amidst [illegible] suffering and human woe. The [illegible] human life is a continuing sacrifice, and Jesus [illegible] suffered for all mortals to bring a true [illegible] and he [illegible] was to show them that the way out of the [illegible] pathway of all human error must be through the [illegible] self-sacrificing life of Jesus. Matthew [illegible] and Peter. Matthew xvi. 24, 25. Whosoever will [illegible] the Lord. The

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currents of Christ Jesus' life, purchasing the freedom of mortals from sin and death. This blood of Jesus is everything to human hope and faith. Without it, how poor the precedents of Christianity! It was not to appease the wrath of God, but to show the allness of Love and the nothingness of hate, sin, and death, that Jesus suffered. He lived that we also might live."

Because Christian Scientists understand that true appreciation of Jesus' mission entails going and doing likewise, that is, overcoming sin, disease, and death through the apprehension and practical utilization of his teachings, and because they take practically his statement when he declared, "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven," this in no way signifies that they do not recognize gratefully the unparalleled example of Jesus Christ, but rather does it evidence the fact that they appreciate it keenly.

Of how much value to the world would it have been if men, instead of understanding and utilizing the teachings of Euclid, had deceived themselves into the fallacy that it was only necessary to believe in Euclid and to talk about his wonderful discovery? Christian Scientists have proved to mankind that they indeed understand and appreciate the mission of Christ Jesus, by healing a multitude of sick and sinful men and women from their sins and diseases; and if the archdeacon would appreciate this fact and impress it upon his congregations, he would not have to dwell upon the divisions in the ranks of his church as he had to do in his sermon.

The days of dogma are numbered, because mankind are understanding and demanding that practical, demonstrable Christ who alone can heal and save them, and who declared, "Lo, I am with you alway." This Christ, Christian Science has revealed anew to the world; hence the marvelous growth of the movement, in spite of any denunciation from those who have not taken the trouble to acquaint themselves with its teachings.

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[Frank Bell in *The Evening Leader*, Carbondale, Pa.]

Referring to a sermon quoted in a recent issue, it would seem that one who starts out to discredit Christian Science from the standpoint that nothing based on falsehood can last, would be most careful to avoid basing his own conclusions on anything other than the truth. No one will deny, as our friend says, that a lie will never save the world, and it ought to be self-evident that misrepresentation will never stop the growth of the Christian Science movement.

To assert that the teaching of Christian Science as to sin and suffering may be summed up in the statement, "There is no such thing," is to misrepresent Christian Science. It will require only a brief perusal of Mrs. Eddy's writings to ascertain how clearly she recognized that the human or mortal mind entertains evil beliefs which, if not destroyed, are liable to find expression in sinful word or act. She declares, however, that men are capable of rising above the enslaving claims of a wicked mind, and offers specific and practical information as to how to achieve this very desirable result. That to which Mrs. Eddy refers as being free from sin is neither more nor less than is meant by the statement, "Whosoever is born of God doth not commit sin," which our friend will find in the Bible. On page 32 of "No and Yes" Mrs. Eddy writes, "Frequently when I touch this subject [Is there any such thing as sin?] my meaning is ignorantly or maliciously misconstrued." Yet there is no excuse for this, since she also says, "A sinner . . . may say, as a subterfuge, that evil is unreal, but to know it, he must demonstrate his statement. To assume that there are no claims of evil and yet to indulge them, is a moral offense. . . . Evil which obtains in the bodily senses, but which the heart condemns, has no foundation; but if evil is uncondemned, it is undenied and nurtured. Under such circumstances, to say that there is no evil, is an evil in itself" (Science and Health, p. 447).

Christian Science has no "theory" as to suffering; it leaves theorizing to those who have time for such diversion. Christian Science substitutes practice for theory, and its practice demonstrates that suffering ought to be and can be destroyed through a right apprehension of its cause and the application of scientific methods. Instead of ignoring bodily ills, Christian Science traces them to their source and there deals with them in the only permanently effective manner.

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[Charles E. Jarvis in *Pasadena* (Cal.) *News*]

Undoubtedly one of the most vital questions in which humanity is interested is that of physical health. Those who possess it are interested in retaining it, and the afflicted are assiduously seeking relief. It is true that in many instances individuals have turned to Christian Science as a last resort and have been permanently cured, not only of physical ills, but of sin, sorrow, and poverty as well. It should be borne in mind, however, that the primary healing, of whatsoever nature, is but incidental to the spiritual regeneration which invariably results from a sincere desire on the part of the one who has been healed to know more of that truth which Jesus said would make us free, and which has just been demonstrated in his case.

The writer has heard and read many thousands of testimonies of healing resulting from the application of Christian Science teaching. In nearly every instance gratitude has been particularly expressed for the moral and spiritual uplift which has taken place in the life of the individual as a result of a study of the Bible in the light of the Christian Science text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy. There is always, too, a spirit of thankfulness for the physical benefits, though this is relegated to second place.

Christian Science is essentially a religion, and as such it must be recognized. Fundamentally, it regards man as the spiritual offspring of God, as described in the first chapter of Genesis, and it accepts literally the declaration of Jesus that "God is a Spirit: and they that worship him must worship him in spirit and in truth." Therefore it is obviously impossible to apprehend the spiritual import of its teachings from a material view-point. As a religion it is preeminently Christian. Its adherents not only obey the command of Jesus to go into the world to preach the gospel and to heal the sick, but they are striving to measure up to the test demanded by the Master of those who profess to believe on him: "He that believeth on me, the works that I do shall he do also; and greater works than these shall he do." It is practical, because by its daily and hourly demonstration it is being proved that a right understanding of God and of man's relationship to Him makes it possible for us to perform today the works which Jesus said we could do. Finally, it is satisfying, for verily it brings into the lives of its followers "the peace of God, which passeth all understanding."

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All love is of God. Every true friend is a glimpse of God. The affection that leaves Him out loses its divinest sweetness. No friend is truly known or loved until known and loved in God.—Lucy Larcom.

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Editorial

"Lest ye enter into temptation"

It is sometimes a trying experience to the young and enthusiastic adherents of Christian Science, and oftimes to those who have not long grounded in the facts, to find that they are not exempt from it as did the disciples and that constant watch is needed to keep in the straight and narrow way which is the direct road to the kingdom and the Father's house of "many mansions." It is not until they look back and possess the growth in understanding of Him who "to know aright is eternal life," to which they have attained through those very trials and temptations, that they see and realize what they have to appreciate why it is as Mrs. Eddy explains on page 22 of Science and Health, that "love is not lazy to advance as from its vantage, for love learns that it will be tried and proved."

Mrs. Eddy gives no more vital assistance to this statement in the paragraph which [illegible] she points out that the [illegible] not [illegible] the natural [illegible] [illegible] [illegible]

determination is based thereon. Pettiness, the narrowness of mortal sense, can never give us a right perspective, and this explains the stumbling of both the ignorant and, as well, of the worldly-wise. We need, all the time, that broader, grander view which we command only in the measure of our spiritual ascension.

Christian Science brings to its sincere students that spiritual concept of life, its source, nature, relations, privileges, and responsibilities, which is corrective of human sense at every point, and which increases one's usefulness as it enriches his sense of freedom and joy. Following it, we learn in every circumstance, crisis, or personal need to enter into the "substance of things hoped for," and exercise that wise and true judgment which saves us and those we counsel from the fateful mistakes of mortal sense.

JOHN B. WILLIS.

Things Contrary

THERE are few if any outside of the teachings of Christian Science who are awake to the fact that the flesh and Spirit "are contrary the one to the other," as St. Paul tells us in his epistle to the Galatians. Many professed Christians would admit that there is a difference between the flesh and Spirit, and that the temptation to sin comes from the fleshly nature; but there is generally a very indefinite sense as to the availability and power of Spirit to overcome all the evil tendencies of mortals. Besides this, there is practically no effort made by mankind in general to turn to spiritual law for aid when bodily suffering assails them, yet Christian Science comes to assure us that the real man is, both primarily and ultimately, a spiritual being; hence he is not dominated by matter or the flesh.

Apart from the teachings of Christian Science, there is a widely prevailing opinion that spiritual things are vague and uncertain, so far as this world is concerned. Most men assume that matter, or the flesh, represents the realm of law, and that the wonderful works of Christ Jesus, for instance, were outside of this realm; hence it would not be even desirable to encourage their repetition. Students of Christian Science, however, learn by actual experience that the carnal mind is lawless and destructive (Paul says it is "not subject to the law of God, neither indeed can be"), and they agree fully with Mrs. Eddy when she declares that "outside the material sense of things, all is harmony" (Science and Health, p. 489).

As students begin to understand spiritual things, they see the oppositeness of flesh and Spirit, but they also learn the allness of Spirit and the consequent nothingness of the flesh and all materiality. In other words, they find themselves in the realm of reality, where things are substantial and eternal. This being realized, those who have through Christian Science gained a large measure of freedom from the flesh, begin to be conscious of the ceaseless operation of spiritual law and order, expressed in health and harmony. The outsider who knows such persons is forced to admit the great change, but usually proceeds to account for it materially, failing to see how anything but material means could bring it about. The writer recalls one such case, where a sincere Christian woman who had suffered for over twenty years from ill health, turned to Christian Science in doubt and fear, and was entirely healed within a week.

The writer, who was not then a Christian Scientist, attempted to tell her own physician of the case, and together they tried to find a reason for the cure, apart from Christian Science. They finally (and most illogically) agreed that the unquestioned cure was due to abstinence from drugs and dieting, but the narrator forgot to say that her friend had on several occasions, prior to coming to Christian Science, tried to live in a natural sort of way, but for the two or three weeks of such experiments there was practically no action of the digestive system, and what seemed very serious illness followed. The good woman's physicians told her that she must never again neglect the regular use of the prescribed means, or she might even lose her life; but in Christian Science it was at once proved to her that divine law never ceases its activity, and what the flesh could not do, nor mortal mind, spiritual law soon accomplished when its light was admitted to her consciousness.

Strangely enough, the friend who knew of the healing, and the good doctor who listened to her account of it, never dreamed how faulty was their own logic in continuing to admit the domination of the flesh; but one of them was approaching the dawn, and when it came, it meant the abundant life offered by Christ Jesus. It also meant a steady turning away from all belief in that which is contrary to the things of Spirit, for thus alone is freedom gained. Paul says, "If ye be led of the Spirit, ye are not under the law,"—the law of sin, disease, and death,—but governed by the spiritual law which makes free.

ANNIE M. KNOTT.

Readers of The Mother Church

As announced at the annual meeting of The Mother Church, June 9, the readers elected for the ensuing term of three years are:—

First Reader, H. Cornell Wilson, C.S.

Second Reader, Mrs. Blanche Hersey Hogue, C.S.B.

Mr. Wilson brings to the responsibilities of his office the practical experience of the man of business and the wider knowledge of men and affairs which long service in the cause of Christian Science begets. A native of Saginaw, Mich., his early education was received at the Michigan Military Academy at Orchard Lake. From school Mr. Wilson entered the lumber business, in which he was actively engaged until early in 1898, when he became interested in Christian Science through the healing of his wife. Before the year closed he had taken class instruction, and from that time allied himself with the cause. During his residence in Washington, D. C., Mr. Wilson was first reader of the Washington church for three years, and was also elected to the readership of Second Church in New York for a three-year term. He had served only a part of the term, however, when other duties called him elsewhere. Besides this, Mr. Wilson acted as secretary in Mrs. Eddy's household for several months, and has twice filled the office of publication committee for the state of New York, serving three and a half years in all. It was from this office he was called to that of first reader of The Mother Church.

Readers of the Christian Science periodicals will always associate the name of Mrs. Blanche Hersey Hogue with the many helpful articles which have come from her pen in the last decade. In coming to Boston as second reader of The Mother Church, Mrs. Hogue is returning to the New England of her childhood, as she is a daughter of the state of Vermont and lived in Montpelier until in her seventh year she went with her parents to the far West. Her early training was received in the public schools of Portland, Ore., from which she went to New York for further study. It was about this time that Mrs. Hogue became interested in Christian Science, through the healing of her mother, and she was one of the early workers in the Portland field, serving seven years as first reader of the pioneer church, until the rule of "rotation in office" went into effect.

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Among the Churches

Current Notes

BROOKLYN, N. Y.—With exercises, the solemnity of which was not lessened by their extreme simplicity, the beautiful structure of First Church of Christ, Scientist, situated at New York avenue and Dean street, was dedicated May 17 before congregations that overflowed the building. Three services were held.

An historical sketch of the organization of First Church was given by the chairman of the board of trustees. He recounted the establishment of the denomination in Brooklyn in 1886; the later organization of Second and Third churches, also their subsequent consolidation with First Church. The erection of the building was commenced in 1908; the corner-stone was laid on July 9, 1910, and the structure was entirely completed early in 1913, although used for services for some time prior to completion. "The union of the three churches," he said, "has been much more than the mere bringing together into one congregation of three bodies of people; it has been a demonstration of unity of thought and purpose, of affection and effort, on the part of those who were members of these different churches. It seems to have opened the way for, or at least to have enabled, this church to be the beneficiary of a broader demonstration of unity affecting all Christian Science churches in Greater New York. This church is the first to be erected in this city to which all the churches in the city have contributed. For this manifestation of brotherly love we are most deeply grateful, and it is a great joy to us that we are now in a position to show our gratitude in a practical way."

As a measure of assistance to other churches of the denomination, it was announced that the collections of May 17 would be divided among Fourth Church of Manhattan, First Church of Richmond Hill, and First Church of Flushing, all of which are now erecting buildings. This will continue on one Sunday of each month, except June, during the summer. It was also announced that the balance in the treasury of First Church had been voted by the members as a contribution to the building fund of Second Church of Brooklyn.

The Brooklyn Eagle.

KANSAS CITY, MO.—The first services by the congregation of the new Fourth Church of Christ, Scientist, were held Jan. 4, in Gladstone Hall, at St. John and Elmwood avenues.

Kansas City Times.

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The Lectures

Brookline, Mass.

Bliss Knapp gave a very interesting lecture on Christian Science, under the auspices of The Mother Church of Boston, in the Beacon Universalist church. He was introduced by Dr. George L. Perin, who said in part:—

We have very old and very respectable authority for the declaration that a tree should be judged by its fruit. Accepting that ancient standard of judgment, I should be inclined to give Christian Science very high rank. This teaching has made a tremendous contribution to the sum total of human happiness in the practical annihilation in some millions of human souls of three very pesky devils,—fear, anger, and worry,—and a numerous brood of physical and mental ills that are the natural offspring of these three devils.

I do not know how some of you may feel about it, but I am willing to take off my hat to a church that can make a poor man feel rich, that can make a sick man feel well, that can make a dying man start a new business, that can make a man smile even when he fights, that can make a man who was afraid of his shadow lie down at night and sleep in sweet serenity, that can turn the acid of worry into the exhilarating tonic of trust; in short, that can take the stoop out of a man's shoulders, clarify his complexion, postpone old age, and make him walk erect, as if he really believed he was God's child living in God's world.

If you will just remember what an inferno fear is, you will agree with me that this is no small achievement. I have often thought that the old orthodox hell of fire and brimstone would seem cool and refreshing compared with the torment of fear which some men have endured. And so with anger and worry. One big fit of anger will poison a man's blood for a week and cut five years from his life, and it will do that even if he tries to explain it away by calling it "righteous indignation." Everybody knows that he has emphasized the "indignation" and not the "righteous." As for worry, language is quite inadequate to describe it. One week of worry will make a man go stoop-shouldered, one month of it will derange the stomach, one year will whiten the hair, and two years will clip ten years from his life.

Now what I observe is, that by some strange spiritual alchemy Christian Science actually does silence these three tormentors in many a life, and when I sometimes get into a street-car half full of these genial Christian Science optimists on their way to church, I actually catch the contagion of their faith, and feel like saying, "Almost thou persuadest me to be a Christian."—*The Brookline Tocsin.*

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Southport, England

At the Cambridge Hall, a lecture on Christian Science was given by Col. William E. Fell. Lady Victoria Murray presided, and in her opening remarks said that the board of lectureship was instituted by their Leader, Mrs. Eddy, so that all might have, through these lectures, an opportunity of learning something of what Christian Science really is. It was necessary, however, carefully and prayerfully to study the text-book of Christian Science, "Science and Health with Key to the Scriptures" by Mrs. Eddy, in order to gain a demonstrable understanding of the Science of healing both sickness and sin. Just as in mathematics the basic law of mathematics must be understood before it can be demonstrated, so also in Christianity the Principle of Christianity, God, Love, must be understood, to be demonstrated as a present help in time of trouble. A mere belief in God could do no more for any one than a belief in the principle of mathematics could do. Understanding is essential. She had believed in God and prayed to Him, but neither the belief nor the prayer cured her of spinal and bone disease, which she had suffered from all her life, and which *materia medica* had pronounced incurable. For twelve years she had lived abroad in the East, and during that time the Christian Science text-book was given to her to read. As she studied it and began to understand God as the infinite and the only cause, Mind, and man as His idea,—the idea of perfect harmony,—she was healed.—*The Southport Visiter.*

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Dallas, Texas

The building of First Church of Christ, Scientist, was taxed beyond its seating capacity by a throng which came to hear Bicknell Young lecture on Christian Science. The lecturer was introduced by Brigman C. Odom, who said:—

The purpose of Christian Science is to uplift and purify thought. Health and happiness follow as results. "By their

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fruits ye shall know them," is the test. Arguments and theories, within themselves, have little or no value. The practical utility idea prevails. The question is not, What can you say? but, What can you do? The apostle James declares that "faith without works is dead," and says, also, "Show me thy faith without thy works, and I will show thee my faith by my works," clearly implying that what you say and do must be productive of results in better health, in greater satisfaction and peace of mind, and in bringing the necessary daily supply. This is in harmony with what Jesus taught when he said, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven."—*The Dallas Morning News.*

Burlington, Kan.

The lecture on Christian Science at Newk's Theater by Clarence W. Chadwick was heard by a large audience. He was introduced by Supt. W. S. Rupe of the high school, who said:—

It is written that we shall know the truth, and the truth shall make us free. We have been in the presence of truth since the world began. The trouble is, we have not always recognized it. Truth is always shining like a beacon-light, and fain would beckon us onward and upward; but sometimes we love darkness rather than light. During the last one hundred years men have been seeking truth as never before. In the fields of science, philosophy, and religion, men and women are demanding and seeking for the truth. It is not within the province of our honored guest to prove that Christian Science is truth, but it is within his province so to direct our thoughts that we ourselves may know.

"By their fruits ye shall know them." Although I am not a Christian Scientist, I know that this teaching has brought happiness, hope, joy, and love into the lives of many of my friends, where before all was darkness. Regardless, then, of faith or creed, it behooves us to weigh well the thoughts that are expressed in behalf of a science and a religion which has for its creed, the Bible; for its earthly end, the stamping out of sickness and sin; and for its ultimate goal, the salvation of the race and the rule of universal love.

The Burlington Republican.

Winsted, Conn.

In introducing Bliss Knapp, who lectured on Christian Science, Walter D. Hood said:—

I am not a Christian Scientist, and am ignorant, except in the most superficial way, of the teachings of this religion. I have, however, observed that in general Christian Science makes its appeal most strongly to highly intelligent persons. I have also observed many times that its followers seem to practise two virtues more generally than many other Christians do; namely, the abstaining from unkind and unnecessary criticism of others, and the assumption of happiness. Any religion, be its name what it may, that inculcates charitableness toward the faults and foibles of one's fellows, and the duty of being happy and cheerful in all the vicissitudes of life, is entitled to respect.—*Correspondence.*

Redwood City, Cal.

A lecture on Christian Science was given in Foresters Hall by William R. Rathvon. The introductory remarks by Willis G. Bohannan were in part as follows:—

About six years ago my attention was called to Christian Science, and during this short period the number of Christian Science churches in San Francisco have been increased from one to six; in Oakland from one to six; in Los Angeles from two to nine; in Chicago from eight to sixteen; and a like increase is going on all over the world. This growth is made possible by the fact that the attendants are students of the Bible, seeking freedom, guided by "Science and Health with Key to the Scriptures" by Mrs. Eddy. The apostle Paul declared that he was free born, and it certainly is the inherent right of all men to be free. Jesus said, "Ye shall know the truth, and the truth shall make you free."—*Correspondence.*

Exeter, N. H.

Judge Clifford P. Smith, who lectured on Christian Science, was introduced as follows by the Hon. Edwin G. Eastman:—

I have been asked to preside at this meeting, and it gives me much pleasure to do so. I used to feel that certain lines of thought which pertained to life, whether in politics or religion, were right, but I have come to think that there is no political party which has not some element of good in it, and that all denominations and sects have the well-being of the people at heart. I am glad to say that I have known Mrs. Eddy well, and I am very proud of her for her religious views and citizenship. I consider her the most remarkable woman, perhaps, that this country or any other country has produced.

We are here to listen to one who can ably explain the doctrines of Christian Science, which are for the well-being of the people.—*Correspondence.*

Fairfax, Okla.

A lecture on Christian Science was delivered by Virgil O. Strickler at the school auditorium. He was introduced by Hubert Quigley, who said in part:—

Many of you, like myself, are not Christian Scientists. This is not due to the fact that you have investigated the teachings of Christian Science and found them faulty, but rather because you know very little of the doctrine. For myself I will say, that so far as I do know of Christian Science, it is perfect in every respect, and shows that it is worthy of thorough investigation. Within your very midst I have seen this simple faith bring sunshine, peace, and gladness into homes that were filled with sickness, misery, and darkness, and lives that were wrecked by evil habits reestablished on truth, uprightness, and honesty. If for no other reasons than these, I would be a firm admirer of Christian Science.

Osage Chief.

Baltimore, Md.

The introduction of Prof. J. Elliott Gilpin of Johns Hopkins University to the lectures on Christian Science by Bicknell Young, at the edifice of First Church of Christ, Scientist, was as follows:—

Just as we often hear a student of music trying to interpret one of the classics without a clear conception of what the composer had in mind, so we hear those who have just skimmed over the surface of Christian Science explaining what it is and what it is not before they have advanced far enough to prove or disprove its truth. I was misled by such statements until I began to investigate the subject carefully, and as I tested and witnessed the power of Truth to meet discordant conditions of all kinds, I found that every human need could be met by the proper application of its Principle.

Correspondence.

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Testimonies of Healing

[Translated from the German]

At the age of twelve I met with an accident and sustained an injury of the right thigh. A week later stitches were taken, but it was a long time before the wound healed, and ever then it would break open at times, causing intense suffering. About a year and a half ago the condition grew so serious that medical attendance became necessary. Another operation was made, but it proved unavailing. My acquaintances and myself believed that I would have the wound for the rest of my life. God's help, however, was not far off.

One day a dear lady called my attention to the healing performed through Christian Science. She gave me a few text-books to read, and I decided to apply to a practitioner for help. The latter declared herself ready to take up the work, and explained to me a number of Biblical statements which heretofore had been incomprehensible to me. My faith in God's help was strengthened, however, the first time I allowed mental sense to view its claims and perceived doubt to exist my consciousness caused the healing to be prevented. After having had treatment for quite a while, I thought I must try to understand the power of infinite good myself through the reading of the Herald and the Bible. One day I suddenly felt quite ill and was taken with severe headache, and as this condition prevailed the next day, I asked a practitioner for help. She gave me some literature and took up treatment. On the following day I was able to resume my work, to my great satisfaction, and the headaches have never returned.

This proof of the efficacy of Christian Science renewed my courage in holding to the truth. My two efforts were not successful, however, as there was more slumbering in me, as it were, as a result of my previous views and fear of operation. I could now more fully appeal to a practitioner, but several weeks went by before the healing of my leg took place, owing to the very gradual emergence of my thought out of error. One day, when I took off the bandage without taking any notice, I found that my leg was healed, and it has remained so. This was eight months or more ago.

I thank God from the depths of my heart that the truth and its healing power has been revealed and made available to the world through Mrs. Eddy.

Elisa Fasse, Chemnitz, Saxony, Germany.

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I feel it my duty to tell the readers of the Sentinel what wonderful things God has done for me. About six years ago I went to a Christian Science practitioner for treatment. I did not have any faith in Christian Science, but my daughter said it surely could do no harm and it might help me. The doctors could do no more for me, and I knew my time on earth was short. I did not feel much somewhere. I asked the practitioner if she could heal me when I did not believe in the healing, and she said Christ could and asked if I did not want to believe in it. I told her that I knew nothing about it, but was willing to look into it, so she kindly lent me a copy of Science and Health. I read prayerfully as best I could, but after reading a while I thought that I could not understand and read Science and Health with a dictionary, as I would do in the world. I have been studying Christian Science treatment in my home since that time, and with three years and a supreme trust in God, with the study I do. I have also been healed of a disease in the most serious form from which I had suffered all my life.

One day I burned my hand so severely that ordinarily I would have lost the use of it, but through realization of the truth the hand was well in about two hours. Many times I have been able to overcome slight ailments, as headache, trouble with my stomach, etc., through my own understanding, but sometimes I have been obliged to ask for help. My grandson who is living with me is a faithful little Scientist. I have been able to help him a number of times, once in a case of toothache, and again when he was suffering from a throat affection with cold and high fever. I am very thankful to God for what He has done for me through Christian Science.—Emma E. Carle, Reno, N. Y.

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It is a pleasure to give a testimony of my healing through Christian Science. In August, 1912, I was taken with a severe cold, which settled in my throat. This was on Wednesday, and by Sunday the condition was so serious that I could not swallow. I tried to treat myself, but I did not improve, so I went to a Christian Science practitioner in Lima for treatment. That evening I could eat a little supper, and on the following Tuesday I went to work, for I was healed. I have also been healed of other ailments through studies in Christian Science. I am truly grateful for a knowledge of this truth, and I am daily gaining in understanding.

A. M. Chaffee, Delphos, Ohio.

✦

I have much reason to be grateful for all the help received through the Christian Science literature, and it is with a sense of real happiness that I send a testimony to the Sentinel, for I always feel sad with increasing gratitude that this periodical was the means of bringing me to Christian Science. At that time I knew nothing about the subject, and being a church-member and very much taken up with church work, I seemed to have no desire for anything more. Hearing from a friend, however, that Christian Science was a healing religion, and that wonderful healing was being accomplished through an understanding of its teachings, I felt a great longing to know something about it, and gladly accepted the Sentinel she gave me. I had not read two pages before I became absorbed in the study of its contents, and while reading I felt as if awakening to a sense of the realness and goodness of God such as I had never experienced before, and for days I could think of little else. Very soon afterward an opportunity came for me to get more than the little understanding I had gained.

A great trouble came in the family, and I was suddenly called from home to a house filled with sickness and sorrow, where the mumps had passed me. The next day, I myself was taken with the same disease, and for a short time was alone with the help of the Sentinel and textbook in my love-filled appreciation of the Scriptures and power of divine Love. I felt no fear, and in a few hours was perfectly well. That I felt grateful indeed goes without saying, for I had been led to Christian Science, and I soon began earnestly to study the text-book, "Science and Health with Key to the Scriptures," by Mrs. Eddy, finding that all I knew of good before was just a prelude as I grew in understanding and learned more of the saving truths of Christian Science. This was about three years ago, and I find more and more what a privilege it is to work for the needy and help others to realize the happiness and peace which Christian Science gives. I am most grateful for a revelation of the wonderful truth.

[illegible] After healing for some hours in the night with a sensation of an explosion, I felt that I would have to send for help, when quickly the thought came, All I need is [illegible]

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for God is "a very present help," and at once it seemed as if I could hear the beautiful words, "He shall give his angels charge over thee." All the suffering and pain ceased, and my consciousness was filled with that perfect peace "which passeth all understanding."

Though oftentimes there are seeming difficulties, and much to be overcome, I know that through persistent, right endeavor, and loving obedience to the demands of Truth, only good can come; and it is my earnest desire so to live that my light may shine before men, that they may glorify our Father which is in heaven. The words on page 254 of Science and Health, "When we wait patiently on God and seek Truth righteously, He directs our path," and Jesus' words, "I am not alone, because the Father is with me," have been a wonderful source of comfort and inspiration to me; the way has been made clear, and it will grow brighter "unto the perfect day."

The cause of Christian Science is steadily progressing around us, and here in our midst we are rejoicing over many cases of beautiful healing, gratefully proving the truth of our Master's words, "These signs shall follow them that believe." I thank God for Christian Science, and I am indeed grateful to our beloved Leader, Mrs. Eddy, who through her pure, self-sacrificing life was ready to receive the message of Truth, and to bring to our consciousness a redemptive understanding of God, infinite Love, the Father-Mother of all, ever present and ever available to meet our every need. I am glad to say that the healing has been permanent, and as I gain in understanding I am better and happier in every way than before coming into Christian Science.

M. Edith Perkins, Swansea, Wales.

✧

At the end of the school term, June 16, 1911, my little daughter, aged seven, was taken with what *materia medica* calls St. Vitus' dance, and seemed to grow worse every day. She got so ill that she could not walk, and she also had to be fed; then she lost her voice. I treated her to the best of my understanding, until a Christian Science practitioner returned from out of town whom I asked to take the case. The illness was immediately met and overcome, so that when the child began to go to school the first of the fall term, no one could tell that she had been in such a condition. It is almost two years and a half since the healing, and she has never had any return of the trouble.

This is only one of the many demonstrations that have been made in our family. We are truly thankful to God, and grateful to Mrs. Eddy for what Christian Science has done for us.—Margaret E. Crane, Beloit, Wis.

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[Translated from the German]

Since earliest childhood my fifteen-year-old son had been afflicted with what is called "long-sightedness" in a severe form, making it necessary for him to use strong glasses all the time. As this defect was steadily growing worse, we were becoming much alarmed, when Christian Science with its sublime teachings came like a ray of light into this darkness of fear and worry. I applied to a practitioner for help for my son, and with five treatments he was not only healed of the defect of the eyes, but also of a serious stomach trouble. After his third call at the practitioner's office, my son came home beaming, with his glasses in his pocket, and today it would be difficult for him to see anything with these very glasses which he wore so many years.

I myself was a sufferer from a stomach ailment for a good many years, and for a time my diet was greatly restricted. When I in turn asked a local practitioner for help, I was entirely freed from this ailment after the third treatment. I can hardly find words to express my deep-felt gratitude for this spiritual healing, which has revealed to us the power of divine Truth and made us gain a new sense of and a new outlook on life. I think of our Leader, Mrs. Eddy, the active pioneer and Founder of Christian Science, with a sense of grateful reverence and unspeakable love. Fear and doubt have vanished from my consciousness, unflinching faith has remained victorious, and a liberating and jubilant song rings within me. "O death, where is thy sting? O grave, where is thy victory?"

Frau Agnes Vogel, Braunschweig, Germany.

✧

Three and a half years ago a baby was born to me with a foot turned so that he would never be able to walk. The doctor asked me to put braces on him, but I did not like to do that; yet I knew something must be done if I wanted my boy to walk. Later, on hearing of Christian Science, I went to a faithful practitioner, and with one treatment the child not only stood but walked. He was then fifteen months old, and ever since he has been perfectly straight. People who do not know that he was crippled, would never think of it. This great truth not only cured my baby, but it has healed me of a stomach trouble that doctors pronounced incurable, and has helped me to the righteous way of living. I am glad to say that my healing has proved permanent, more than three years having passed since it occurred. My oldest boy had been a sufferer from malaria, but since he has learned of Christian Science and attends Sunday school, he has not had a sick day.

This teaching has indeed brought health, peace, and happiness to our home, and for the understanding of Truth which I have gained, words fail to express my thankfulness to God and my gratitude to our dear Leader.

Mrs. M. Frick, St. Louis, Mo.

✧

About eighteen months ago I heard a lecture on Christian Science in Oklahoma City, and this was my first knowledge of this teaching. The lecturer made the statement that many people had been cured of physical diseases by reading Science and Health, and at that time this seemed to me a very absurd statement.

Soon after coming to St. Louis, however, I was loaned a copy of the text-book, and before I had finished reading it I was healed of stomach disorder and a severe case of bowel trouble. Since that time I have been cured of varicose veins. Three physicians had told me there was no help for me, except to wear an elastic stocking or a bandage. I was also cured of typhoid fever last January in less than forty hours, with no bad after effects except an abnormal appetite, which became normal in a few days. The practitioner I employed made but one visit. Through the understanding of Christian Science gained since that time, I have been able to overcome minor ailments by applying the truth. A chronic case of catarrhal trouble disappeared very quickly; also a case of ulcerated tooth was met and overcome with but little pain. For these and many other blessings I am indeed thankful, but the greatest blessing of all is the spiritual enlightenment gained by the study of the Bible and Science and Health.

I am happy to say that my healing by divine power has been permanent. My health was never better than at present, and the understanding of God's Word that I have gained, with the help of Science and Health, has enabled me to be of service to some of my friends, one case being the healing of

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a rupture. The more I study Science the more interested I am, and I desire to be worthy and able to demonstrate God's power through the truth as given to us by our revered Leader, Mrs. Eddy. I am also thankful for the literature of the Publishing Society, which is doing such splendid work for humanity.—HENRY R. WHITE, Chicago, Ill.

✦

When I had suffered for weeks with attacks which nothing but an opiate seemed to relieve, and had been tortured with hot applications and baths, I begged my nurse not to give me any more, but she said she had to obey the doctor's instructions. I became so weak and suffered so intensely, the pain growing worse each day, that I welcomed the thought of death. Then came a consultation, which resulted in the verdict that I must go to the hospital at once for an operation to remove gall stones. All preparations were made, even to the packing of my trunk, for I had given up all hope of living through the ordeal.

I owe it to gratitude to my sister in the East, which delayed my going to the hospital for a few days. This was mind's action in God's opportune time, for in my great distress I turned to Christian Science. The great power was so wonderful, and I was so free of the pain, nausea and sore depression, the absence of which I knew must be God, that I was at once sure, and knew, nothing was a puzzle and no more. The next day brought great improvement. The doctor was dismissed, and the nurse, and with the help received from my practitioner and the knowledge received from the study of "Science and Health with Key to the Scriptures" by Mrs. Eddy, I was healed. I am grateful to God for giving to the world one who was able to bring light to the sin-sick children of a life which is true and eternal.—[illegible], Escondido, Cal.

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[illegible] I took up the study of Christian Science for [illegible] I [illegible] I [illegible] [illegible] [illegible]

to take treatment, although I did not know anything about it except that this friend had been benefited. I called on a practitioner, and after having a treatment, returned to the house just about dinner time and ate the first hearty meal I had been able to enjoy in a month, and to my surprise without the usual after effects. In the first treatment I was healed of nearly all my ills, and in less than a month they all yielded to the power of Truth, with the exception of my eyes; but in about three months, after I had begun to study and help myself a little, I was able to lay aside glasses that I had worn for over seven years, and I have not needed them since. I am glad to state that my healing has been permanent.

Recently I completed a special course in music, under difficulties that would have seemed insurmountable had it not been for the sustaining help of Christian Science. I have mentioned only a few of the many benefits received from this teaching, as I have had several instantaneous demonstrations and many other blessings through the application of the truth. It is no wonder we are grateful to Mrs. Eddy for bringing to us this demonstrable knowledge of God.

GLADYS H. SNYDER, New Orleans, La.

✧

I feel so much gratitude for the happiness that Christian Science has brought into my life, that I am writing my testimony in the hope that some one may be helped and encouraged by reading it. I did not come to Christian Science for physical healing, as I was very well, except that I had frequent attacks of serious throat trouble and very bad colds. These, however, I considered inevitable. I began to attend the church services and to read in a desultory sort of way, with the thought that Christian Science might help my mother, who was practically an invalid; but for nine months I could not understand it enough to bring it into my daily life at all. Then a great difficulty arose that I could not meet in a material way, and in desperation I turned for help to the little I knew of Christian Science. My need was met almost immediately, and this showed me so plainly the all-power of God that I needed no further incentive to make an earnest study of "Science and Health with Key to the Scriptures" by Mrs. Eddy. Soon after this experience I had an attack of scarlatina, which was overcome in two days with absent treatment, and which left no after effects, though I did not stay in bed at all.

For four years now I have not touched medicine of any sort, and seldom need help for physical ills, as my throat is quite strong and colds are much less frequent and are very quickly overcome. I never fully appreciated the power of Christian Science, however, until a short time ago, when my mother passed on. All the dread of separation and death seemed lifted from me, and I realized that "the spiritual real man has no birth, no material life, and no death" (Science and Health, p. 288). With the small understanding I have gained I have found greater happiness than I ever thought possible, and my outlook on life is quite changed. My greatest desire is to be the means of helping others to find this truth.—VERA HILL, Chelsea, London, England.

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Father, I do not ask that Thou shouldst give
Me more and more that I may be content to live.
Instead of asking all, I'll give to Thee
More loving thanks, and to the world more charity.

FLORENCE C. DYER.

From Our Exchanges

[The Continent]

There are countless voices challenging the church today to do this and that, to attack this evil and that problem, to minister to the needs of men on this line and on that. The church ought to respond. Jesus responded with a beautiful promptness and fulness to similar calls; he healed men's bodies, reunited families, fed the hungry. But there came times when he had to assert his main mission. He was not a wonder-worker, though he worked wonders. He was not a body healer, though he healed bodies. He was the messenger of a saving gospel that covered the whole need of men, a gospel that told of a loving Father and of an eternal life.

Effort is often made to edit the gospels so that this spiritual and eternal element can be omitted, and Jesus may be described as a social reformer, pure and simple; but this can be done only by violence. The church has the larger, more difficult, more trying task on hand,—the task of keeping alive the spiritual in man. And as in Jesus' day men did not think of him mainly in those terms, so in our day men do not think of the church's mission mainly in those terms. Ministers of the gospel are not sent into the world because the rank and file of men want to see Jesus, but because everywhere and all the time they need to see him. To them, as to him, there are no more delicious experiences than when men appear who do want to see him.

[The Christian Register]

The world all about us becomes a totally misunderstood affair to those who lack spiritual vision. Baptized with the spirit of real love, and illumined with an aspiration for improvement, the soul finds delight everywhere. The woods are not lacking in God's presence any more than in natural beauty; the dawns and the sunsets are alike expressions of God's presence; the rocks and the wilderness are not devoid of uplifting and inspiring voices; yet the important point is that our daily work—the things most simple that concern us—becomes inspired when we see it full of the divine good will. This is the beginning-point. No one can teach wisely, in the pulpit or out of it, unless he is literally born over in his seeing and hearing faculties, as Jesus said. We must have our eyes opened to apprehend the spiritual side of our daily life. It is there,—in the garden, in the kitchen, in the office, and wherever else we are trying to do what ought to be done.

[Christian Work and Evangelist]

It may be that we are standing at the foot of the hill that leads to the spiritual heights above; as we think of our life it may seem that we have never awakened to our spiritual consciousness, as if our life had been altogether lived on the physical or intellectual or moral plane. Perhaps we can see only one step ahead. Let us take the one step. Let us make up our mind to persevere in our quest for Truth and Life, no matter what our disappointments have been. Let us live in the great thought that we are spiritual beings, that the body and intellect are only instruments for us to use, that death can never touch us at all, that we are one with God and one with our fellows.

It may be that we will find many things that must be cast aside,—prejudices, narrowness, bigotry, meannesses of various kinds, self-complacency, pride, and self-righteousness; we shall have to get rid of all these encumbrances as we climb the heights, but rest assured it is worth while. The true solution of the supreme problem of every life is found in spiritual development as we enter this higher state of consciousness and

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the soul begins to manifest its life and express its powers. What others have achieved, we may achieve; what others can do, we can do. If we hold to these thoughts, and shut our eyes to everything that is not spiritual, the spiritual consciousness will gradually unfold within us, for as a man "thinketh in his heart, so is he."

[Rev. R. J. Campbell, M.A., in *The Christian Commonwealth*]

What is of the flesh only, is never truly yours,—never yours until you are able to appropriate it in the spirit, till the soul of it passes into and abides in yours. And what you get in this way will remain yours when the outward semblance thereof is destroyed, when all the illusions and limitations of sense have vanished away forever.

This, then, is the principle of my text as it comes to us straight out of a ripe and wonderful Christian experience, a testimony from the heart of one of the most remarkable men that have ever lived,—"As having nothing, and yet possessing all things." If I had to put it in the form of an exhortation to you, my hearers, coming in here fresh from your encounters with the world this morning, I should say: Beware of anchoring your life to anything that is not essentially of the deeper soul. Beware of being dependent upon outside things for your felicity. You are vulnerable as long as your happiness is governed by your circumstances.

[*The Universalist Leader*]

There is a sense of isolation, of solitude, as we watch some great, unselfish prophet or servant of God as he walks across the stage of life. We see that his followers do not understand him. We discover the alloy that they mix with his pure hopes. We know that much of what he says and does falls on his followers as seed falls on a stony or parched ground.

Discipleship with a great soul is not a guaranty of greatness; enlistment under a great captain cannot make one a true soldier. There are those who name as their masters some who have put to shame all meanness of motive, yet themselves are mean. We must be more than followers of any noble cause before we are noble. One of the processes we can witness anywhere is that of paring down the fine precepts and divine ideals of the prophets, in order to make them fit into narrower vital dimensions. Nearly every great cause in history has suffered an eclipse through the adaptation of it to coarse human needs.

[Dr. G. Campbell Morgan in *The British Congregationalist*]

Every great creed, what is it but an endeavor to interpret the things of God? a reverent attempt, an attempt made necessary by some hour of crisis when a demand for the crystallization of the truth in phrases and terms of the day had to be met,—but, after all, human interpretations, and nothing more. And so with regard not to creeds alone, but to every other form of tradition, let us draw this distinction between revelation and human interpretations thereof.

[Dean Inge at Westminster Abbey in *The Christian World*]

Do not think of Jesus Christ as occupying a position in the sky which could be determined by a good telescope. That is picture-book theology. Christ has passed into the invisible world, which is very near to us, around us, and among us. Ever since the first ascension day, there has been only one way of getting near him, and that is to be like him, for such is the law of the spiritual world.

[*The Advance*]

The real garden of God is within the soul. Heaven, the heaven from which no angel can be cast down, is the heaven within.

Special Announcements

From the Publisher of Mrs. Eddy's Works

THE CHRISTIAN SCIENCE TEXT-BOOK, "SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES."—For styles of bindings and prices see back cover of this periodical.

"THE FIRST CHURCH OF CHRIST, SCIENTIST, AND MISCELLANY."—A volume of the later writings of Mrs. Eddy, compiled from the files of *The Christian Science Journal* and *Sentinel*, together with historical matter pertaining thereto, as selected by her, is now on sale, and orders will be received by the publisher. Prices as follows: Cloth, single copy $2.25; six or more copies to one address, each $2.00. Morocco or pocket edition, single copy $4.00; six or more copies to one address, each $3.75. Orders for six or more copies to one address may include the two styles of bindings at the quantity prices.

In response to many requests, the "CHURCH MANUAL," heretofore published only in the cloth binding, is now issued in a "pocket edition," size 4 x 5¾ inches, morocco, limp, round corners, gilt edges, Oxford India Bible paper. Prices of this special edition: Single copy $2.00; six or more to one address, each $1.75.

Orders for the books named above and the other works by Mrs. Eddy should be addressed to ALLISON V. STEWART, Falmouth and St. Paul Streets, Boston, Mass.

From the Editor

All manuscripts submitted for publication in the *Sentinel*, *Journal*, and *Herold*, whether articles, poems, or testimonies, and all correspondence relating thereto, should be addressed to the EDITOR, and not to individuals.

From the Publishing Society

New and improved class record books for use in Sunday schools are now published and ready for distribution. Size 5⅜ x 8¼, with ruled pages for two years' record, printed on good quality paper and durable cover. Prices of books, registration cards, and coin envelopes as follows: One hundred class record books, $6.50; 12 copies, 90 cents. One hundred registration cards, 25 cents; 12 cards, 10 cents. One hundred coin envelopes, $4.00; 12 envelopes, 50 cents.

"Christian Science Healing: Spiritual and Scientific," a lecture by Prof. Hermann S. Hering, C.S.B., has been published in pamphlet form and is now on sale at the prices of the regular pamphlets, as shown on the opposite page.

From the Clerk of The Mother Church

CHURCH TENETS.—The tenets of The First Church of Christ, Scientist,—The Mother Church,—printed on folded sheet for use of the branch Churches of Christ, Scientist, with space for the names of the churches and their by-laws, can be had at seventy-five cents a hundred. Orders will not be taken for less than one hundred, and postage stamps should not be sent in payment.

Correspondence relative to the tenets or to membership with The Mother Church, should be sent to J. V. DITTEMORE, Clerk, 105 Falmouth Street, Boston, Mass.

From the Church Treasurer

The annual per capita tax of members of The Mother Church is due June 1, but may be paid at any time during the year. The per capita tax of members uniting in November is reckoned from the preceding June, this being the beginning of the church year. Unless otherwise directed by the sender, the full amount of each remittance will be credited for the current year.

Please remit by postal or express money order, bank draft, or check. Currency should be sent by registered letter only.

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Published Monthly

Founded April, 1883, by Mary Baker Eddy, Discoverer and Founder of Christian Science, and author of the Christian Science Text-book, "Science and Health with Key to the Scriptures."

This monthly magazine is the official organ of The First Church of Christ, Scientist, in Boston, Mass. In addition to articles, lectures, and testimonies not published elsewhere, it contains a complete list of Christian Science practitioners, and a directory of Christian Science Churches, Societies, and Reading Rooms.

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The Christian Science Monitor

Published Every Day, Except Sunday

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Published January, April, July, and October

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Der Herold der Christian Science

Published Monthly

A magazine printed in German. It contains original and translated articles bearing upon Christian Science, testimonies of healing, also the Lesson-Sermons which are read at the Sunday services in all the Christian Science churches. Improved and enlarged in 1910

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CHRISTIAN SCIENCE SENTINEL

"What I say unto you I say unto all-WATCH" Jesus

Vol. XVI No. 46

Boston, July 18, 1914

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(THE CHRISTIAN SCIENCE WEEKLY)

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Items of Interest

About forty-five billion feet of lumber of all kinds is the annual production in the United States; of this, nearly twenty-five billion feet, board measure, are further manufactured, the other portion remaining for rough construction lumber and for similar purposes. This is exclusive of material which reaches its final use in the form of fuel, railroad ties, posts, poles, pulpwood, cooperage, wood distillates, and the barks and extracts demanded by the tanning industry. Nearly or quite one hundred different woods are used in this country under their own names, while an unknown number find their way to shops and factories without being identified or separately listed, except under general names. Fifty-five principal industries use wood as raw material. More than one half of the total consumption consists of planing mill products. The next industry, in point of quantity of wood used, is the manufacture of boxes and crates. For this, nearly four times as much wood is used as is demanded by the builders of steam and electric cars, which industry comes next, and five times the amount that goes into furniture.

Notable progress in the chemical treatment of timber to prevent decay was made in 1913. Ninety-three wood-preserving plants consumed over one hundred and eight million gallons of creosote oil, twenty-six million pounds of dry zinc chloride, and nearly four million gallons of other liquid preservatives. With these the plants treated over one hundred and fifty-three million cubic feet of timber, or about twenty-three per cent more than in 1912. Impregnation of wood with oils and chemicals to increase its resistance to decay and insect attack, is an industry which has become important in the United States only in recent years. In Great Britain, and in fact most of the European countries, practically every wooden cross-tie and telephone or telegraph pole receives preservative treatment. In the United States less than thirty per cent of the one hundred and thirty-five million cross-ties annually consumed are treated, and the proper treatment of an annual consumption of four million poles may be said to have scarcely commenced.

Plans completely to restock all trout streams and lakes throughout the national forests of Colorado, Wyoming, and South Dakota, within a period of nine years, are well under way, as the result of the approval by the federal bureau of fisheries of a plan of operation prepared by the forest service. The bureau of fisheries has promised to furnish the necessary fish fry for distribution to the various forests, the shipments of fry to be directed to railroad stations nearest the waters to be stocked, so that as many streams as possible may be supplied from a central point. The planting of all fry will be performed by forest officers, who will keep close check on the results of the work. According to the estimates of the forest officers, approximately twenty million trout fry of the brook, rainbow, and black-spotted varieties will be needed to meet the requirements of all the waters adaptable to the production of trout.

That at least one twentieth of all the stock bred on the open range of the West perishes before it reaches market age, and that much of this loss can be stopped, is shown by results reported from the national forests. This waste is said to add millions of dollars to the people's meat bill and thus gives one more cause of the high cost of living. Storms and droughts, predatory animals, poisonous plants, diseases, bog holes, icy hillsides, and insects swell the total losses, as do many other minor causes. The animals to be grazed upon a national forest are subjected to a rigid inspection by the federal bureau of animal industry before they are allowed to enter the forest. This cooperation between the bureau of animal industry and the department of agriculture has made it possible to keep the forest ranges remarkably free from all forms of stock losses.

On the Little Fork of the St. Joe river near Lewiston, Idaho, on one of the areas extensively burned by the 1910 forest fires, the forest service is now at work reforesting three thousand acres of land only valuable for timber production. A crew of about one hundred and twenty men has been assembled on this watershed and is engaged in planting seedlings. During the course of the day each man plants an average of eleven hundred seedlings, so that a strip about four hundred feet wide by a mile and a half to a mile and three quarters long is covered. The plants used are mainly white and yellow pine from the government nursery. The crews are setting about one hundred thousand plants a day, thus reforesting about one hundred and forty acres daily. The cost of doing the actual planting work is about $2.71 per acre.

With prospects of its becoming a permanent ornament, what is planned to be the largest outdoor floral display of its kind ever held in America is at present well under way in the Fenway, in the Back Bay, Boston, Mass., as the exhibit of the Society of American Florists, which will hold its annual convention here Aug. 17-21. The garden will show more than half a million dollars' worth of plants, and the whole display will cover ten acres. More than five thousand delegates from America and Europe are expected to attend the convention.

The Norwegian Parliament has followed the lead of Secretary Daniels of the American navy and has adopted a resolution prohibiting the consumption of intoxicating liquors by officers of the Norwegian army and navy during their terms of service. The enlisted men were already enforced abstainers, and the officers' messes on the warships and in the garrisons are now to be made "dry."

For five years the general assemblies of the two great Scottish Presbyterian churches which meet annually in May, have been occupied mainly with the question of their reunion in one united church. Union committees have been appointed by the Established Church of Scotland and by the United Free Church, and they have so prepared the ground that the union of these two bodies is now held to be inevitable.

According to the *Novoe Vremya*, the national defense committee of the Douma has decided to vote an additional fifty million dollars for the Black sea fleet. According to a statement, the minister of finance has informed the budget committee of the Douma that Russia will have to spend three billion five hundred million dollars within the next five years for the army and navy.

The city council of Vienna is proposing to float a loan of seventy-five million dollars at once, to be expended mainly upon the development of existing municipal ownership undertakings. It is proposed to spend thirty million dollars on subways around the congested districts of the inner city.

Proposals of the British government to acquire capital in the Anglo-Persian Oil Company for the purpose of maintaining an oil supply for the navy are under discussion in the House of Commons. The new arrangement would secure control of an area of five hundred thousand square miles.

There were registered last year in Massachusetts 62,660 automobiles. Before July of this year the registrations were in excess of sixty thousand. The income of the state from certificates for cars and licenses for drivers has already gone above seven hundred and ten thousand dollars.

The House of Representatives, by a vote of 174 to 87, agreed to the Senate amendment to the naval appropriation bill to sell the battleships Idaho and Mississippi to Greece and to apply the proceeds to building a superdreadnought.

All previous records of anthracite coal production in the United States were broken in 1913, when the output was 81,718,680 long tons, according to the figures recently given out by the geological survey. This exceeded the highest previous output by nearly one million tons.

At the beginning of 1913 the American Telephone & Telegraph Company had four million six hundred and ten thousand miles of wire in use. During 1913 a total of one million five hundred thousand miles were strung. Of the total mileage in use, 92 per cent is copper wire.

The largest order for pipe ever given in California was recently placed. The actual expenditure will be more than one million dollars, and the pipe, which is for an oil line from Coalinga to Martinez, will weigh about thirty million pounds.

The German philosopher, Rudolph Eucken, who visited America as German exchange professor and lecturer in 1912-13, has accepted an invitation from the University of Tokio to lecture there this autumn.

When the shipments of Tasmanian apples and pears to the oversea markets this season are finished, the total will probably be not far short of one million bushels.

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Christian Science Sentinel

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

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Liberty

JUDGE SEPTIMUS J. HANNA

THE fifth chapter of Galatians is among the most instructive of St. Paul's teachings. It contains many golden nuggets of spiritual truth, and it begins with this strong admonition: "Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage."

We should especially note the tense employed. Paul does not say, Stand fast in the liberty wherewith Christ will or may make us free, but rather "hath" made us free. The difference is vital. Paul makes an all-important distinction which has been too much lost sight of in Scriptural exegesis. He knew that spiritual man, being in the image and likeness of God, is free-born, and by virtue of his birthright cannot be enslaved, for there is no power to destroy the spiritual man's liberty. Sufficiently armed with this knowledge, men win the victory and assert their freedom from the bondage of the material senses. The old habit of expecting freedom as a future gift, or hoping it may come our way if it be God's will, should therefore give place to the certain knowledge that we have been free from the beginning. Until we have undergone this change of consciousness we are still more or less in slavery to false belief, and cannot do our best work either for ourselves or for others.

On page 227 of the Christian Science text-book, "Science and Health with Key to the Scriptures," Mrs. Eddy says: "God made man free. . . . Christian Science raises the standard of liberty and cries: 'Follow me! Escape from the bondage of sickness, sin, and death!' Jesus marked out the way. Citizens of the world, accept the 'glorious liberty of the children of God,' and be free! This is your divine right. The illusion of material sense, not divine law, has bound you, entangled your free limbs, crippled your capacities, enfeebled your body, and defaced the tablet of your being." This clarion note sounds the whole truth of being. It tells the story of liberty, past, present, and future. It is our declaration of independence duly signed, sealed, and delivered, for it bears the signet of eternal Truth. This same chapter of Galatians also contains that potent religio-philosophical affirmation which is always helpful and encouraging to the struggling disciple, "A little leaven leaveneth the whole lump." Often in times of stress this comforting message comes to our aid. Paul makes plain the leavening process: "For, brethren, ye have been called unto liberty; only use not liberty for an occasion to the flesh, but by love serve one another." Loving service, then, is the seed of liberty, the leavening process.

Thus we see that, while broadly affirming the absolute spiritual truth, Paul does not overlook the evidence of the false material senses. He was doubtless aware that the attainment of liberty was conditioned upon the destruction in human consciousness of all that tends to bondage. Nor does he rest with the above general affirmation. In unvarnished terms he recites "the works of the flesh" (as he calls the methods of error), and leaves out of his severe indictment little that pertains to the things of the flesh, concluding with the logical deduction that "they which do such things shall not inherit the kingdom of God." Having thus uncovered the claims of the false senses, he turns again to the spiritual and breaks forth into a joyful acclamation: "But the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance: against such there is no law." He thus powerfully antidotes the fleshly infirmities which he had just enumerated and caps the climax of this great epistle.

It may not be amiss here to speak of the orderly interchange observed in Scriptural teaching with reference to the spiritual and the material, the divine and the human, bringing out in consistent sequence the differences and distinctions between them, and to note that only as we keep a watchful and discriminating eye on these interchanging phases do we hold our thought receptive thereto. What is true of the Bible is equally true of the Christian Science text-book, for this logical order is rigidly maintained throughout. That our Leader was keenly alert to the necessity for this kind of teaching is evidenced by the method she pursued as well as by her frequent mention of that necessity. Her admonitions in this respect should suffice to prevent us from getting into that state of self-deception which sometimes causes us to think we have reached the highest realization of absolute truth when in fact we are yet more or less in bondage to error.

We cannot too earnestly or too constantly affirm the allness of Spirit and the nothingness of matter. We cannot too thoughtfully dwell in the "secret place" of Spirit or too fully know our relation to God as His eternal idea. We cannot too deeply realize that there is no power excepting that which comes from Spirit; but in knowing this we should never lose sight of the subtle claims of error, for it is the effectual overcoming of these that brings us our liberty. On the other hand, we should not dwell so much in the realm of mortal discord and false belief that we thereby shut out of our consciousness the light of divine Truth and thus cripple our usefulness. In this way we learn to crucify the flesh and "live in the Spirit," which is the essence of liberty.

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Requirement

GERTRUDE S. MC CALMONT

ALMOST startling in simplicity of promise and fulfilment is David's statement to the aged Barzillai, when he said, "Whatsoever thou shalt require of me, that will I do for thee." David had ceased to mourn for Absalom; he was returning "in peace unto his own house." Barzillai, with whom he had found shelter at Mahanaim, had come down to conduct him over Jordan. This Jordan was a hard crossing for David. In his appeal to Barzillai, "Come thou over with me, and I will feed thee with me in Jerusalem," gratitude mingled perhaps with a desire for human support was expressed. Barzillai, being "a very great man," went with him over Jordan a little way, and there, before returning "unto his own place," said, "Behold thy servant Chimham [longing]; let him go over with my lord the king." How great a man was Bar-

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zillai! teaching David that longing, earnest desire, together with activity, was sufficient to support.

Here it was, after the crossing of Jordan accompanied by Chimham, that David's vision of requirement gained for him the knowledge of possession. His promise to Barzillai may well express a growing recognition of "Emmanuel, . . . God with us," the all-powerful, ever-present active law of good. The steps toward this receptive attitude are counted first in gratitude; then faith grows stronger (Chimham being with him), his confidence more secure; and finally victory is assured, as evidenced in his glorious pæan of praise and thanksgiving for deliverance.

Inasmuch as the Scriptures were written for our instruction, this word "require" is worthy of analysis. Derived from the Latin *re* (again) and *quærere* (to seek), one learns that it involves the expenditure of effort. A vital meaning of the word given in the Century dictionary is, "insist on having; demand." The word "demand" carries with it a sense of authority, and thus it becomes plain that one must "come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need." Coming boldly is simply claiming as our divine right all good; it is knowing that not one good thing is lacking, because all that the Father hath, all that the divine law of good provides, is legitimately ours; always has been ours. It needs only to be appropriated.

The I AM always is. There never was a moment when the divine law of good, the I AM, ceased to operate impartially for the welfare of all. It cannot be stopped in its activity, or even hindered. What do we require? Health, joy, peace; in short, the Mind of Christ. It is ours. It is all a mental process. First, there must be sincere requirement, since mental receptivity is always precedent to realization.

A knowledge of requirement does not change the eternal fact, the Science of being, but it does bring thought into receptivity to that eternal fact whereby we can appropriate the truth that is ours. When doubt, discontent, and unsatisfied longing prompt the heart to cry out for help, this answer comes from Truth: "Whatsoever thou shalt require of me, that will I do for thee." Whatsoever! No matter how deep the longing, no matter how often comes the cry, when one, tired of the futile search through material ways, turns for help to that divine Love which meets every need, the fulfilment of Truth's promise is experienced. In strong contrast with David's former appeal for support comes his exultant cry of assurance, "O taste and see that the Lord is good."

"Feed my sheep"

JESSIE BALFOUR ELLIS

THE poetic mind in all ages has been wont to compare humanity, driven by "every wind of doctrine," wandering in the difficult and dangerous ways of mortal sense, to a flock of frightened and strayed sheep, and there are no lovelier parables in any literature than those in which our Lord describes the relationship of God to man as that of a shepherd to his flock. When the people followed the Master into a desert place, running "afoot thither out of all cities," his heart was touched with compassion "because they were as sheep not having a shepherd." Again he said, "My sheep hear my voice, and I know them, and they follow me; and I give unto them eternal life; . . . neither shall any man pluck them out of my hand." Then, going back as he always did to first cause, he added, "My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand." Long before this, Ezekiel had heard the divine voice saying, "Should not the shepherds feed the flocks?" And when Peter, slowly awakening to the tremendous significance of the Master's reappearance after the three days' struggle with the last enemy to be destroyed, was reminded of his own triple denial by the thrice reiterated question, "Lovest thou me?" he was given that lifelong task which was to be the proof of his protestations, in the thrice reiterated command, "Feed my sheep."

Does not this command come to us all? And does it not present the inevitable question, What food have we to offer to the sheep? Christian Scientists must realize that what they have to offer is all the truth that Jesus demonstrated, all of which he reminded Peter on that glad, victorious morning by the lakeside. Theirs is the serene assurance that there is no evil in the world which cannot be overcome by the Christ, the spirit of Truth. All this Christ Jesus demonstrated later, when Spirit had so triumphed over material sense that he passed out of mortal vision. He was no longer Jesus of Nazareth, but the complete manifestation of divine power, of that life which is "hid with Christ in God," discernible now only to the awakened spiritual sense.

"I am the good shepherd, and know my sheep, and am known of mine," said the Master; and in Ezekiel we read, "Ye my flock, the flock of my pasture, are men, and I am your God, saith the Lord God."

Jesus has shown us what it is to be "men": that we need not believe ourselves to be lost and wandering sheep, dumbly asking, without hope of satisfaction, "Hither hurried, whence?" and "Whither hurried, hence?" but that we may know ourselves a guarded flock, tended and guided by the great shepherd heart of the universe. Christian Science has proved to us that this is no mere poetic fancy, but a living truth, founded on divine Principle. It is now our great privilege to teach men so, not only with our lips but in our lives.

Continuance

WALTER SHAW

JESUS said, "If ye continue in my word, then are ye my disciples indeed." Those who have accepted the teachings of Christian Science, and have been studying the textbook, "Science and Health with Key to the Scriptures," for some years, find therein an imperative and constant demand for progress. A few who have not apprehended what this teaching involves, may have grown weary, and under stress of some "hard saying" have become offended, like a portion of the Master's followers who "from that time . . . walked no more with him." To say that Christian Science is an easy method of salvation would be to understate the facts. There is no royal road to true, practical religion. An acquiescent belief in Truth is quite futile. The demand is for repeated proof or demonstration that we understand Truth. Every problem solved means advancement to a higher standard. Our great comfort is that increased knowledge of divine Truth brings clearer understanding and power to work, so that we may ultimately rejoice in tribulation, knowing that it will eventually bring "a far more exceeding and eternal weight of glory."

It is often helpful to remember what others went through at the dawn of the Christian era for Truth's sake; how Paul endured in his wonderful work and practice, and also to recall our Leader's struggles in the early years of this great movement. Without such trials and testings what would have been the value of these examples of fidelity? Mrs. Eddy says, "Progress takes off human shackles" (Science and Health, p. 256), and surely it is inspiring to know that the bondage

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of material sense must ere long give place to perfect freedom. Advancement is gained by devout consecration and love for the cause. It is through moral and spiritual growth that we conquer error. Christian Science presents the highest ideal. It teaches that it is not merely intellectual development that is needed, but self-abnegation and love for God and man.

On the first page of Science and Health we read that "desire is prayer," and what one truly desires is evidenced by conduct more than by words. Many strive eagerly to acquire all the help they can gain from our services and from our periodicals. In every Christian Science field there are those who are never absent and never late. Others still allow weather conditions or social engagements to influence them, not having yet seen the importance of putting Christian Science, the cause of Truth, foremost of all duties. There may be times in the experience of every student when disappointments temporarily cloud our vision. These may arise through the difficulty of arousing those we love to a sense of the paramount and vital importance of Truth. The desire to propel others seems inherent in human belief. The inquiry, "What shall this man do?" brought the sharp reprimand from the Master, "What is that to thee? follow thou me;" and if we could always remember the obvious lesson from this reproof, we might save ourselves much trouble. It may, however, be the joy and privilege of each of us to be counted among those "who by patient continuance in well doing seek for glory and honor and immortality, eternal life."

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Wednesday Evening Testimonies

LOUISE SATTERTHWAITE

It was a winter night, but I noted with interest the appearance of perspiration upon the forehead of a gentleman sitting in front of me. The occasion was a Wednesday evening meeting, and a voice near us was heard speaking with zeal but not with discretion,—it was indeed a voice heard in this meeting as regularly as Wednesday evening came around. Though its owner was possessed of a kindly thought, nevertheless, since acts as well as motives need to be considered, it often happened that the words uttered by this one did as much harm as good. On this occasion the testimony, supposed to be slightly humorous, verged close upon the blasphemous, and amused smiles were noted on the faces of some of the visitors, while on others a shocked expression was seen. The man who perspired was a member of the church, and he suffered poignantly.

As I listened to the testimony, the thought came to me that if she or any one of us had been put into a witness-box, how carefully would we have weighed our words! Yet in this greatest of all witness-boxes, when we should present with the utmost wisdom our side of the case, this is not always done. The Christmas season had just passed and another picture came before me, where each one carefully selected the most appropriate gift and then delicately and daintily prepared it for its bestowal. It had to be just the right thing, or as near to the right thing as could be attained; it had to be free from all blemish or imperfection, and with choice and true words inscribed on it. I then thought that as these testimonies were intended to be gifts, it seemed as if they were not always so carefully prepared as they might be.

To testify at a Wednesday evening meeting is for many not an easy task; but the right sort of preparation would make it easier. One should determine just what thoughts are to be expressed, and then go over them mentally several times. One man whom I know, and who always speaks very well indeed, writes out his testimony, afterward condensing it and reading it over several times; then when he comes to speak, while many things may be forgotten, at least the most important are surely remembered.

A testimony is a gift laid on the altar of Truth, one given from a heart overflowing with gratitude, so that others may hear of the good things that God "hath prepared," and perhaps come to share them. Our gift to our fellow men should be carefully prepared, and presented with as much grace and propriety as possible. Having made the offering, the one who bestows it will find to his great surprise that he is a hundredfold richer than he was before, and in the days that follow he will continue to reap the good which has come from his expression of gratitude.

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"To the glory of God"

HERBERT ARTHUR HUTCHINSON

Christian Science teaches us one lesson in particular: that all is and must be for "the glory of God." It is very instructive to see that in the older Scriptures the Hebrew word that means glory, is used in the rather limited sense of honor, and that as generally employed in the New Testament this word has a much fuller significance. This fact appears clearly in the account of the temptations of Jesus in the wilderness, as given in Matthew's gospel. We thus see that as thought rises to a higher sense of God, the character of the divine glory unfolds in human consciousness. When men gain a glimpse of "the evidence of things not seen," something above and beyond physical sense, this view may be said to be supernatural, that is, above the ignorance of mortal mind, which does not understand itself because it cannot understand God, and hence cannot understand God's man, of whom mortal man is but the counterfeit.

Mortal mind builds up the sense of finite personality, personal ambition, personal glory, personal sense, alias the devil, none of which, even when apparently successful, can ever satisfy, and soon they pass away. Mortals are continually building up a wrong sense of "I"; they fall down, worship, and give titles to this false ego. In Christian Science God is the only Ego; He is divine Principle, and when the truth of being, the Christ-idea, is lifted up in consciousness, all who really desire purification and transformation of self, apprehend it more or less clearly, and are drawn to it. Where this irradiation of purity enters consciousness and is welcomed, character becomes spiritualized and exalted, thought grows more harmonious, and peace obtains.

One of the purest things to human sight is a mountain-top covered with newly fallen snow and bathed in sunshine. If this is a symbol of the human sense of purity, what must purity itself be? No evil can possibly be present, nothing that "defileth, . . . or maketh a lie." Since what God has made has always been and will always be, creation is but an unfoldment in human consciousness, and Christian Science effects this disclosure of spiritual ideas, expanding harmoniously because naturally, in manifestation of the nature of our loving Father-Mother God. These unfolding spiritual ideas are ever being refreshed with "showers of blessing," distilling softly and lovingly on them.

The book of Revelation opens with a blessing on those that read, on those that hear the prophecy, and on those that "keep those things which are written therein;" and as the nature of the spiritual and eternal content of being dawns in consciousness, there is gained that vision of the divine glory so graphically described by John in the fifth chapter of Revelation, "Every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and

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all that are in them, heard I saying, Blessing, and honor, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever." A correlative statement of this Scripture is found on page 520 of Science and Health, where Mrs. Eddy says: "Unfathomable Mind is expressed. The depth, breadth, height, might, majesty, and glory of infinite Love fill all space."

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Reflection

C. L. BOSTWICK

We shall all agree that "few persons comprehend what Christian Science means by the word *reflection*" (Science and Health, p. 301). None of the definitions of natural philosophy as given in the dictionary, nor any of the more extended explanations thereof elsewhere, are satisfactory or complete in answering the question, What does our Leader mean by reflection? As the word appears many times in our text-book, we are stimulated to inquire into its true meaning.

In our human experience we know that the more perfect the mirror the truer and more accurate is the reflection, and that bent and imperfect mirrors give back imperfect and distorted reflections. For centuries mankind have been looking into the mirrors of theory, creed, and dogma, so-called orthodoxy, and have there beheld that which they have been taught to believe is the true man, though fallen, sinful, depraved. The continued contemplation of this reflection, together with the remembrance of that verse from the account of man's creation as given in the first chapter of Genesis, "So God created man in his own image, in the image of God created he him," has caused humanity to have confused and contradictory conceptions of Deity. God has become to them a corporeal, manlike being, sometimes angry, sometimes loving, unable or unwilling to control or prevent evil,—at least permitting it. And all this because they have been looking into an imperfect mirror, where they have beheld discord, sickness, sin, and inharmony of every sort, and have never really seen the true reflection of God.

God has never changed. He is "the same yesterday, and today, and forever," and since man is created "in the image of God," it necessarily follows that man is also unchanged and unchangeable. The fault must lie, then, not with God or with man, but with the mirror that has been used so long. In Science and Health (p. 515) Mrs. Eddy says, "Your mirrored reflection is your own image or likeness. . . . Now compare man before the mirror to his divine Principle, God. Call the mirror divine Science, and call man the reflection. Then note how true, according to Christian Science, is the reflection to its original. As the reflection of yourself appears in the mirror, so you, being spiritual, are the reflection of God." Divine Science being the perfect mirror, gives back the perfect reflection, revealing, as Mrs. Eddy says on page 259, "perfect God and perfect man."

The command, "Be ye therefore perfect, even as your Father which is in heaven is perfect," might be expressed, Reflect the Father perfectly. How it is possible for each individual man, woman, and child to reflect God perfectly, was beautifully illustrated to the writer while out walking one summer morning. It was shortly after sunrise, and the air was soft and warm. Birds were singing, and everything, trees, grass, and flowers, seemed to give eloquent expression of perfection and harmony. The path he had followed ended suddenly at the edge of a marsh which was covered with tall grass, and on the end of each blade glistened a dewdrop, that caught the rays of the sun and sent back its reflection. There were thousands upon thousands of these clear, crystal spheres, and thousands upon thousands of reflections, each as perfect and complete as if it were the only one instead of one among a multitude. Then the thought came, Here is what is meant by reflection,—we must individually express Truth. Then it was noticed that there were drops, just as perfect as the others, but which sent back no reflection because there was some obstruction between them and the sun. This seemed to illustrate the thought that mortal mind, with its multitudinous devices, is the obstruction which seems to interdict the perfect reflection of God, for, as Mrs. Eddy has said, "absorbed in material selfhood we discern and reflect but faintly the substance of Life or Mind" (Science and Health, p. 91). It is ours to reflect Life, Truth, and Love, our eternal Principle, and if we would see the true reflection, we must use the perfect mirror of divine Science.

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Peace and Rest

ANNA W. HOLLEBAUGH

Jesus said, "Come unto me, . . . and I will give you rest," and "Peace I give unto you: not as the world giveth, give I unto you." Rest and peace such as the world gives are not desirable conditions, inasmuch as they usually mean indolence and inactivity if not laziness, and a false sense of security. In Science and Health (p. 519), we read, "The highest and sweetest rest, even from a human standpoint, is in holy work," while peace is found not in the possession of harmonious material conditions, but more often in spite of them, even the peace "which passeth all understanding."

There is an old-time fable of a man who having dwelt many years in a dark cave, grew weary of it, and began to pray for the sun to come and remove the darkness. "Darkness," said the sun,—"what is darkness?" The man replied, "If you will only come and look into my cave, you may see it for yourself." So the sun came, and looking into the cave its rays penetrated to the darkest recesses. "Darkness,—where is the darkness?" was the demand. And this is the demand of man today when he realizes that "God is light, and in him is no darkness at all." God is All-in-all: then what and where is the darkness, or evil in any form, except as a false claimant, testifying to the absence of light, of good, the omnipresent God.

The question is sometimes asked, "Why do you say light is real and darkness is unreal, when the latter is as much in evidence as the former?" The answer came to the writer one morning on viewing the sunrise. When the sunlight appears, it is seen to be positive, for its rays dispel its opposite, the darkness. On the other hand, darkness is negative, for it has no power to dispel its opposite, light. It is no thing or entity, and is therefore unreal, being simply the supposed absence of light, which has source and substance. Health has a Principle, a source, while sickness has none; goodness has a creator, while evil has none; and so on through the round of real things versus unreal things. Reality is forever eternally true, perpetual in its being. Unreality is now and forever false; it flees before the light of Truth. As we consciously realize these things, as we come to Christ, Truth, we shall find peace and rest, "not as the world giveth," but that which it can neither give nor take away.

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The murky clouds and tempest fade away,
The darkest night doth yield to perfect day:
And so thy gloom shall fade,—thy heart grow bright
Within the splendor of Truth's wondrous light;
Nor shall remain a single tear or scar,
Nor erring thought from thee Love's presence bar!

Charles C. Sandelin.

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Selected Articles

[Frederick Dixon in *The Woodford* (England) *Times*]

In a recent issue there is printed a lecture by Mr. —— on the subject of Christian Science. This critic is one of the people who cannot let Christian Science alone. He is perpetually lecturing and writing on the subject in a hopeless effort to stop the spread of the movement. I say hopeless, because he has never succeeded in doing anything except help to spread it. He has, on the whole, been the best advertiser of Christian Science in the United Kingdom, and nothing seems capable of lessening his industry. He began his lecture by a sort of definition of Christian Science which really on the face of it is quite meaningless, and is at any rate a hopeless parody of Christian Science. He said that it denies the reality of disease but believes in the reality of health, pleasure, and life. Certainly Christian Scientists believe health to be nearer reality than disease, and life to be considerably nearer reality than death. They also certainly believe that happiness is nearer reality than unhappiness, if that is what the critic means by pleasure. At the same time they do not believe that physical health, material happiness, or animal life is real. They believe these things to be the counterfeits of the real, and that reality is not physical health, but spiritual harmony; not death, but eternal life; and happiness not the destructible happiness of the physical senses, but the indestructible joy of spiritual perception.

This critic undertook to lecture upon Christian Science without the remotest idea of what it teaches, and he began with a fundamental perversion. If you are going to discuss Mrs. Eddy's teaching about reality, you must begin by accepting her definition of reality. That is an admission every scientific thinker in the world would lay down as an irrefutable axiom. If you like to say that Euclid described a square as a circle, of course you can reduce Euclid to nonsense. If you like to say that Mrs. Eddy described one element of the relative as relative and another element of the relative as absolute, you can, of course, make her talk nonsense, but the real nonsense is in saying that she ever made any such statement. What Mrs. Eddy says is that the only reality is divine Mind and its ideas, God and the spiritual creation. From this she draws the conclusion that material phenomena, as cognized by the human senses, are nothing but counterfeits of spiritual phenomena, just as the human senses themselves are counterfeits of spiritual perception.

Up to a certain point this is the ordinary teaching of idealism which existed thousands of years ago in the East, and has been taught in the West since the time of Plato. The ultimate difference is, however, fundamental. Whereas the idealist of the schools of natural science insists that the human mind, or energy, is the actual noumenon which produces the phenomenon, which is unreal simply because it is a phenomenon, so the Christian Scientist insists that the noumenon, whether of mortal mind, or energy, is itself unreal, being the counterfeit of divine Mind and spiritual energy. Christian Science, then, does not in the least consist in sitting down and saying you are well when you feel ill. It consists in gaining a scientific understanding of divine Principle, and learning to demonstrate the law of this Principle so as to extinguish in the human mind the various beliefs which produce a subjective condition of sin, sickness, and death.

The critic, however, went on to argue that though there might be some reason in saying that pain and disease could be destroyed mentally in a reasoning person, the lie direct was given to the claim that they were unreal by their existence in animals. According to the whole race of idealists from Plato to Berkeley, and from Berkeley to Lord Kelvin, matter is a subjective condition of mind, or energy. Now, an animal is precisely as much a subjective mental condition as a human being. The difference is that the noumenon, mind, manifests less intelligence in an animal than in a human being. The animal and the human being are, however, of course both subject to the supposititious law of pain and disease in the noumenon of which they are the subjective conditions. The difference largely is that pain being, as Huxley long ago pointed out, a state of consciousness, pain is felt more acutely by the intelligent human being than by the far less intelligent animal. Mrs. Eddy points out, on page 489 of Science and Health, that "when the unthinking lobster loses its claw, the claw grows again. If the Science of Life were understood, it would be found that the senses of Mind are never lost and that matter has no sensation. Then the human limb would be replaced as readily as the lobster's claw,—not with an artificial limb, but with the genuine one."

This is precisely what Jesus taught when he restored the ear of the high priest's servant, after it was cut off by Peter. Now, Jesus declared that those who believed on him would be able to do the works he did. It is obvious, therefore, that when a man understands the teaching of Jesus completely, he will be able to restore a lost limb as readily as to heal sickness. In order to do that, however, two things are necessary,—first, to gain a knowledge of the absolute spiritual truth which, as Jesus explained, will free mankind from the trammels of materialistic knowledge; and, secondly, to walk in the footsteps of Christ so completely as to banish from human thought the belief in all sensuality. In plain English, the only way in which spiritual healing can be accomplished or received is in the exact proportion in which the carnal mind gives place to the Mind of Christ. This is the teaching of Mrs. Eddy, and this is the gospel of the New Testament which Christian Scientists are endeavoring to preach today as it was preached in the first century.

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[R. Stanhope Easterday in *Logansport* (Ind.) *Journal-Tribune*]

According to a report of a sermon by an evangelist appearing in a recent issue, in attempting to illustrate a point on the subject of belief, the evangelist had recourse to the unfair custom, all too common among critics, of citing disconnected statements of Christian Science teaching wrested from their necessary setting in explanatory context. Mrs. Eddy's actual statement on the subject of the alleged poisonous nature of certain vegetable and mineral substances, if read with unbiased mind in its legitimate setting in the context on pages 177 and 178 of "Science and Health with Key to the Scriptures," will be found to be a logical and practical deduction from the teaching of the Scriptures on this point.

While our critic, however, is ridiculing Mrs. Eddy's reasonable attempt to deal with certain phenomena of existence in a logical, scientific, and Scriptural manner, he is himself signally failing to explain to us the significant declaration on the part of infinite, divine intelligence, not of human conjecture, to the effect that after Deity had completed His creation of all things, and had Himself pronounced the same "very good" in its absolute entirety, God said significantly, "Behold, I have given you every herb . . . which is upon the face of all the earth, . . . to you it shall be for meat." Christian Scientists logically reason that if "every herb" of God's creating is good for food, and if "whatsoever God doeth, it shall be forever: nothing can be put to it, nor anything taken from it," then present-day death-dealing attributes of certain herbs must be the result of some gigantic misconception of God's creation. Hence, it is but logical to con-

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clude that a cultivation of the truer concept of all things will eliminate poisonous qualities and their dire results. Unless the evangelist can advance a more reasonable explanation of Scriptural promise and possibility couched in the words, "If they drink any deadly thing, it shall not hurt them," which promise, by the way, is but a part of our Lord's unequivocal outline of his stern criterion of true discipleship as given in verses 15 to 18 of the sixteenth chapter of Mark, it might be well not to scoff at either the theory or practice of others.

When the prophet healed the poisonous waters with a pinch of salt and the pottage with a bit of meal, neither of which latter ingredients are conceded to be antidotes for poison, he pointed a big lesson both in divine economy and in effective, intelligent faith. It is significant also that the prophet did not eliminate either the water in the first instance or the gourds in the latter instance. Jesus achieved, in the healing of "all manner of sickness" and in the raising of the dead, far greater feats than the antidoting of poison; yet in addition to declaring significantly that "my Father worketh hitherto, and I work," he laid grave responsibility upon his followers in all ages in his promise, which was a world commission, "He that believeth on me, the works that I do shall he do also."

It would seem, therefore, the better part of discretion were our critic himself to strive harder to do "these mighty works," in place of declaring that those who are trying to emulate the Master in all his works are "ridiculous" and "nonsensical." Meanwhile Christian Science will legitimately continue to increase its already accumulated evidence of "signs following," in effectual contravention of superficial denunciation and criticism, thus supplementing, not abrogating, the Christian effort of those of other religious and medical faiths. It is but just and fitting, moreover, to cite in conclusion the broad and significant fact, supplementing cases of definite antidoting of poison in Christian Science, that in the healing of almost any so-called bodily derangements, Christian Science effectually antidotes poison more or less deadly, resulting from patholysis.

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[Frank Bell in *The Times*, Warren, Pa.]

A correspondent undertakes to discuss Christian Science as if it were a system of dogmatic belief to be weighed and balanced against other aggregations of human opinion, instead of a rule of life to be judged by what it does for its adherents. Christian Science is not seeking to compete with scholastic or creedal theology, and the Christian Scientist is not engaged in trying to conform his thinking to any one of the numerous standards of so-called orthodox profession. Words do not constitute the religion of the Christian Scientist. Even if the disciples of dogma could come to anything like an agreement among themselves, the Christian Scientist would regard it as of no vital importance to wear the label of orthodoxy. With him, "practice not profession, understanding not belief, gain the ear and right hand of omnipotence and they assuredly call down infinite blessings" (Science and Health, p. 15).

Therefore, if our friend had been able to show that the teachings of Christian Science are as "heretical" as he seems to believe, and still had ignored the fact that the objects and achievements of Christian Science are in strict accord with the highest ideals toward which religious effort has ever been directed, Christian Science doubtless would have survived the shock. It needs to be said, however, that his alleged exposition of the teachings of Christian Science is largely inaccurate. One or two illustrations will suffice.

Mrs. Eddy does not, as stated, deny that God is Person. She denies that Spirit could be physically personal or that omnipresence could have location, form, or outline. God's spiritual personality is affirmed, not denied. Principle is but one of a number of terms employed by Mrs. Eddy to awaken a proper concept of Deity. Dictionaries define principle as cause or source, and in that sense the word is synonymous with creator. In answer to the question, "What is God?" Mrs. Eddy says, on page 465 of Science and Health, "God is incorporeal, divine, supreme, infinite Mind, Spirit, Soul, Principle, Life, Truth, Love." She adds that these terms are "intended to express the nature, essence, and wholeness of Deity," and that "the attributes of God are justice, mercy, wisdom, goodness, and so on." What is there "heretical" in these statements?

Whether a right desire is a better kind of prayer than the sort that is heard of men, is scarcely a matter on which there can be a worthy difference of opinion. Nor is there occasion for dispute as to the relative value of the prayer that consists of pleading for more good, and prayer which seeks a better realization of the good already at hand. This is not a matter of theory, but of practice, and any one may prove for himself whether the latter kind is an effective solution when the former kind fails to bring an answer. Mrs. Eddy does not claim to have originated the idea. "What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them," was uttered nearly twenty centuries before Mrs. Eddy wrote Science and Health. She quotes that utterance at the head of her enlightening and practical chapter on Prayer. Christian Science does not teach that humanity is immune from sin, but quite the contrary. When Mrs. Eddy speaks of sinless man, she refers to the perfect, spiritual, eternal manhood, as she carefully explains. This "heresy" is therefore a figment of somebody's imagination.

The critic attributes to page 134 of Science and Health the statement that "the true Logos [Word] is demonstrably Christian Science." He then proceeds to set up another "heresy" by paraphrasing the familiar Scripture so as to read: "In the beginning was Christian Science, and Christian Science was with God, and Christian Science was God," etc. If our friend had divested his thought of the unwarrantable notion that Christian Science is "Eddyism," it might have enabled him to see a comma rather than a period after the words he quotes. What Mrs. Eddy wrote was this: "The true Logos is demonstrably Christian Science, the natural law of harmony which overcomes discord." If Mrs. Eddy chooses to call the attention of mankind to the natural law of harmony, and to use the term Christian Science in designating it, the natural law of harmony does not thereby become Eddyism, any more than what is termed the law of gravity became Newtonism by reason of the identity of its discoverer. Now, by using what Mrs. Eddy actually wrote, and not the abbreviated version as given by the critic, the paraphrasing of the reference he cites would read: "In the beginning was the natural law of harmony, and the natural law of harmony was with God, and the natural law of harmony was God. All things were made by the natural law of harmony, and without the natural law of harmony was not anything made that was made." What has become of the "heresy"?

If our friend rejects the explanation that general human belief is the power back of the effect of the drug upon the body, perhaps he has a more enlightening explanation of exactly what is the power, whence it is derived, and how it operates. If he doubts that the physical body is of itself sensationless, perhaps he would favor us with accurate data as to the sensations of a body bereft of mind. If he knows Christian Science does not cure organic disease, it would be

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interesting to learn how he knows this. Possibly he merely believes that Christian Science does not heal disease. Stricter accuracy on the subject of Christian Science would have saved a great deal of printer's ink in times past, and it still has its economic value.

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[John W. Doorly in *Pontefract and Castleford* (England) *Express*]

Mr. —— raises objections to what he terms the teachings of Christian Science. He is in the happy position of having decided for himself exactly what these teachings are, and although this decision is quite unlike what Christian Science teaches, he proceeds to show where these teachings are wrong. I quite agree with him that his statements as to what Christian Science teaches are wrong; but then, they are in no way the teachings of Christian Science; for this religion does not teach that the tomorrow of the world is with Christian Science. It does teach that the yesterday, today, and tomorrow are with that Christ which Christian Science exemplifies and whose commands it is daily fulfilling. If the critic likes to believe the old fairy-tale that some day the impossible sight is going to be witnessed of a personality called God sitting on a throne and judging several thousands of millions of human beings, he is quite at liberty to continue in this dream. Christian Science, however, teaches that the very Christ, or God's law, which the critic talks about so freely, is here and now judging evil every minute, and healing and redeeming men from its various phases just as soon as they are willing to turn from their belief in the power and reality of evil.

This gentleman is sure that the world needs a shepherd instead of a science; but Jesus declared, "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven." Again, he declared, "Ye shall know the truth, and the truth shall make you free." If the truth is not scientific, then I should like to know what is. Fortunately for humanity, we live in a scientific age, when humanity is demanding and obtaining a practical, ever-present Christ, revealing God's law to them, and healing them from their sins and sicknesses; and no amount of worn-out dogma or blind "faith without works" can stop the mighty onflow of this new-old truth revealing God's love for man and His ability and willingness to be "a God at hand," and "not a God afar off."

The interest of Christian Scientists in the Bible, and their deep knowledge of it, is so well known that the critic's remarks on this subject bear no weight. Let him heal one sick man, or one sinner, through his belief in Christ, and he will stop bothering about his neighbors' religious views, and will rather devote his energies to practising what Jesus Christ commanded, "Heal the sick, cleanse the lepers, raise the dead, cast out devils."

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[John L. Rendall in *The Fairfield* (Iowa) *Journal*]

Our critic states, "Christian Science says that prayer to God for the sick has no effect." Christian Science emphatically does not say any such thing. What Science and Health asserts is as follows: "A mere request that God will heal the sick has no power to gain more of the divine presence than is always at hand" (p. 12). On page 11 we read, "Prayer cannot change the unalterable Truth, nor can prayer alone give us an understanding of Truth; but prayer, coupled with a fervent habitual desire to know and do the will of God, will bring us into all Truth."

Now, just a word as to the "cures of Christian Science" which our critic declares are all of "neurotic, nervous, and functional cases that could have been cured without as well as with Christian Science." He says further, "There is not a single authentic cure of organic disease to the credit of Christian Science." In this statement he ignores abundant proof to the contrary. If he really wants evidence of healing by Christian Science, I will gladly furnish him with incontestable proofs that many such cases have been entirely cured by Christian Science. He who decries Christian healing, and denies that the command to heal the sick and raise the dead is binding upon Christians today, is denying the plainest teaching of Christianity that the Bible contains. If Christianity stood for anything in Jesus' time, it stood for proofs of the Messiahship through the healing of the sick. When John sent his disciples to the Master asking, "Art thou he that should come? or look we for another?" Jesus answered, "Go your way, and tell John what things ye have seen and heard; how that the blind see, the lame walk, the lepers are cleansed," etc.

It is a sad commentary on so-called orthodox Christianity that its denial of Christian healing is sometimes accompanied by abuse of those who practise it. Jesus cared nothing for doctrines or formulated beliefs; he cared nothing for the opinion of the medical or ecclesiastical authorities of his time, but he furnished incontestable proofs of his Messiahship through his works, and for the basis of judgment as to one's Christianity he left the statement: "By their fruits ye shall know them." If it is necessary to build hospitals, to employ doctors and medicine today, it is not because the "prayer of faith" has been less efficacious, but because mankind has exchanged faith in God for faith in drugs and material means. Christian Science has come to this age as a protest against modern materialism, and it has come as did the Messiah, furnishing proofs of its essential Christianity through the healing of the sick and the reformation of the sinner. It teaches not faith in personality, but faith in the one infinite God, beside whom "there is none else."

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[From *The Seattle* (Wash.) *Sun*]

That Christian Scientists are today one of the greatest factors in the work of breaking down the traditional orthodox views of God and establishing in their place a belief in the universal servanthood and all-inclusive love of the divine Spirit, is the opinion of the Rev. J. D. O. Powers, who lectured at the First Unitarian Church on "A New Conception of God, Our Great Need." He said in part:—

"Christian Scientists say that all men should open the channels of the mind to God's love, that God is always good, and that He is the one universal Love of the universe. They believe that mankind, once it opens wide its mind to the influence of God, will become perfect mentally, morally, and physically. Christian Scientists, like the Unitarians, hold to ideas totally differing from the mythological belief of the orthodox church, that God is the stern, unrelenting ruler of the universe, a ruler who drives the fear of death and condemnation into the minds and souls of His subjects."

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[Written for the *Sentinel*]

Cheerfulness

HON. CLARENCE A. BUSKIRK

Our lives are in keeping of Love divine,—
What need to be downcast and fearful?
Are we trusting God if we repine?
'Tis the best of good sense to be cheerful.
So, banish your clouds away,
And you'll find 'tis a brighter day.
A soursop's face has weakness and fear in it,—
Be smiling and valiant, there's great good cheer in it.
Banish your clouds away, my brothers,
And send good cheer to the hearts of others!

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Editorial

"In spirit and in truth"

THERE is a good deal of what the world calls human nature in the feeling which prompts Christian Scientists to look with great satisfaction upon the constantly increasing number of members of The Mother Church and of the branch churches in the larger cities. This feeling should not, however, lead them to ignore or minimize what is being done in the smaller communities "where two or three are gathered together" in Christ's name. To go into a small town or village and find a little band of faithful workers, in many cases people of very moderate means, maintaining church services and a reading-room, giving a lecture at least once each year, as required by the Church Manual, distributing authorized literature, and healing the sick, is inspiring to the traveler.

We can, of course, and frequently do, get such information from the columns of the *Sentinel* and *Journal*, but we cannot get from any printed page the sense of peace and joy which thrills the visitor from one of the larger city churches, as he takes part in the service of a small church where the Lesson-Sermon is simply and reverently read, the singing is spontaneous and hearty, and the welcome extended to the stranger is cordial and sincere. After such an experience the visitor, if he is at all thoughtful, is much inclined to reflect that neither numbers nor material resources constitute a Christian Science church, but that wherever the love of Truth prevails, God Himself has tabernacled with men. He may also recall that in his reading of the *Sentinel* and *Journal* he has noticed testimonies of healing signed by persons living in similar small towns,—some so small and obscure that he has never even heard of them before, and he thus realizes that it is not through numbers, nor through pomp and ceremony, that the gospel is preached "with signs following." He realizes as never before that Christian Science is a religion for all mankind, and that the God who is worshiped by Christian Scientists is not afar off, but, as Mrs. Eddy has written on page 336 of Science and Health, "God, the divine Principle of man, and man in God's likeness are inseparable, harmonious, and eternal."

It is this clear sense of the omnipresence and omnipotence of divine Love which differentiates Christian Science from other religious teachings. The Church of Christ, Scientist, organized "to commemorate the word and works of our Master, which should reinstate primitive Christianity and its lost element of healing" (Manual, p. 17), has for thirty-five years been demonstrating to the world that God does hear and answer prayer, in that the sick are healed as in the days of the great Teacher, in fulfilment of his promise, "He that believeth on me, the works that I do shall he do also."

That is why the small church in the town or village is such a power for good in the community, and the individual Christian Scientist has the opportunity to prove to his neighbors and friends the transforming power of divine Love that might be denied him in the great city. It is slow work, sometimes, breaking down the barriers with which error would stay the progress of the truth, and the "two or three" seem so few to hold up the standard; but God can and ofttimes does use the weak to confound the mighty, and the seed which is faithfully sown will sooner or later come to harvest.

Jesus declared to the woman of Samaria that the Father seeketh those that "worship him in spirit and in truth," and this worship can be given just as sincerely in the little upper room as in the domed cathedral. Wherever the Christian Scientist is on Sunday, if he attends service, he hears the same Lesson-Sermon he would if he were in his home church, "a sermon undivorced from truth, uncontaminated and unfettered by human hypotheses, and divinely authorized" (*Christian Science Quarterly*, p. 4). Whether he listens to this "sermon," or reads it alone or with a friend, his heart goes out in gratitude to the revered Leader who gave to this age and the ages to come the Science which is sweeping the world in a great tidal wave of love for God and our fellow man, the fulfilling of the greatest commandment.

ARCHIBALD MCLELLAN.

Glimpses into the First Lessons

IT is scarcely possible for us to enter into the spirit of the beatitudes until we have pondered somewhat the experiences which preceded the giving forth of the Sermon on the Mount. We read that immediately following Jesus' baptism by John came the baptism of the Holy Ghost, and the next step was his departure into the wilderness, where he not only realized spiritually "the great facts of existence" (Science and Health, p. 597), but proved them in his forty days' vigil. From it he went out to do the work which included the healing of "all manner of sickness and all manner of disease," and which led up to his triumph over death and the grave.

We read that after this he went with his disciples "up into a mountain," where he delivered his deathless discourse. Students of Christian Science all know that its opening sentences, called the beatitudes, are included in the "first lessons" provided by Mrs. Eddy's direction for the pupils in all Christian Science Sunday schools throughout the world, and teachers and pupils will gain much in tracing the vital relation between these rare sayings and the ten commandments, to which they are linked in the "first lessons." In the study of these, it is not so much analysis that is needed, as the practical instruction which shows the pupil how to apply his understanding of both in working out his own life-problem. It is easy to show him that the Decalogue is an indispensable provision for human need, that it is the demand of divine justice stated in the terms best adapted to the comprehension of mortals. It is not, however, so easy to explain the more advanced teaching of the beatitudes, which is addressed to the thought that is awakening to spiritual things and looking away from the material.

The "poor in spirit" are undoubtedly those who feel their need of more spirituality, whatever their earthly station, and because of this they could never "covet," much less steal, the possessions of another. Their greatest need is to understand better that in the kingdom of heaven which is declared to be "theirs," no good thing is withheld from any one. This beatitude links itself readily to the third, which is a restatement of the psalmist's saying, "The meek shall inherit the earth." Now meekness has in popular thought too often been associated with tame submission to misfortune, yet Moses, the great Hebrew leader, was said to be the meekest of men. He certainly was not a self-seeker, for he renounced the splendors of a royal court that he might find a way to establish justice and righteousness in the earth, and he did find it, though he had to lead his people, on their way to freedom, through perils which would have crushed a fainter heart than his. A poet says of him,—

> This was the truest warrior
> That ever buckled sword.

Yet Moses' greatest triumph was not won on the battlefield; it was the giving of the moral law to all men and nations with the declaration of the one God, one Mind.

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In order to understand more fully the meaning of meekness, we should think of him who was "meek and lowly," yet so mighty that sin, disease, and death, storm and tempest, were vanquished at his word; and who is there today, the world over, that does not bow before his name? As all this passes before us, we may well ponder our revered Leader's admonition respecting older students: "Unfold the latent energies and capacities for good in your pupil. . . . Teach the meekness and might of life 'hid with Christ in God'" (Science and Health, p. 445).

Although the beatitudes might furnish lessons for every Sunday of the year, because of their wonderful suggestiveness, we can glean only "here a little, and there a little," for the pupils must be encouraged to find and apply the truth for themselves, guided by the divine Principle of Christian Science. One of them, however, shines like a star, to light every step of our way, in childhood, youth, or mature years. It is this: "Blessed are the pure in heart: for they shall see God." Yes, even in what seems the deepest darkness of sin and sorrow, the pure in heart shall see good and rejoice in the radiance of the light which at length dispels every cloud and turns all sorrow into joy. Do not all the commandments point to this, and invite our obedience that we "may have right to the tree of life"?

ANNIE M. KNOTT.

Intelligent Activity

WHO of us does not stop ofttimes in the path or roadway, these days, to note with wondering interest the shapely little sand-piles which speak for the wonderful industry of the ants! All the day, and all the night, as we are told, they devote themselves to their work, with an energy that seems no less tireless than absorbing. When one realizes what of struggle and strain it must mean for these tiny creatures to excavate such quantities of earth and rock, he is impressed not only with their pluck and perseverance, but with the thought of what such a habit of application would signify to spiritual advance. In one respect these little workers are very greatly handicapped. If they think at all, it is only half-way round the circle of experience, and they are often no less stupid than clever. Nevertheless, they blunder less frequently than most people, and for the reason that these last have immeasurably less instinct, and but a modicum of genuine intelligence in its place.

Busy men are governed largely by the impulse of desire for money, position, or power. Dominated by such desires, the so-called success of many is attributed to the habit of "keeping everlastingly at it;" but here again the absence of right knowing abundantly explains the sage judgment long since rendered, that all their gains are but "vanity and vexation of spirit." Christian Science comes to give demonstrable right-knowing its due estimate and place, in fufilment of Jesus' mandatory words, "Ye shall know the truth." For the present we cannot give up working with our hands, and we have a duty to cooperate with the well-meaning of the world in the advancement of better beliefs; but we are to resist any tendency to substitute content with being busy for content with effectiveness.

Speaking of her self-awakening and world-awakening experience, Mrs. Eddy says: "For three years after my discovery, I sought the solution of this problem of Mind-healing. I knew the Principle of all harmonious Mind-action to be God, and that cures were produced in primitive Christian healing by holy, uplifting faith; but I must know the Science of this healing, and I won my way to absolute conclusions through divine revelation, reason, and demonstration" (Science and Health, p. 109). Here we have that scientific spirit which honors and enthrones right consciousness, that demonstrable knowledge of the truth of being which is the inheritance of the church, but which has been so sadly ignored and forgotten by the great body of Christian believers that when brought to their attention they no longer recognize it as pertaining to the patrimony of faith.

The subject of that famous first chapter of Peter's second epistle might be named "Accretion through Industry," and he definitely relates it to science when in his exordium he says, "Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord." It is manifest that in his thought there is no "habitual drudge" factor in the requisites of religious advance, no ritualistic treadmill or profitless professionalism in spiritual ascension, but that all the steps he enumerates later on are to be taken "through the knowledge of him that hath called us to glory and virtue."

It is here that we may both profit by and improve upon our little friends of the wayside, whose splendid industry is so often fruitless because undirected by wisdom. This has been one of the most discouraging facts respecting Christian devotion as a whole, both in the home churches and in the mission fields,—that its success has been not at all commensurate either with its expenditure of effort or with the human need. There have been great heroisms of effort with but a negligible outcome, and this will be pronounced sadly true by the great body of Christian believers respecting their own individual living and labor for Christ. This failure is both discouraging and demoralizing, since forced content with "doing at things," always tends to superstitious conformity.

Christian Science teaches that the truest prayer is a continuous maintenance of the desire for good, that the most effective work is a continuous knowing of the reality of good, and it commends that these be wedded to that unflagging zeal which characterizes the industry of the ants.

JOHN B. WILLIS.

Among the Churches

Current Notes

PORTLAND, ORE.—Second Church of Christ, Scientist, which has been holding services for several years in the Woodmen Hall, East Sixth and Alder streets, has recently begun the construction of a new edifice at the northwest corner of East Sixth street and Holladay avenue. This is the fourth church edifice to be erected by the Christian Science denomination in Portland. First Church completed its building at Nineteenth and Everett streets in 1911. Third Church built at East Twelfth and Salmon streets a year ago, and Fourth Church opened its new building at Emerson street and Vancouver avenue the early part of this year. The lot upon which the new church is being built is 100 by 100 feet. The Sunday school room has a capacity of four hundred and fifty, while the auditorium will seat one thousand persons. The cost of the building complete will be approximately forty thousand dollars.—*Portland Oregonian.*

MILWAUKEE, WIS.—With hundreds turned away, the opening services of Second Church of Christ, Scientist, Highland boulevard and Twenty-seventh street, were held on Sunday morning [June 7]. The dedication exercises will not be held until later in the year. With a seating capacity of two thousand people, the church is considered by many to be one of the best examples of church architecture in Milwaukee. The building was erected at a cost of one hundred and twenty thousand dollars. Work was started on it last July.

Milwaukee Sentinel.

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UTICA, N. Y.—Shortly after the sun had risen this morning [June 15], the Christian Scientists of Utica and vicinity gathered at the corner of Avery place and Genesee street, where the corner-stone of First Church of Christ, Scientist, was laid. A short history of Christian Science in Utica stated that in the year 1888 a student of Mrs. Eddy came to the city to take up the work of teaching and the practice of Christian Science. Some healing work was done, and this soon aroused interest, so that meetings were held to explain the teaching of Christian Science. The first meeting was held at the corner of John and Mary streets in 1889, and thereafter at the homes of interested students. Later these meetings were held at the Bellevue Flats, corner of South and Steuben streets, for a short time, then again at the homes of students, then at the Christian Science Home, 11 Rutger street, where regular services were held and much interest was manifested.

First Church of Christ, Scientist, of Utica, N. Y., was organized at 11 Rutger street in March, 1894, with twenty-five charter members. Dobson Hall, at Oneida square, was the next place used, and later Bass' Hall, on Oneida street. While meetings were held there, a proposition from the New Century Club to buy their bonds with the building fund money was presented and accepted, and in 1897 the location was transferred to the New Century Auditorium on Hopper street, where regular services have since been held. The lot on Genesee street and Avery place was purchased April 6, 1907. Excavation for the foundation of the new church was begun April 6, 1914, just seven years from the date of purchase.—*Utica Herald-Dispatch.*

GOSHEN, IND.—The Christian Science church property on North Fifth street has been completely remodeled and refinished, and tomorrow [June 7] will see the first Sunday service in the new church. Services were held in the building last Wednesday evening, before the completion of the building.

Goshen News-Times.

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The Lectures

Muskogee, Okla.

The remarks by Judge R. P. de Graffenried of the district court, in introducing Bicknell Young at the lecture on Christian Science in the Hinton Theater, were in part as follows:—

When we contemplate the manner in which the people of the world are becoming interested in and adopting the basic truths of religion as enunciated by Mrs. Eddy, it seems marvelous. Well do I remember that only a few years back there was but a handful of those who adhered to the fundamentals taught by her. I know that it is hard for a person reared in an orthodox church and taught its principles and doctrines from infancy, to give this subject a fair and honest consideration. We are too apt to condemn it as sacrilegious without knowing one of its fundamental teachings. We should strive to overcome this prejudice and give this subject the due and earnest consideration that it deserves, and if after fair investigation and conscientious thought we cannot embrace this religion, then no harm is done. I have little respect for the individual who will denounce this or any other subject as a heresy, and at the same time confess his ignorance of its teachings.

It is said that the Christian Science religion is practical, a religion for the home and for the business office, a religion which reaches out and seeks to uplift fallen humanity and implant within them a yearning desire to lead a better and nobler life. It is said that it is a religion which brings joy, happiness, and contentment; and if this be true, it should be welcomed by the people in all countries and its doctrines be embraced by all classes.—*Correspondence.*

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Halifax, England

A public lecture on Christian Science was given in the Victoria Hall by Col. William E. Fell. The chairman, J. W. Harwood of Liverpool, in opening the lecture, said:—

The subject of this lecture is attracting the attention of thinkers all over the world. Your presence in such large numbers indicates the great amount of interest there is in your own town. The reason for this is not very difficult to find, for Christian Science is not only reiterating the teaching of Christ Jesus, but is proving it to be true by repeating the works which our Saviour said should follow the understanding of his words. It was this eminently practical nature of Christian Science, as manifested in healing the sick, which appealed to me.

About ten years ago a friend, who is a resident in this town, was staying with my sister in Lancashire. She was suffering from a spinal trouble of many years' standing, which had defied all efforts to cure. The physician who was brought in, stated that there was nothing known in *materia medica* which could give relief. To the surprise of every one he very kindly advised Christian Science treatment. This was obtained, and the healing was almost instantaneous. Since that time I have been an earnest student of Christian Science. I have proved for myself that Christian Science heals both physically and morally, removes family discords, destroys the desire for intoxicants, and heals disease.

When Jesus was asked by the messengers of John the Baptist, "Art thou he that should come? or look we for another?" the reply did not include any recital of creed, dogma, or belief, but referred solely to the works. He said, "Go . . . and tell John what things ye have seen and heard; how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the gospel is preached." When doubt arises as to whether Christian Science is really Christian, and whether it is really scientific or the exact and demonstrable knowledge of truth, the works are again offered as proof.—*Halifax Daily Guardian.*

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Los Angeles, Cal.

William R. Rathvon delivered three lectures on Christian Science in First Church edifice. At the first Alice E. Frackelton, in her introduction, said in part:—

Christian Science has brought to the world the right idea or knowledge of God, a God who is infinite, divine Love, unchanging Principle, eternal good, who sends no sin, sickness, or death upon His children. It gives the correct understanding of Jesus Christ, of the true man as God's spiritual image and likeness, and enables us to demonstrate with scientific certainty these truths. It is the Holy Ghost, or Comforter, the impersonal Christ, Truth, which has come to destroy sin, sickness, and death, or the ills to which flesh is heir.

At the second lecture the remarks of Theo. A. Chelson were in part as follows:—

Nineteen centuries ago, Jesus said to those who were willing to listen to him, "Ye shall know the truth, and the truth shall make you free;" and he went about healing the people of their mental, moral, and physical diseases, thus proving

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his words by his deeds. Christian Science reveals to us this truth about God, man, and the universe; and this truth, when understood and correctly applied, frees mankind today as readily and as surely as it did nineteen centuries ago.

The remarks of E. E. Sutherland at the third lecture were in part as follows:—

The words of the speaker that we are to hear are practical, not theoretical, and are the result or outcome of divine law discovered and established through undeniable evidence. After demonstrating that the understanding of God as revealed through Christian Science heals the sicknesses and sins of the world today as it did during the first century of the Christian era, the good news is heralded abroad that the full command of the great and blessed Master may be obeyed. In the degree that one preaches the gospel and heals the sick through spiritual means only, as taught, practised, and commanded by Christ Jesus, is he glorifying God and proving himself to be a Christian Scientist.—*Correspondence.*

Bellingham, Wash.

Clarence C. Eaton delivered a lecture on Christian Science at the Metropolitan Theater. The speaker was introduced by C. A. Swartz, who spoke as follows:—

Many good things have come from the "Old Bay State" along the lines of human endeavor for the uplift and betterment of man, but nothing that has ever come from that cradle of liberty has made so great an impression, and has so world-wide an influence, as the great Principle and truth discovered and taught by that good and deeply consecrated woman, Mrs. Eddy. In their mortal, mental conceptions, men have ever sought for something better and higher, looked for something beyond their mental ken, in their efforts for happiness, harmony, and liberty. To secure to mankind this great prize, many different denominational churches have been organized, resulting no doubt in much good.

Over forty years ago Mrs. Eddy discovered and gave to the world Christian Science, based on the scientific statement of spiritual truth. Its worth is demonstrated by the many thousands of its adherents all over the civilized world who have been healed from sin and sickness through the teachings of this great Science.—*The Bellingham Herald.*

Manchester, England

There was a large attendance at the West Didsbury Public Hall to listen to a lecture on Christian Science given by Prof. Hermann S. Hering. Lady Victoria Murray, of Disley, who presided, said Christian Science was no new religion. It was simply Christianity understood. In the days of its first great demonstrator, Jesus the Christ, Christianity healed the sick and was available for all the needs of man. Moreover, for a period of about three hundred years from that time, Christians continued to give the requisite proof of their understanding of Christianity by healing the sick. The principle of mathematics was of no use to one who did not understand it. He could not prove a single rule of mathematics without understanding something of its principle. It was precisely the same in regard to the divine Principle of the universe, God, Love. God must be understood, not merely believed, and this understanding healed the sick. She spoke from experience, as one having been incurable. She suffered from spinal and bone disease all her life. "While in this condition, and not yet grown up," continued Lady Murray, "I read 'Science and Health with Key to the Scriptures' by Mrs. Eddy, which is the text-book of Christian Science, and was cured. It may seem strange, perhaps, that the reading of a book could cure one of organic disease, but that book unlocks the treasures of truth contained in the Scriptures and instructs one in the Science of Christ's teaching, the Science of Christianity."—*The Advertiser.*

Pawhuska, Okla.

Judge Clifford P. Smith, who delivered a lecture on the subject of Christian Science at the Jackson Opera House, was introduced by the Hon. A. R. Museller, who said in part:—

Time does not clarify nor science yet explain the mystery of pain, of life, of death. The triumph of materialism was all this world could see, and one by one the cords of matter tied the spirit fast unto the lifeless clod, and mortal weakness fought and flayed the soul. No one seemed to come to lift the sore burden, until from out the East, from out New England's way, there came a woman bold, who bravely said: Mind should triumph over matter. The form you see is not the man or woman real, and all or much of sickness, of malady, of pain, is but the weakened sense yielding unnecessarily to the call of matter's fleeting force. Gird up thy loins, despondent man; thou never wert but to be free from pain, and happy.

It seems to me—perhaps I do not know, and yet it seems to me—that when these thoughts were expressed, Mrs. Eddy saw the star of Bethlehem, as did the ancient shepherds once before, while with their flocks on fair Judæa's hills at night. And out of this stupendous faith has grown a church which in a few short years numbers its devotees by thousands. Its ramifications cover the whole civilized world, and its membership enfolds happy people, clean and healthy people, living decent and law-abiding lives, strangely free from care and sorrow, and all within the tenets of the teachings of this church.—*The Pawhuska Capital.*

Crowell, Texas

The Rev. William P. McKenzie lectured on Christian Science at the Bell Opera House. He was introduced by Judge G. W. Walthall, who said in part:—

It is one of the beauties and chief claims of Christian Science that it lays its entire hopes of recognition and advancement upon the proposition that its tenets are not only capable of demonstration, but that they have been demonstrated and proven true in numerous instances. Whether these claims are true or can be verified by facts, is a matter of historic verity and within the power of each one to satisfy himself. It may be said, however, without the fear of any successful disputation, that this faith has enjoyed a most wonderful growth in the past few years; that today it numbers its votaries by the thousands, and has its churches and societies in every civilized country on the globe.

Correspondence.

Lectures to be Delivered

Los Angeles, Cal. (First Church)—George Shaw Cook, Church Edifice, 1366 South Alvarado street, 8 p.m., July 25, and 3 p.m., July 26.

Manila, Philippine Islands.—Prof. Hermann S. Hering, Grand Opera House, 8:30 p.m., Aug. 28.

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Testimonies of Healing

Seven years ago I went to a Christian Science service in New York city upon the invitation of a young neighbor in the apartment into which I had recently moved. She spoke to me on the street, and I replied: "I cannot speak on the street loud enough to be heard. I have lost my voice." She said, "Come down to our church and you will find you have not lost your voice, for God never takes back His gifts." This held my attention, and that evening, Wednesday, I attended a Christian Science testimony meeting for the first time. What I heard satisfied me, answered many queries that I had asked ministers and teachers, all of whom told me I should not ask questions. As I grew older they said these questions were not to be answered until we were in the next life. I came home from that meeting exclaiming to my mother, "Well, I've found what our whole family has been reaching out for always,—Christian Science." People had called us agnostics, atheists, truth-seekers, etc., but we were just reaching out for a loving God who satisfies both head and heart, and I found that it was all here in an organized church, the Christian Science church.

For six months previous to that I had been suffering from a serious difficulty with my voice. I could not sing at all, and even when speaking I was hoarse. Occasionally I could not articulate for several minutes at a time. Singing teachers said this condition was due to a bad strain, that a rest of a year or two was absolutely necessary. One of New York's best teachers told me I would never sing again. Two physicians pronounced the difficulty partial paralysis of the vocal cord, and it certainly seemed true; but in less than two months, as a result of Christian Science treatment, I was singing as I never sang before. Instead of resting in inactivity, as prescribed by doctors and teachers, I worked under the guidance and treatment of a Christian Scientist, and learned among many other priceless lessons that inactivity is not rest, but that working in the real thought of Life as spiritual, not material, is resting in God. Seven years have passed, during which I have held solo positions in New York, also in my Canada home, and have taught steadily, with never a return of the trouble.

I have let so long a time go by, years filled with proofs of the truth of Christian Science, that I hardly know where to begin. My two children have been healed of fever, colds, and whooping-cough. My little girl's cough seemed as bad as that of her playmates, but it lasted only two weeks, while the other children kept it up for the prescribed time, eight or ten weeks.

This past summer I was healed in two weeks of an acute attack of rheumatism, to sense most painful. I could not straighten up for two weeks, although I was not in bed a day and did not omit to serve a single meal; but I knew that Christ Jesus healed the crooked woman, and his "Lo, I am with you alway," comforted and sustained me until the healing came. Not a twinge have I had since. A doctor said it was a bad attack. I knew of this only because my boy awoke with a rash and his father sent for the doctor, who pronounced his case measles, but looking at me he said, "You are a sick woman." I told him that I knew where my healing would come from. Friends have since said that I was lucky to get rid of the rheumatism so soon. I tell them that luck does not enter into Christian Science prayers and results any more than into mathematics; that God is divine Principle, and that Mrs. Eddy has worked out the rules of healing through the study of the Bible, especially the life and works of Christ Jesus. My wonder is that every one cannot see it. Many tell me they think the Christian Science teaching beautiful, but that the world is not ready for it.

My gratitude knows no bounds, and my prayer is that I may overcome self more and more, until my light so shines that others seeing it will glorify God as taught in Christian Science.

Grace Dunbar Crandall, Moncton, New Brunswick, Canada.

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It is nearly five years since I first heard of Christian Science. For some years prior to this I had been gradually becoming more ill, until I was weary of trying to gain strength enough to do my work in the home. I was bitterly disappointed at not being able to look after my husband and children in the way I desired. After asking the physician if I would ever be strong again, he told me I would never be able to work much, but with great care I would live a long time. Being utterly wretched, I started to pray very earnestly that I might be taken out of this world, and I could not understand why such earnest prayers were not answered.

At this time I was asked if I would like to read the Christian Science text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy. I accepted the loan of it, and I shall always have a vivid recollection of the comfort gained during the reading of the chapter on Prayer. After reading the book carefully for four evenings, I resolved to rely only on God, and to prove whether or not what I had read was true. The result was to me most wonderful. I was suddenly and absolutely healed of all my ills, some of which were an abnormal condition of one kidney, internal trouble from the birth of the last child, severe headaches which lasted for days, inability to retain food, and sleeplessness. I have never been in bed for one day through any kind of sickness since, although previously I was laid up most of the time. Now I am doing all my own work, and am getting stronger every day. I have had the pleasure several times of hearing people remark upon the great amount of work I can get through.

My one desire is to prove my thankfulness to God for all these blessings by striving to have more of that Mind in me, "which was also in Christ Jesus."

Mrs. J. M. Lambert, Fulham, London, England.

I am not a Christian Scientist, but wish to state that my wife was healed by reading the Christian Science text-book, and she has not been ill for one day since that time, although she was continually ill before then.

T. G. Lambert, Fulham, London, England.

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I desire to express my gratitude for the many blessings that have come to me and to my family through Christian Science. For many years I was very much prejudiced against this teaching, for I was viewing it from the standpoint of *materia medica*, as I had spent years in the study and practice of medicine, and for five years of that time I lectured in the medical department of a midwestern university. I believed Christian Science to be a form of hypnotism, and therefore an imposition on the people, and I felt it my duty to oppose what I thought it to be, and therefore proceeded to do so.

In the fall of 1902, through the redemptive power of Truth as taught in Christian Science, my wife was healed of an internal abnormal condition after everything medical had failed. When I learned later of the source of her healing, I did not believe that she could remain well. She has done so, however, and through the study of the Bible and the Christian Science text-book, "Science and Health with Key to the

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Scriptures" by Mrs. Eddy, I am learning more clearly each day why this was not only possible, but indeed natural. At that time I was addicted to the use of tobacco in different forms, the social drink habit, profanity, etc., and through Christian Science I was healed of these errors without effort on my part, whereas all my efforts to rid myself of them in the past had failed. The fact that these habits and appetites never returned, and that I noted the great reformation, both mentally and physically, which was taking place in the life of my wife as she gained a better understanding of Christian Science, caused me to investigate this teaching more fully.

The result of this humble and earnest investigation was that much prejudice, selfishness, envy, and many other happiness-destroying conditions have been overcome in my experience. As I, through reading the Bible and the Christian Science literature, gained an understanding of God as never-changing divine Principle, omnipotent and omnipresent good, I could see more surely the empiricism of *materia medica*, and I abandoned its practice in 1908. A few months later I was healed in Christian Science of a kidney affection, from which I had suffered periodically since childhood. I am very grateful for the physical healing, but the spiritual uplift and regeneration that I have experienced through the understanding of Christ, Truth, as it is taught and explained in Christian Science, is a cause for much gratitude.

I am indeed thankful to God, also grateful to our dear Leader, Mrs. Eddy, for this much-needed truth, given to us in Christian Science.

CHARLES O. FLETCHER, M.D., Santa Ana, Cal.

I have long wished to express my gratitude to Christian Science for the true happiness and joy it has brought me, as the growing understanding of God's word has healed me of sorrow and sickness and redeemed me from sin. I had no doubt that Christian Science was the word of God when I first heard of it and the healing accomplished through the understanding of God which it brings, for I was waiting and looking for the time when healing would be done according to Jesus' means, and so was prepared to turn to the teaching of Christian Science when medical aid failed.

It was through reading a copy of the *Sentinel* containing an article entitled "God is Love," that I was instantly healed of uterine displacement, for which I had been treated by physicians but received no permanent relief. My husband, being a physician, did not understand my healing, since I had not told him of my investigation of Christian Science because of his prejudice, born of ignorance; but as I did not ask for medicine any more, he supposed his remedies had healed me, until I told him the truth. Desiring more than anything else on earth a demonstrable knowledge of God, and finding and proving to my own satisfaction the truth of Christian Science, I could not be shaken by any argument. I continued my study, and finally my husband, realizing his need, caught glimpses of the meaning and purpose of Christian Science, loved and proved it for himself, and finding the Christian way of healing the sick more effectual than any material method, discontinued his medical practice.

Since beginning the study of the Bible and Science and Health, I have witnessed or experienced the healing of acute lung trouble, poisoning, a skin disease, stomach disorder, toothache, many bad habits, such as the taste for tobacco and liquor, and much bitterness and sorrow. We now have a little daughter nearly four years old, at whose birth no other agency was needed than the understanding of Christian Science, God's law, through the help of a dear friend, a practitioner of this truth. This experience was an occasion of strength instead of weakness, as on past occasions of a similar nature, there being no after-pains whatever. I have never experienced a return of the ailments of which I was healed, and my little daughter knows that only Love heals.

Our son, since my healing in 1902, when he was three years old, has had and desired no other help in trouble than Christian Science. He and his sister are grateful members of our Sunday school, and he is proving the truth for himself. Surely, we have cause for gratitude, and are thankful to God for this revelation of Truth through our dear and revered Leader, Mrs. Eddy. My daily prayer is to live so close to God as to glorify Him in all my thoughts and deeds.

I am indeed grateful for the life and example of our Leader, and the wisdom wherein Love prompted her to establish the Christian Science publications, by which the messages of Love and healing may reach all.

BERENICE CORNELL FLETCHER, Santa Ana, Cal.

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I have long delayed sending my testimony of the peace and comfort that Christian Science has brought into my life, and it is with loving gratitude that I give it now. I came into Christian Science two years ago for nervous breakdown, which was caused by a series of bad habits, and today the nervousness has entirely left me and the bad habits have also disappeared. This nervousness was accompanied by a fear of being alone. At one time I was afraid to walk around the block; and it was several months before I could go down-town on the street-car without some one with me. Now, through the understanding that God is everywhere, the fear has entirely left me, and I have absolute trust in God, in whom "we live, and move, and have our being." My business takes me out of town occasionally, and on each trip I have had perfect peace, fearing nothing, because now I have learned to have faith in God.

I am grateful for Christian Science because it has taught me to live right, and each day I am learning more of God and how to be kind and unselfish to my neighbor. I am indeed thankful to God, and grateful to Mrs. Eddy for a religion that teaches us to be better men and women.

WILLIAM H. FLENTYE, Decatur, Ill.

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During the ten years of my journey "from sense to Soul" (Science and Health, p. 566), or in other words, since I began the study and application of Christian Science, so many blessings have come into my life that it would take much time and space to tell of them all. Nor can I ever put into words what Christian Science really means to me. Its revelation, sustained by demonstration, of what God is and of what man is in his relation to Him, has opened to me a vista of thought and spiritual research, the earnest pursuit of which leads up to the highest standard of being.

All my life I had groped about for a God whom I could understand and love; in my inmost heart I felt that somehow, somewhere, there was such a God, but how to find Him or draw near to Him I did not know. All about me I saw sickness, sin, and misery of every description; everywhere evil seemed to be more powerful than good. This condition of thought continued until I came to Christian Science, though I came to it merely for physical healing. I was then living in Chicago, and it was there that I received my first glimpse of this glorious truth. I love to recall my entrance into Christian Science, and to compare my last visit to the doctor with my first visit to a Christian Science practitioner. Both occurred on the same day.

From childhood I was afflicted with stomach disorder, which was believed to be inherited. As far back as I can remember

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there were always some things in the line of food of which I could not partake without subsequent suffering. As I grew older, the trouble grew worse, and other complications set in which increased my suffering. At this particular period I had been under the doctor's care for some time. I was taking medicine, having electric massage treatments, and was observing a most rigid diet without being in the least benefited by it; in fact, I was growing steadily worse. I had to visit the doctor every other day, and as I did not improve, I grew discouraged and most despondent. I asked him one morning whether he thought I would ever be cured. He said that he did not consider my case incurable, but it would be a very slow process of healing; that I would have to continue the treatment indefinitely, as well as observe the rigid diet. I told him that morning that I was starving to death, and begged him to let me have at least a little more to eat each day; but he was most emphatic in his refusal, and in impressing upon me the fact that it would be dangerous for me to take any more food than he was allowing me. I left his office wretched in mind and body, feeling that life as I was living it was worth very little.

I returned home, and while brooding over my condition, suddenly the words Christian Science flashed through my mind. All I knew about this teaching at that time was that it claimed to heal the sick without drugs; but I had never given it any thought, as the mere mention of the subject at home or among my friends was met with ridicule. However, those two words clung to me, and I could not get them out of my mind, so I decided then and there that I would try Christian Science. I knew where a practitioner lived, and I went there at once, without letting any one know where I was going. She was at home, and I told her what I wanted and started to give her a vivid description of my case, as I had been accustomed to do with the doctors; but she very quietly and kindly told me that it would not be necessary to go into all the details. She then gave me a treatment, and soon I felt a wonderful calm and peace come over me. When she had finished, she handed me a book and asked me to take it home and read the first chapter in it. She also said that I need not diet any longer, but could eat whatever was set on the table. I fairly gasped when she said this, and reminded her how very emphatic the doctor had been that very morning regarding my diet; nevertheless, she told me not to be afraid, but to do as she said.

When I left that practitioner's office I was a new being, radiant with hope and happiness. Only a few hours had elapsed since my visit to the doctor, yet what a change! I could not get home quickly enough, I was so eager to look into that book. It was entitled "Science and Health with Key to the Scriptures" by Mrs. Eddy. I had never heard of the author, and I wondered who she was. Little did I realize then with how much gratitude and love I would think of her ever after! On arriving home I immediately started to read the first chapter, entitled Prayer, and as I read, the scales began to fall from my eyes, and I knew that I had found what I had been looking and hungering for, the truth about God and man. I had found the God whom I could understand and love, and I was healed.

That night I ate at dinner what everybody else did, the first real meal I had eaten in a long time, and how I enjoyed it! I slept soundly all night, and the next morning I went to see the practitioner again. She gave me another treatment, and that was all. From that day to this I have eaten whatever was set before me, never fearing any bad results and never experiencing any, except an occasional slight attack of the stomach trouble, which has always been very quickly overcome with Christian Science treatment. Before coming into Science, I was almost daily taking medicine or using material applications of some sort. In the past ten years I have taken no medicine, nor have I used any material remedies whatsoever.

I have had better health and strength than ever before; and while I shall always feel grateful to the physician for his kind and earnest efforts to help me according to the best way known to *materia medica*, still I know that I have found a surer and safer way to health and happiness, as has been proven to me most conclusively in the past nine years. The beloved disciple tells us that "God is love;" and on page 13 in Science and Health we read: "Love is impartial and universal in its adaptation and bestowals. It is the open fount which cries, 'Ho, every one that thirsteth, come ye to the waters.'"

JEANNETTE CLAYTON, Ottawa, Ontario, Canada.

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I am indeed grateful to Christian Science for the many blessings that come to us through a better understanding of our Father-Mother God and man as His image. I am especially thankful for a demonstration that was made for me in June, 1912. I was taking a lay-off from my regular work as locomotive engineer to attend the graduating exercises of the University of Utah and the Salt Lake high school, as I had a son graduating from each of the schools. As there was a day between the two events I went up to Ogden on some business. Returning at noon, I wished to reach home as soon as possible, and I made ready to get off at a point opposite my home, where the train slowed down at a signal tower. I had a valise in my left hand, and with the other on the hand-rail of the coach, when I reached this point I sprang off. I did not immediately let go, as I hoped to regain a better balance, but instead this made matters worse, and I was dragged a short distance. I fell face downward and very close to the rails. To keep from being dragged under the train I was trying to rise, when the steps of the following coach struck my hip and back, rolling me over several times. The pain in my back was intense and sickening, but I declared the truth, contending that there are no accidents in Mind and that God's man cannot be injured.

After the rest of the train had passed me, I got up, and accomplished the walk of two blocks. At first it seemed that every step would be the last, but as I kept on declaring the truth, I was able to walk easier as I neared home. Arriving there, I found my wife was away, and feeling very faint, I went to the telephone and asked for help from a Christian Science practitioner. I could only say, "Please help me to know that there are no accidents in Truth." She said that she would take up treatment immediately.

When my family returned home some hours later, I was able by a supreme effort to get up from the couch where I had been lying. At sight of me my wife wanted to know what had happened and said I looked very ill. I told her of my experience, and she examined my back, finding it very much swollen and discolored. The skin had been torn off for a space as large as the palm of my hand. She washed and cleansed the wound, and put a soft piece of old linen over it. She also called the practitioner, told her the nature of the injury, and asked her to come to see me, which she did. The next evening I was able to dress and go to the graduating exercises, and to sit for two hours without experiencing much pain. I could walk but very slowly, and getting up and down was very painful. In a few days the sore began to heal, but a big hard lump formed and then seemed to change to water. There was very little discharge from the wound, and this watery enlargement was gradually absorbed. In eight days I returned to work, still somewhat stiff, but entirely

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free from pain. The healing continued, and in about three weeks only a red spot remained where the new skin had formed, and I was entirely well.

The injury was not reported to the company doctor, as we wished to rely entirely on Christian Science for healing. We all held steadfastly to the truth, even when during the first week there seemed to be evidence of poisoning. This was overcome as the fear in our friends was destroyed. This healing is only one of many blessings that have come to us through Christian Science.

MORGAN K. BANNING, Salt Lake City, Utah.

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It is with a heart full of love and thankfulness to God that I wish to acknowledge some of the many blessings Christian Science has brought to me. I am gradually gaining a spiritual understanding of the Bible, and I love to read it; but before I read "Science and Health with Key to the Scriptures" by Mrs. Eddy, I hardly ever looked into the Bible, as I could not understand it. I believed in God, and that He would save every one, but He seemed very far away, and I never had a prayer answered until I came into Christian Science. It is a comfort to know that God is always near, guiding me "lest my footsteps stray" (Poems, p. 14).

I had suffered with corns for about twenty-eight years, and often thought I would give anything to be rid of them. Life was becoming a burden to me, and I was growing very disagreeable. I called on a Christian Science practitioner and asked for her help, and in less than one week I experienced great relief, for which I am very grateful. I am able to be on my feet all day long and very seldom feel any bad effects from it. I also had eighteen teeth extracted at one time, with scarcely any pain. This was a great surprise to the dentist, and he acknowledged he never saw anything like it. I could tell of many other healings in my home, for all the family are interested in Christian Science. We are daily striving to gain more understanding and have been able to make several good demonstrations.

I am very grateful to Mrs. Eddy for giving us Science and Health, which has done and is doing so much for mankind.

MRS. M. C. PETERSON, Kalispell, Mont.

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[Written for the *Sentinel*]

Into the Light

IDA F. W. FOSTER

THE way seems dark, my Father;
Cloud upon cloud seems drifting slowly o'er my head
And loud the thunders roar about me;
When lo! above these clouds of fear I see Thee stand,
And hear Thee say, in voice of sweet command,
"Fear not," and, "Take my hand."

And through the clouds of sorrow, sickness, sin, and fear,
The light of Truth shines clearly far and near,
And leads me to behold the secret place
Where Love doth dwell, and from the gloom
Leads safely home His child so dear.

Thus led, the way still brighter grows,
And though I sometimes stumble and forget,
I closer cling, and ne'er look back with longing or regret.
Thus ever with my face turned tow'rd the light, my hand in His,
I know that I shall stand upon the height and see Him as He is.

From Our Exchanges

[*The Watchman-Examiner*]

Historical criticism may rub off the rust of the sword of truth, but has it sharpened it? We study so much of the past movements of the church that we have little strength left for present endeavor. We watch the waters that have passed through the mill, but the waters that ran the mill of yesterday are of little use to us today. It is interesting to view the past with a telescope, but it is far more profitable to study present movements and conditions, and in the companionship of Christ to find the master keys that will unlock hearts, organizations, and movements now closed to the faith we represent.

It is not a key of gold, however skilfully wrought, that will unlock the door of the world to the spirit of Christ. The medieval church had it, but it could not open the door. The modern church has it, and perhaps realizes its value only too much; but many hearts remain still closed to the messenger of Christ. The early church had no key of gold, but during the first three centuries hardened hearts were unlocked, an empire trembled into a new vision, and Christians passed everywhere, preaching quietly but persistently, in life and in death, with a force that was irresistible, and the life of Christ went whithersoever it would.

[*The Universalist Leader*]

The new theology which is breeding in the social consciousness of the world today is full of the romance and poetry of great anticipations. Under God it expects a new birth of spiritual liberty and a new birth of spiritual power in free men. The prophet of the new times will have the Columbus spirit. He will dream of the other side of the world, rich with the treasures of the mercy and the love of God. And he will sail forth upon the infinite sea, to endure all hardships, to trust to the winds of heaven and the waves of the great deep until his frail bark touches the farther shore. For at last and beyond all our Christian faith is the sum of all romance, of all poetry, of all imagination. It is the great adventure of the soul, searching land and sea, mountains and waste places, for the vision of God, for the New Jerusalem, for the river of life where the leaves of the trees on either side are for the healing of the nations.

[*The Continent*]

No difference what the cause of it, whether harsh struggle for livelihood or covetous absorption in getting wealth, whether ignorance or indifference or sheer stolidity, a life is always tragic which is barren of fresh, stirring interest in the surrounding world. Yet that tragedy includes the vast majority of people, even amid the superior intelligence of favored America. Hosts of humanity live along on a dead level of their own grind of affairs, doing what they must to get along in the world, but with no sense of range and liberty in the glad free things of air and sky and light and life.

The man who passes by God's food for his spirit, can do nothing else than to resort to man-made stimulants for his nerves—or else lapse back to a clod of clay. And a great part of that food is the wonder and beauty that God has packed into His visible creation,—the appeal of flower and mountain, melting snow crystal and everlasting star, shine and shadow, to the sense of color and the love of light and the joy of knowledge with which He has meanwhile packed full the human soul.

If, however, a man, through false shame or sordid desire or because he has not battled courageously with depressing conditions, suffers that native response to be crushed out of

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him, he must expect to forfeit the inspiriting impetus for lofty living that his creator meant thus to endow him with. One may live all his life level with the ground if he will, but it can only be at the cost of the wealth with which God has filled the arch of sky over his head.

[John Reid Shannon, S.T.D., in *Zion's Herald*]

To be Christlike is to be godlike; to be godlike means oneness with God. Christianity's message is not what man is, but what he may become,—he may become like Christ, as the bulb like the lily. The essence of apostolic teaching is this: He that saith that he abideth in Christ ought himself also to walk even as Christ walked. Christ hath left us an example that we should follow in his steps. Because as Christ is, so are we in this world. Christ is the prophecy and promise of what man may be, as the oak tree of what the acorn may be. He makes proof of our nature, and finds it like the nature of our heavenly Father; for humanity and divinity are in substance one, as are sunbeams and the sun.

We share the human nature which, in Jesus, flowers out into beauty and goodness, into holiness and sinlessness. He is not endowed with a nature that removes him from the category of our human experiences; he is not separate from human beings; a partaker of our own flesh and blood, he lives his life under the same conditions and laws as other human life. He is as the human Master of the soul, as our Lord in humanity, because he is made like unto his brethren, having a nature essentially the same in kind as theirs.

[Dr. G. Campbell Morgan in *The British Congregationalist*]

All creeds of the Christian church that are systematic expressions of belief are to be numbered among the traditions of the Christian church,—sincere, wonderful, but human interpretations. In that moment when a number of men gathered together to formulate into definite expression the doctrines of the church, I am not saying they were doing ill work, but they were giving us traditions, human interpretations. So also there sprang up in process of time certain definitely declared forms of church polity, and there grew up set forms of church life differing from each other,—all tradition. Sometimes these traditions took the form of uniformity of dress, modes of common speech; and so the church of God today has a mass of tradition that has grown up, conflicting, contradictory, as great as were the traditions that had grown about the Hebrew religion in the time of Christ.

[Rev. W. E. Orchard, D.D., in *The Christian Commonwealth*]

The demand for beauty will perhaps be the crown, as it was the beginning of creative Christian power. Whatever life is, life must be beautiful. The soul must not be starved or degraded by being surrounded by ugliness. Beauty will be no luxury, no addition, no mere adornment of life, but life itself seeking expression. The Christian city of the future will surpass Athens at its best. It has already been described in glorious symbol, which is perhaps more literal than we have dared to think: its gates of pearl, its streets of gold, its walls of precious stones; the city itself a glorious temple of God, and the daily work of its citizens the praise of God and the Lamb.

[*The Christian World*]

It is not by bowing to tradition that we shall reach the true life, but by using all that is best in it as material for our own spiritual realization and as nutriment for our own mind. In doing so, we shall not fail to establish points of contact with the Christians of all ages; we shall find that every generation of God's children has been warmed by the same love, upheld by the same power, and inspired by the one Spirit.

Special Announcements

From the Publisher of Mrs. Eddy's Works

THE CHRISTIAN SCIENCE TEXT-BOOK, "SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES."—For styles of bindings and prices see back cover of this periodical.

"THE FIRST CHURCH OF CHRIST, SCIENTIST, AND MISCELLANY."—A volume of the later writings of MRS. EDDY, compiled from the files of *The Christian Science Journal* and *Sentinel*, together with historical matter pertaining thereto, as selected by her, is now on sale, and orders will be received by the publisher. Prices as follows: Cloth, single copy $2.25; six or more copies to one address, each $2.00. Morocco or pocket edition, single copy $4.00; six or more copies to one address, each $3.75. Orders for six or more copies to one address may include the two styles of bindings at the quantity prices.

In response to many requests, the "CHURCH MANUAL," heretofore published only in the cloth binding, is now issued in a "pocket edition," size 4 x 5¾ inches, morocco, limp, round corners, gilt edges, Oxford India Bible paper. Prices of this special edition: Single copy $2.00; six or more to one address, each $1.75.

Orders for the books named above and the other works by Mrs. Eddy should be addressed to ALLISON V. STEWART, Falmouth and St. Paul Streets, Boston, Mass.

From the Editor

All manuscripts submitted for publication in the *Sentinel*, *Journal*, and *Herold*, whether articles, poems, or testimonies, and all correspondence relating thereto, should be addressed to the EDITOR, and not to individuals.

From the Publishing Society

New and improved class record books for use in Sunday schools are now published and ready for distribution. Size 5⅜ x 8¼, with ruled pages for two years' record, printed on good quality paper and durable cover. Prices of books, registration cards, and coin envelopes as follows: One hundred class record books, $6.50; 12 copies, 90 cents. One hundred registration cards, 25 cents; 12 cards, 10 cents. One hundred coin envelopes, $4.00; 12 envelopes, 50 cents.

"Christian Science Healing: Spiritual and Scientific," a lecture by Prof. Hermann S. Hering, C.S.B., has been published in pamphlet form and is now on sale at the prices of the regular pamphlets, as shown on the opposite page.

From the Clerk of The Mother Church

CHURCH TENETS.—The tenets of The First Church of Christ, Scientist,—The Mother Church,—printed on folded sheet for use of the branch Churches of Christ, Scientist, with space for the names of the churches and their by-laws, can be had at seventy-five cents a hundred. Orders will not be taken for less than one hundred, and postage stamps should not be sent in payment.

Correspondence relative to the tenets or to membership with The Mother Church, should be sent to J. V. DITTEMORE, Clerk, 105 Falmouth Street, Boston, Mass.

From the Church Treasurer

The annual per capita tax of members of The Mother Church is due June 1, but may be paid at any time during the year. The per capita tax of members uniting in November is reckoned from the preceding June, this being the beginning of the church year. Unless otherwise directed by the sender, the full amount of each remittance will be credited for the current year.

Please remit by postal or express money order, bank draft, or check. Currency should be sent by registered letter only.

Please advise promptly of any change in name or address.

Send all per capita taxes and contributions to ADAM H. DICKEY, Treasurer, 103 Falmouth Street, Boston, Mass.

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The Christian Science Journal

Published Monthly

Founded April, 1883, by Mary Baker Eddy, Discoverer and Founder of Christian Science, and author of the Christian Science Text-book, "Science and Health with Key to the Scriptures."

This monthly magazine is the official organ of The First Church of Christ, Scientist, in Boston, Mass. In addition to articles, lectures, and testimonies not published elsewhere, it contains a complete list of Christian Science practitioners, and a directory of Christian Science Churches, Societies, and Reading Rooms.

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The Christian Science Monitor

Published Every Day, Except Sunday

A daily newspaper for the home. Adequate news service. The various departments of a modern newspaper. Unique home forum page. Entire page of editorials dealing with the vital topics of the day. Contributions for the columns of the MONITOR should be addressed, Managing Editor, THE CHRISTIAN SCIENCE MONITOR.

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Published January, April, July, and October

Contains the Lesson-Sermons which are read at the Sunday services throughout the year in all the Christian Science churches. These Lessons, which present citations from the Bible and "Science and Health with Key to the Scriptures," are valuable for daily study.

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Der Herold der Christian Science

Published Monthly

A magazine printed in German. It contains original and translated articles bearing upon Christian Science, testimonies of healing, also the Lesson-Sermons which are read at the Sunday services in all the Christian Science churches. Improved and enlarged in 1910.

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Miscellaneous

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CHRISTIAN SCIENCE SENTINEL

"What I say unto you I say unto all-WATCH" Jesus

Vol. XVI No. 47

Boston, July 25, 1914

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THE·CHRISTIAN·SCIENCE·PUBLISHING·SOCIETY·
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Christian Science Sentinel

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Items of Interest

An urgent appeal to the business men and taxpayers of Connecticut to assist in solving the highway problem of the state is being made by the Connecticut Good Roads Association, which has begun an energetic campaign to secure the construction of permanent roads. In the trunk line system of Connecticut there are fourteen hundred and twenty miles of highway. On Oct. 1, 1915, a total of nine hundred miles will have been improved. Only a very small part of the nine hundred miles improved has a hard surface. The greater part of the roads are water-bound macadam. The state highway commissioner has asked for an annual appropriation of five hundred thousand dollars for renewals and reconstruction of trunk lines, and an equal amount for trunk line repairs, all to be used, wherever necessary, in placing a hard surface of some kind on the road.

The sale of the United States battleships Mississippi and Idaho for use in the Greek navy was consummated July 8 by the delivery to Secretary Daniels of a check for $12,585,275.96. The check was signed by an American agent representing the Greek government, which does not figure directly in the transaction. The ships will be delivered to the Greek government within a few days, the Mississippi at Hampton Roads and the Idaho in the Mediterranean, probably at Gibraltar or Villafranche. The Idaho will be known as the Lemnos, while the Mississippi will take the name of Kilkie, both names famed in Greek history.

A concern owning fifteen thousand acres of land on the Atrato river, Colombia, eight years ago planted thirty thousand Spanish cedars from the seed on the tract. It is expected that in two more years these trees will be classed as merchantable timber. Last year one of the trees was cut for the purpose of measurement. It yielded a thirty-foot log squaring fourteen by fourteen inches. The same concern is planting forty thousand additional cedars this year. The trees are being planted twenty-one feet apart, and for the first three years the land between will be used for raising corn and bananas.

The absence of a standard gage on the railways of Argentina causes increasing inconvenience as traffic between far-distant points of the republic increases. Government engineers are now at work in an attempt to unify the track situation. The three gages of the country also complicate export shipping from the ports. The ports of Buenos Aires and Bahia Blanca are served by broad gage lines only, while those of La Plata, Rosario, and Santa Fé have the two gages. With the more recent advent of the standard gage at Buenos Aires there will be three gages.

The contract for the first unit of the extensive improvements that are to be made by the Dallas (Texas) Union Terminal Company has been awarded. It is for the erection of the Union station, which will cost two million dollars. The total improvements to be made will aggregate in cost five million dollars. The contract for the station building requires that it shall be finished within twenty months. It will have a capacity of thirty passenger trains at one time and will be able to accommodate from five to seven hundred trains a day.

Waters of Cape Cod and Buzzards bay met in the Cape Cod canal Sunday, July 5, when the last dike was pierced. The first water to back up was from Buzzards bay. The difference in the heights of tides is five feet, and the difference in the times of high water, three hours. A three-mile current substantiates the calculations of the engineers. The official opening will take place July 29. Dredges, meantime, will clear away what the action of the tide does not remove.

At Washington, the principle of the Bourne good roads plan has won in the Senate committee on post-offices and post roads, and the committee is expected to report out a bill within a short time. The plan will be somewhat modified, the total amount to be raised by the states, through the federal government, being cut from one billion to five hundred million dollars, and the percentage to be allowed for maintenance being increased, but the Bourne plan of financing has been adopted.

America's apple production, more particularly from the handlers' point of view, will be discussed at the sessions of the International Apple Shippers Association, which will hold a three-day convention and exhibition of apples in Boston Aug. 5, 6, and 7. Between four and five hundred members of the organization, coming from all quarters of the United States, are expected to assemble for the convention, which is the association's twentieth annual gathering.

Nearly thirty representatives from associations interested in drainage, flood protection, river regulation, water-power development, irrigation, reforestation, and from engineering societies and public service corporations, recently met in conference at the Hotel LaSalle, Chicago, in the effort to find a general plan of action upon which all might unite, and thus in a measure harmonize the various views as to the method of reaching the desired result.

Tax on real estate based on the income derived from it and not upon its assessed valuation, and exemption of personal and intangible property, is the plan of taxation advocated by Bailie Thomas M'Millan, senior magistrate of Glasgow, Scotland, and Alexander Walker, the city assessor of Scotland, both of whom are completing a tour of investigation of the taxation problem in the principal cities of the United States and Canada.

The Hohenzollern canal, which connects Berlin with Hohenstaaten on the Oder, was opened a few days ago by the Emperor. With the completion of the work, Berlin becomes a port. The undertaking was commenced ten years ago, and has been completed at a cost of over forty million marks. Ships up to about five hundred tons can use the canal, which is crossed by six railway lines, many roads, and over thirty bridges.

The amending home rule bill for Ireland was given a second reading in the House of Lords July 6, by 263 votes to 10. Lord Milner, one of the chief speakers, insisted that nothing would satisfy Ulster but a guaranty that she would never be subject in any way to an Irish Parliament without her consent. The bill he described as merely a temporary expedient to tide over a dangerous interval.

The Kansas wheat crop is one hundred and fifty-four million bushels, according to a report issued by the secretary of the state board of agriculture, and this is sixty million bushels greater than any previous Kansas crop. The corn acreage is five million five hundred thousand, while the oats acreage is one million four hundred and seventy thousand.

The announcement is made that the last section of the French railway into Abyssinia will be completed at the beginning of 1915. The opening of this railway will insure direct communication between Djibouti, the Abyssinian commercial port, and Addis-Ababa. The import trade of the colony reached 33,916,843 francs in 1913.

Herr Landmann, an aviator, last week concluded a non-stop flight of twenty-one hours and forty-nine minutes. This flight constitutes a world's record. The best previous mark was also made by a German, Gustav Basser, who on June 24, at Johannisthal, remained in the air for eighteen hours and ten minutes.

The British minister at Peking has lodged a strong protest with the Chinese government regarding the latter's agreement with the Standard Oil Company to the effect that it would not allow boring for oil by any other party for one year, not only in Shensi and Chihli, but in any part of China.

Smith and Minor islands, fourteen miles north by west from Port Townsend, Wash., have been set apart for the agricultural department as a ground and winter sanctuary for native birds. The order signed by President Wilson imposes heavy penalties for interference with the birds.

The Cherokee nation, the largest of the five civilized tribes of America, was dissolved as a nation at midnight on June 30, and the tribal funds, amounting to six hundred thousand dollars, will be divided among forty-one thousand members.

Suits aggregating one hundred and fifty million dollars, filed against the American Sugar Refining Company, charging violation of the Sherman law, are to be tried in the United States courts in Louisiana.

It is estimated that honey in the comb in southern California will weigh 61,175 pounds, and extracted honey 1,044,200 pounds. Northern California will produce 1,040,000 pounds.

A single orange grove at Porterville, Cal., yielded 34,884 boxes of oranges from its forty-five acres, requiring five weeks for harvesting.

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Christian Science Sentinel

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

Vol. XVI July 25, 1914 No. 47

Chosen Vessels

REV. JAMES J. ROME

"YE have not chosen me." When we consider what it must have meant to the disciples of Jesus to give up as much as they did and follow him from place to place, listening to his teachings, patiently learning the lessons he taught them and striving to put them into practice, then going out to heal and teach at his command, we can imagine that it might come to them with somewhat startling effect to be told that the choosing was not placed to their credit. Could not Matthew look back to the time when he left the tables where he collected the custom fees, and had not Simon, Andrew, James, and John forsaken their nets and boats and followed him? What, then, did Jesus mean? He must have meant more than simply a personal influence, whereby one person selects another for a service, for Jesus showed that his work was always far above mere material or personal considerations, and he spoke of his works and acts as the reflection or expression of the Father. He said, "I came down from heaven, not to do mine own will, but the will of him that sent me." His call, then, was the divine impress or inspiration coming to the consciousness of these men, a call to which they must respond or be untrue to their higher nature, their true selfhood.

The appeal of Christian Science comes to the world in a different sense and by a different method than does the presentation of the gospel message through the ordinary preaching of today. To the thought that is prepared it comes as a divine impulsion which cannot be refused or denied. The truth seems to have come to Paul in this way, for we find him saying, "Necessity is laid upon me; yea, woe is unto me, if I preach not the gospel!" We hear mention sometimes of those who have decided to take up Christian Science and devote their lives to its study and application. It would appear from the phraseology used at times as if Christian Science were being honored by the consideration thus given it, and occasionally such a mental position has developed into the use of human will or intellectual power, and the work that seems to be done is simply the result of mortal mind influence. The human mind prepared for the Christ-thought is affected in an altogether different way. There is uncovered to it the unreality, the nothingness, of any life or experience apart from the divine. There is no choice, no decision to make, because of the clear sense of the supremacy, the allness, of God and His idea. Such a one involuntarily exclaims with Paul, "For me to live is Christ;" and to him the voice of the Christ comes as of old, saying, "Ye have not chosen me, but I have chosen you."

Happy the one who is listening for this call and is ready to obey, who heeds not the arguments and threatenings of material sense, but says, as did the great apostle to the Gentiles, "Reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus." But what of those who, having heard the inner whispering of the "still small voice," have stifled its sacred monitions with the clamor and noise of mortal sense, or whose ears have become dull through indulgence in materiality? When these claim the blessings of the faithful, must they be met with the rebuke, "I never knew you: depart from me, ye that work iniquity"?

The purpose of this choosing is indicated in the Master's further words—"and ordained you, that ye should go and bring forth fruit." How encouraging this declaration to the earnest worker! The same desire and Christly impulse which indicates the chosen vessel, sends it forth for a purpose, not to make fruit, but to bring forth or bear. Simply let the divine afflatus lead and guide our thoughts, words, and deeds, and the result will be made manifest. The fruit is as certain as the calling. If we but yield ourselves "servants to obey" the divine direction, there can be no mistake about the results. And what are the fruits to be? Just what they were expected to be when Jesus sent his disciples forth to preach. They healed the sick and cast out evils. What could be looked for but the same kind of result or fruit that attended the life and labors of the one who called them, saying, "Though ye believe not me, believe the works," and who sent back the messengers of John to relate the works they had seen as an evidence of the right kind of fruit.

Christianity was evidently meant to make the world better in health as well as in morals, and these will both follow in our wake if we produce the results enumerated by Paul when he says: "The fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance: against such there is no law. And they that are Christ's have crucified the flesh with the affections and lusts. If we live in the Spirit, let us also walk in the Spirit."

As a means to this end Mrs. Eddy, in a letter to a branch church, admonished its members (Miscellaneous Writings, p. 154) as follows: "Honor thy Father and Mother, God. Continue in His love. Bring forth fruit—'signs following'—that your prayers be not hindered. Pray without ceasing. Watch diligently; never desert the post of spiritual observation and self-examination. Strive for self-abnegation, justice, meekness, mercy, purity, love. Let your light reflect Light. Have no ambition, affection, nor aim apart from holiness. Forget not for a moment, that God is All-in-all—therefore, that in reality there is but one cause and effect."

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Christian Consideration

KATE HASSELL

THROUGHOUT all history, sacred and profane, there are many instances of a type of courteous consideration which has become a part of exalted consciousness and an active force in the unfoldment of humanity. Of these, none is more dramatic than the account given of an incident in the life of Jesus which is recorded in the twenty-second chapter of Luke. The story reads:—

"And while he [Jesus] yet spake, behold a multitude, and he that was called Judas, one of the twelve, went before them, and drew near unto Jesus to kiss him. But Jesus said unto him, Judas, betrayest thou the Son of man with a kiss? When they which were about him saw what would follow, they

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said unto him, Lord, shall we smite with the sword? And one of them smote the servant of the high priest, and cut off his right ear. And Jesus answered and said, Suffer ye thus far. And he touched his ear, and healed him."

The simplicity of this story is quite marvelous. Who has ever read it without enkindling emotion? Even the most callous would feel a quickening of the spirit; and yet its hold on the Christian Scientist is not because of its dramatic effect, but because it clearly demonstrates Jesus' method in dealing with the enemy, in contrast with that of his would-be disciple, Peter. Jesus' method is direct and instant in results. In this respect it is identical with that of Peter as shown in the story. Some one had asked, "Lord, shall we smite with the sword?" and before Jesus could reply, Peter had cut off the servant's ear. Jesus, on the other hand, apparently unconscious of the servant's mishap, first answered the question put to him, then without a word to the wounded man, healed him.

Though their methods agree in directness and in their definite results, when the results themselves are compared, the similarity ceases. It is discovered that the methods of Jesus rest upon the law of construction and preservation, while those which Peter used at that time make for the chaos of destruction and annihilation. The analysis of the truth here manifested leads to the contemplation of immutability, immortality, eternity, life, divine Principle. Thus we arrive at Love, for God is Love.

In reality, then, Jesus looked to Love for his rule of conduct, and because of his established relationship to Love, the desire and motive for action were there united, hence the manifestation of the highest form of Christian ministry. The truly compassionate heart always finds easy and natural expression in kindliness and courtesy, and for such a one it is not difficult to be tender and loving; we say he lives close to God. But for that one whose world revolves around his own little ego, who knows nothing of the warm, palpitating presence of the great heart of Love, how soon the marks of decay begin to appear upon him! His selfishness expresses itself in varying degrees of cruelty, intolerance, bigotry, prejudice, disdain, criticism, hate, malice, even murder, until his sun has set.

What a field for Christian Science, with its Principle of love and its rules for living and loving! What an opportunity for the demonstration of this Science to prove to humanity the winsomeness and power of an unfailing Christian spirit! A Christian Scientist not only knows the power that enabled Jesus to touch the servant's wound and heal it, but he understands the rule whereby it can be accomplished. Then where shall the world look for the greatest healing kindness but to those who declare themselves the demonstrators of the Science of Christ?

This story does not furnish a sequel recounting the healed man's gratitude, his subsequent turning to Jesus' disciples for instruction, and his adoption of Christianity, nor does it speak of the effect of Jesus' kindness on the ultimate redemption of the man; but it leaves no doubt as to the attitude of Jesus toward one who had stood as an enemy. The narrative states plainly, "He touched his ear, and healed him." He saw the man as a brother, a child of God; otherwise this noble example of Christian ministry could not have been shown us.

Students of Christian Science can draw inspiration from this story. When we are confronted with that which claims to arrest us in our healing work, to put us on trial for declaring ourselves the children of God, to sentence and even to crucify us, Jesus has shown us what to do; namely, to maintain, keep active a positive healing consciousness, so that we shall see only the idea of Love. Thus doing we shall have acted up to the highest demands of Truth and Love. With sweet assurance we can leave the so-called enemy to the correction and government of divine Mind and extend to him that courtesy which a Christian should show to every one.

Forgiveness

GERTRUDE SANDS SHERIDAN

In Science and Health (p. 497) we read, "We acknowledge God's forgiveness of sin in the destruction of sin." How many times it has been said, "I have forgiven it, but I'll never forget it." And yet what a sublime example of forgiveness our Master has given us! Even at the close of those last tragic events, when every indignity and cruelty that the hate and persecution of the mortal sense could devise had been visited upon him, came these words of godlike love and tenderness: "Father, forgive them; for they know not what they do." If he, our Master and Teacher, could thus speak in the face of the sum total of malice and hate, cannot we, his would-be followers, remember his words and say them truly in the every-day experiences which confront us in our homes, our offices, our professional and social activities?

"To whom little is forgiven, the same loveth little." This utterance of Jesus, full of such comfort and guidance for us if we will but ponder and heed it, partakes of the nature of every inspired statement of Truth,—it is two-edged. On the one hand, it deals with the destruction of evil; and on the other, with the perception and externalization of divine Truth. Forgiveness may be defined as an exalted attitude of mind in which we are enabled to work out our unity with God and with our fellow man. Mrs. Eddy says, "The pardon of divine mercy is the destruction of error" (Science and Health, p. 329). Christian Science teaches us how to obey the Master's injunction to forgive one another.

He who earnestly and honestly seeks to apprehend and be governed by the truths of Christian Science, speedily comes to realize that the one and only place to meet error, to uncover and cast it out, is in one's own consciousness. We need never go beyond our own thinking in order that our brother may be forgiven. In that communion with God which the spirit of forgiveness requires of us, we begin to appreciate the need of bringing every thought into subjection to Truth, and we become so occupied with the activity of right thinking that we gain a deeper humility, and our brother is forgiven because he is loved.

If sometimes we may find the way of forgiveness hard, if we find ourselves marveling at the blindness which can impel one human being deliberately to inflict pain upon another, when it would seem there should be only a sense of fellowship in the working out of the life-problem, at such a time there is certain comfort for us in remembering with Jesus that "they know not what they do." We may well think, too, of the great responsibility which our own need of forgiving places upon us. "That ye may know that the Son of man hath power on earth to forgive sins," Jesus healed the sick of the palsy,—"For whether is easier, to say, Thy sins be forgiven thee; or to say, Arise, and walk?" Our patient, tender, unwavering Wayshower tells us many times, in words too plain to be misunderstood as well as in divine deeds, that to us also this power is given, because to us is given the power to become the sons of God. In Christian Science we learn that this is our true selfhood, and that the reason Jesus did the works of divinity was because he claimed his heritage, his divine sonship, with its responsibilities. His every word exhorts us to claim our perfect origin and sonship as he did, and thus to follow in his footsteps.

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Moreover, he said, "Whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained." Oh, if we might realize every moment that in refusing to admit as real the testimony of the human senses about our brother, and in persistently declaring the truth about him, we may banish the false claims of inharmony, be it sin, sickness, or any other unlikeness to God! If we could keep this ever before us, how much peace and joy would be ours!

"The Son of man hath power on earth to forgive sins." Jesus used this power, and thus blessed every one upon whom his thought rested. He saw man as God's image and likeness. At the moment when sense-evidence declared a hating, discordant man, Jesus declared and mentally realized the true spiritual selfhood of every child of God, the "Son, which is in the bosom of the Father," never having been separated therefrom. This true view transformed the evil thinker and doer, released him from the belief that he was in the way of happiness; and likewise gave hope of "a new heaven and a new earth" to all mankind.

Let us strive to learn the full import of forgiveness. When tempted to dwell upon or to admit even a slight error or irregularity about another, let us stop and remember that the kingdom of heaven is within all of us, and that it is the mission of divine Love to establish the reign of harmony in every heart. Thus, through loving much, shall much be forgiven.

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Mathematical Accuracy

A. C. SPRAGUE

In our text-book, "Science and Health with Key to the Scriptures," Mrs. Eddy frequently compares the rules laid down for the practice of Christian Science, to the rules of mathematics. In gaining a knowledge of this Science we find that we add the understanding of Truth to our consciousness, and that as we do so we naturally must subtract the errors of mortal mind. As we continue in this process our blessings multiply, and we learn in our daily experience instantly to distinguish the truth from the error, and so to separate the tares from the wheat.

If with equal accuracy and certainty we applied these rules to all our problems, how much needless work and prolonged suffering we might save ourselves! When discord confronts us, whether it be physical, mental, moral, or financial, if instead of looking about us to see what there is that could harm us, we would look within our own mentality and learn what "is unlike 'the anointed,' and cast it out" (Miscellaneous Writings, p. 355), how much more quickly would we find relief! How often, when error presents itself, do we look into our brother's mentality to see whether he is directing envy, jealousy, malice, or hate toward us! Yet thereby we are making a reality of these errors in our own consciousness, to be externalized in other forms of discord, instead of knowing that evil is not personal, and there is in reality no material personality through which it can act, but that it is simply aggressive mental suggestion, which presents itself to us hoping for adoption.

If, on the other hand, we turn from error to the truth of being,—that man is the image and likeness of God, and reflects nothing but God's attributes, and never did and never can reflect anything else,—then the belief that there is a mortal mind or a mortal man who can be made a channel for error against his brother, would be destroyed. Mrs. Eddy says, "Evil thoughts and aims reach no farther and do no more harm than one's belief permits. Evil thoughts, lusts, and malicious purposes cannot go forth, like wandering pollen, from one human mind to another, finding unsuspected lodgment, if virtue and truth build a strong defense" (Science and Health, p. 234). Just so sure as is the law of mathematics, so sure is the law of recompense, and so long as we believe in and make a reality of aught that can reflect error to us, so long will we suffer the penalty of that belief. Paul says: "Whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting."

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"My Father's business"

FRED R. RHODES

It would be quite impossible to overestimate the value of a knowledge of Christian Science in dealing with our various commercial problems. After many years spent in battling with the increasing difficulties in business both from within and without, in conformity with material modes of procedure, it has been my ever-increasing joy during the last few years to experience a decrease of worry through the increase of good, and this has come as a natural result of the application of the Christianly scientific understanding of what really constitutes true business.

Webster defines business as "that which engages the time, attention, or labor of any one, as his principal concern or interest, whether for a longer or shorter time;" again, "that which one has to do or should do." Our work, then, is not to be confined to the gaining of the maximum return for the minimum of expense, but to the exchange of our very limited sense of business as merely the successful prosecution of commercial enterprise from a financial point of view, for a higher sense. We are to realize that all true business is not an ultimate but an intermediate experience, not a creating of something but an unfolding of what is already in existence. Since all that God has made is infinitely perfect, the unfolding to our human consciousness can take place only through our endeavor to bring into the lives of those who may be for the moment engaged in this process of unfoldment, a sense of peace, even as our Leader has said of the great Exemplar, Christ Jesus, "Through the magnitude of his human life, he demonstrated the divine Life" (Science and Health, p. 54).

If one analyzes the reason for which he is engaged in business, he is bound to admit that it is with the idea of gaining profit, and profit means "accession of good; . . . useful consequences." It is not until we realize that good is an attribute of God, and in consequence cannot be in any way subject to qualification, that we are able to see that unless we make our profit without in any way causing others to suffer, either through overwork or underpay, we are not being about our Father's business. Further, why do we desire to make profit? Is it not really a desire for contentment? Are we not trying indirectly to satisfy, or to prepare for the future? Here, again, our understanding of Christian Science teaches us to depend on God, at all times and under all circumstances, for everything we need to sustain us. It would have seemed an impossibility successfully to introduce our religion into our daily business life, but as one gradually learns in Christian Science to reduce things to thoughts, he is free to follow a natural method of dealing with all circumstances that may arise, and as a never-failing result, he finds the inharmonious conditions becoming less objectified because of this nobler way of working.

Perhaps the most helpful of the many lessons we may learn regarding our business lives and their relationship to others,

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is that in reality there is only one business, namely, our Father's business; that all our individual efforts are being made to bring out the perfection of the whole, and that just in proportion as we seek first the perfection of the whole, will our individual sense of possession and joy be enriched.

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"I will arise"

HELEN R. DEMING

"WHAT's the use of learning the commandments and all these Bible stories? We can read them out of the book whenever we want to." Thus spoke a Sunday school pupil, a youth of still unawakened thought. The teacher explained that if we thoroughly learn these things so fundamental to all right doing, they become so much a part of our thinking that they even unconsciously control our actions. If we become familiar with the Bible statements and stories interpreted in the light of Christian Science, we gain a store of spiritual truth which may be drawn upon at times when reading would be quite out of the question; for instance, when we are walking along the street, standing in a car, or busy with our daily occupation. At such times these vital truths are always available if we have previously made them our own. Most of us have doubtless had many experiences where help and healing have come as a result of the quick summoning of some one of these loving messengers of Truth. The writer recalls an instance where the need was urgent, and the healing swift and sure.

A great ship lay tossing on the ocean. The storm beat heavily, and the winds dashed the huge waves madly against this house at sea. In a cabin lay one who was suffering from the too common sea malady. In dumb misery she tried to brush away the dream which material sense had put upon her, and longed for the time when there would be "no more sea." She would have liked to turn to the Bible, or to that other dear book, Science and Health, which holds the "Key" to its treasures, but she could not sit up, nor did she think it right to turn on the light while her companion slept. But the "angels of His presence" (Science and Health, p. 174), who are ever near if we desire their ministering, sent her the thought of the prodigal son, and as she mused over it, she saw how she, too, had taken a "journey into a far country," material sense, and had responded to belief in physical law. She, too, had suffered from "a mighty famine," the lack of a realization of spiritual harmony. And what was the remedy for it all? This: "I will arise and go to my Father." She knew that she belonged in her Father's house, and her one desire was to find herself there again. Suddenly she sat up, an exertion she had not been able to make before without extreme discomfort. A light seemed to fill the cabin, —the light of Truth. The dreams of sense disappeared, and had it not been late at night, she would have arisen at once to enjoy her new-found freedom. Although the storm continued to rage fiercely without, yet within all was peace, and for the first time in her life she was able to move about in a tossing ship with no sense of discomfort.

Such was the experience of the writer a few years ago, and it has since occurred to her how typical this incident is of the passing of all phases of mortal thought with the dawning of the divine idea. The story of the prodigal son, spiritually interpreted, is indeed a true tale, divinely told. The younger son is he who, lacking in experience, desires all satisfactions without earning them through spiritual discernment. No wonder that he journeys "into a far country," away from the Father's house. He has his lesson to learn, and he learns it after much suffering. The waves of mortal sense beating upon him awaken him, and then there comes a recognition of his true selfhood. As this dawns upon him, he contrasts his own misery with the peace and plenty under the paternal roof; he begins to know what it means to be the son of the one Father and to dwell in that Father's house. O joyous recognition, O sacred birth of that sweet humility which sees its own shortcomings, the utter futility of all life apart from the Father!

How this story portrays word for word the history of every one's struggle to rise from sense to Soul! When we wander away from the true, we must by the very law of Truth's compulsion come back. Oh, the joy of it, the returning, for the Father always sees us when we are yet "a great way off," and hastens to meet our need with abundant blessing. This being true, would it not be well if all, young and old, acquainted themselves more fully with the life-giving word of Truth which, as understood in Christian Science, is a mighty power?

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Watch

H. R. FEARNSIDE

WE read that when Jesus "had made a scourge of small cords," he drove out of the temple certain buyers and sellers who were contaminating it. We are often very quick to grasp the thought that we must purge our home and surroundings of anything that we can define as sinful or evil in any shape or form, and our first thought turns instinctively to those errors which to our material senses seem most in evidence. These may be in our own home or our personal surroundings, appearing in the form of evil habits or faulty dispositions in ourselves or family. We long to see these errors corrected, and disappear. Then, realizing that the home must be kept pure, we perhaps firmly but lovingly insist that an evil to which we are fully awake be kept out of it, and strive to bring this desire into effect. The thought then comes to us that we have taken a right and forward step, and this brings a sense of satisfaction in that we have acted according to our highest sense of right.

Just here is where we need to be even more watchful and alert, for error is no sooner defeated on one point than it attacks with renewed energy from a wholly unexpected quarter, and seeks a foothold with such persistence that we are apt to feel overwhelmed, and cry out that we have so much to meet. Here we should take another step in our understanding that God is ever present, present at any moment in any place. This leads us to see that it is our own consciousness which needs to be purged, until in the clear, pure light of divine Love, we see all error for what it is, namely, a lie. Whether it presents itself to our physical senses or mentally, it is solely a lie, a false belief, and when recognized as such and resisted, it cannot cause us to feel either resentment or fear in any form, for it is driven out of the temple, and we shall not see it either in our home or in our surroundings.

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The only way to be happy is to be pure. The only way to be pure is to guard our thinking and let every unkind or evil thought die at birth. As we do this, we grow in grace and become God's real children, obedient to Truth, learning to love our fellow men. And that love is returned, with "good measure, pressed down, and shaken together, and running over," for we have become lovable, full of humility and peace,—the humility that maketh glad, and the peace that comes from duty's call well answered.

PHILIP OWEN PEIRCE.

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Selected Articles

[Editorial in *New York* (N. Y.) *American*]

The affirmation by the appellate division of the supreme court of the conviction of a Christian Science healer for "practising medicine without a license," calls renewed attention to the faulty condition of the law in this state.

It is futile to question the great number of people—tens of thousands—in this state, who turn by preference to Christian Science rather than to medical methods for treating their ailments; nor can any sane person question their right to gratify their preference if they so choose. Indeed, the court recognizes alike the right of the patient to seek, and of the practitioner to furnish, help by Christian Science methods. Justice Loughlin, in his opinion, said: "The acts of the defendant, if performed in a Christian Science church, or in visiting the members of a church or others, and so administering to them without charge, would not violate the statute."

A famous judge once said: "The law is common sense." Is it common sense to declare the relief of suffering lawful if accomplished in a church or at the sufferer's home, but criminal if done in an office? Is it common sense to make the acceptance of payment for a service evidence that the service was criminal, though it was held legitimate if no pay was asked? If the acceptance of fees is held to be the crux of the legality of Christian Science practice, the deduction is inevitable that the law was designed, not for the protection of public health, but to prevent fees from being diverted from the pockets of physicians of the medical schools. This conclusion is not weakened by the fact that in this case —as in many others—the informant was a detective hired by a medical society.

The number and standing of believers in Christian Science in this state, no less than the admitted wide success of the system of healing in which they believe, makes it intolerable that the law should remain in its present form. A bill for its amendment was most mistakenly vetoed by Governor Glynn, after the last session of the Legislature. It should be corrected to conform with the objections he pointed out, and made law at the next session.

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[From *New York* (N. Y.) *Herald*]

In announcing that an appeal would be taken from the decision of the appellate division, the Christian Science committee on publication for the state of New York, at No. 1 Madison avenue, yesterday afternoon [July 11] issued a statement by Clifford P. Smith, of the committee on publication for The Mother Church in Boston.. In part it is as follows:—

"Christian Science is the restoration of original Christianity with its healing power. In Principle and practice it is the same; even though Christian Scientists have not become perfect in its practice. Even as now practised, however, it is the most effective and reliable curative agent known to mankind. Christian Science is not only comparatively safe, but it tends to develop the higher nature and to unfold the qualities which will enable the human race to put off its mortality.

"The attitude of Christian Scientists toward compensation is that which was authorized by Christ Jesus. He who said, 'I must be about my Father's business,' also said, 'The laborer is worthy of his hire,' and he said this to his disciples when sending them forth to preach the gospel and heal the sick. The practice of Christian Science is not the same as the practice of medicine, and it cannot be made the same by law. The public will have the right to employ the most effective aid.

"The great mass of people have respect for their neighbor's faith in God; they despise injustice disguised as law; they dislike monopoly; they favor equal rights absolutely; they value the right to choose for themselves. The only law on this subject which the people need or want is a plain or simple law which would forbid a man to hold himself out to the public as a medical doctor or surgeon, or to accept employment as such, without having the education or training appropriate to that profession. Any law which goes farther than this must be based on the claim that the people do not possess sufficient intelligence to choose for themselves."

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[Editorial in *World-Herald*, Omaha, Neb.]

The reasons given by the New York judges, according to the press despatches, for making Christian Science practice illegal, will hardly stand the test of reason. They say that "it is the commercialized use of Christian Science." The same reason would turn every minister who receives pay for his services, out of his pulpit, for if he did not receive pay he would be compelled to leave it. He is "commercializing" Christianity. Aside from all that, there is another question of vital importance. Is personal liberty to be wholly destroyed in this land? Are men to take only the kind of food and drink, only the brand of medicine, and only the religion that is handed out to them? Is there to be no volition left to the American citizen? If a man wants a mental healer to pray or demonstrate over him, what right has government to interfere? If he pays, the whole transaction is voluntary, for these people never attempt to collect their charges in courts. Shall men be left no volition at all?

Some very good people have very little consideration for personal liberty. Do they understand what sort of a system they are advocating? Every man has a natural right to personal liberty and to the exercise of that right as long as he does not interfere with the liberty of any one else. There are psychopathic wards in all of the great hospitals. It may be as truthfully said that psychology is being commercialized and should be forbidden. The fact is, that if Christianity were not "commercialized," there would not be a church organization in existence in a few years. While the New York judges were writing their decision, the Louisiana Legislature was enacting a law, which was signed by the Governor, containing the following words: "Nothing in this act, however, shall be construed to prohibit the practice of Christian Science or the religious tenets of any church whatsoever." Louisiana seems still inclined to allow its citizens some personal liberty.

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[Editorial in *The Asheville* (N. C.) *Citizen*]

The appellate division of the supreme court of New York last week affirmed the conviction of a Christian Scientist for "practising medicine without a license." One naturally wonders how an individual could be charged with practising that which he does not believe in as a weapon against disease. It is a generally accepted belief that the teachings of Christian Science advocate the preservation of health without the agency of medicine and drugs, yet here is a case wherein the courts hold that the Scientist was engaged in actual competition with the medical practitioner—an apparently impossible position.

Aside from this question, however, the New York law is wrong when it virtually puts a monopoly of the art of healing in the hands of the medical world. Whether the healing be done in an office or in a church does not constitute a line of distinction, for other courts have so held, and have held rightly. The Scientist can with all propriety accept a

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fee for services rendered, whether they be rendered in a church, in the patient's home, or in the home of the healer. Yet the New York decision, as recently rendered, makes the acceptance of a fee a violation of the law. The passing of a fee lends no shade of criminality to the services performed. "If the acceptance of fees," says a leading New York daily, "is held to be the crux of the legality of Christian Science practice, the deduction is inevitable that the law was designed, not for the protection of public health, but to prevent fees from being diverted from the pockets of physicians of the medical schools. This conclusion is not weakened by the fact that in this case—as in many others—the informant was a detective hired by a medical society."

There are many thousands of people in this country who profess Christian Science as a means to health and happiness, to the point that it is their religion. The law which would prohibit that preference cannot be regarded in any other light than an infringement upon that religious liberty which our Constitution guarantees.

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[Editorial in *The Boston* (Mass.) *Herald*]

Let us see where this latest decision of the appellate division of the supreme court of New York is likely to lead. It has been often said that the power to tax is the power to destroy. Similarly the power to forbid making a charge for an article or a service approximates a prohibition of its movement altogether. Whether people should not be allowed to pay for such professional services as they elect to have, is a question far transcending Christian Science as a system of treatment. . . .

The decision is of wide interest, not only because of the large number of healers deprived of a livelihood, but because it affirms the principle that religion and medicine may not enter into commercial competition. The court holds that it does not assume the function of curtailing a man in the practice of his religion. The opinion does not pass on the question of whether the practitioner may treat lawfully, but only whether he may treat for pay.

There seems a certain inconsistency in this ruling. If a method of treatment is not forbidden by law, it seems difficult to understand that those who desire it may not pay for it. The question is entirely apart from the merits of Christian Science for curing disease.

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[L. H. Jones in *The Louisville* (Ky.) *Post*]

The term "commercialized use of prayer," which occurs in your recent news item from New York, means simply that Christian Science practitioners are accustomed to charge a small fee for services rendered by them to persons who choose to engage their services in the treatment of diseases. No right-minded person would desire to receive the services of another without compensation. For many years the doctors, under the pretext always of protecting the public health, have been besieging the legislatures of the various states in an effort to get legislation prohibiting the practice of Christian Science healing, or, failing in this, making it unlawful for Christian Scientists to receive compensation for their services, the obvious purpose of all such legislation being to cripple and impede the progress and practice of Christian Science as a means of healing the people.

Why should Christian Scientists be singled out and made a special object of persecution merely because the people prefer to employ and pay them rather than a doctor or a minister? If it is proper to pay a minister for services he is supposed to render his congregation, a principal item of which is the prayers he offers for their well-being,—prayers which do not undertake to heal anybody,—why should it be considered a "commercialized use of prayer" for the Christian Scientists to pay their practitioners for prayers which they very well know do heal them of any and every bodily infirmity?

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[Frederick Dixon in *Leytonstone* (England) *Press and Independent*]

A well-known medical critic, in a recent public address, made a great point of what he called the works of Christian Science, and he told of an elderly lady whom he saw in the street with a broken thigh, and whose one wish was for Christian Science treatment. He said he heard afterward that she had been taken by her Christian Science friends to a neighboring doctor's house to have the limb set. That is the sort of airy way in which this critic usually leaves his evidence, and this evidence generally takes the form of something he has been told, rather than of something he knows. The facts of the case are these: The lady to whom the accident occurred was not a member of the Christian Science church, although she asked for Christian Science help. She was removed to her lodgings, with the result that the keeper of the lodgings declined to take her in unless a doctor was in attendance. Under these circumstances, there was nothing for it but to remove her to a hospital, and this was done.

Now, may I tell your readers a story, for which, if necessary, I can produce chapter and verse, and which I shall not be compelled to wind up with hearsay evidence. Just about the time the critic saw the accident in Notting Hill, another motor accident occurred in South London. A boy was knocked down and his arm fractured. He was immediately treated by a doctor, with the result that the bone refused to set. A specialist was called in, with no better results. At the end of a fortnight or so, the doctors declared that nothing remained to be done but to operate on the arm and unite the fracture by wiring the bone. The boy and his mother both objected to this, with the result that the limb was X-rayed, and the doctors declared that it would be rendered useless unless the operation were performed. They were very emphatic in their declarations, and told the mother that she was simply sacrificing the boy's future, and that his arm would remain useless for the rest of his life. The boy was then treated in Christian Science. The arm set rapidly and naturally. So far from being useless, it is absolutely sound and perfect today. Here is a case of surgery which is positively indisputable, and which may explain why Dr. Saleeby, recently lecturing, after giving a case of healing, through Christian Science, in his own experience, of locomotor ataxia, declared that he looked forward to the time when "medical science of today, partly under Christian Science, . . . could be improved and made more complete."

Then our critic went on to say the usual foolish and untrue things about Christian Scientists doing nothing for their patients. He said that doctors watched their patients day and night, while Christian Scientists did nothing and saw them bleed to death. This, of course, is absolutely untrue. A Christian Scientist works mentally for a patient, while a doctor gives him drugs. But that does not mean that the Christian Scientist does nothing. To take such a case as this critic mentions, some time ago a lady applied to Christian Science for treatment for internal hemorrhage, which the doctors could not stop. She was treated and healed, and has remained perfectly well ever since. Her healing was so remarkable that the doctor who had been in charge of the case specially requested to be introduced to the Christian Science practitioner in order to ask him about the treatment.

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Had the critic seen that practitioner at work, he would no doubt have said that the patient was being allowed to bleed to death, but the patient was healed in Christian Science after the doctors had failed. So with the broken arm. The surgeons with splints, X-rays, and innumerable other things, failed to heal the arm. The Christian Science practitioner, doing what this critic calls nothing, succeeded in healing the the arm. So, too, in the case of locomotor ataxia, the critic would no doubt have imagined that the Christian Science practitioner was doing nothing, but Dr. Saleeby says that the Christian Science practitioner healed the case after the medical profession had given it up. Under these circumstances, it is perhaps not much to be wondered at that the critic's "furious, hating attack" fails to kill Christian Science, while Christian Science practice is spreading the movement around the world with irrefutable testimony, in the shape of hundreds of thousands of healthy and happy men and women.

May I allude to the one other statement to which the critic committed himself? He said that Christian Scientists were careless about the spread of infection. This is just as untrue as every one of the other statements made by him. Christian Scientists are peculiarly careful about infection, and it is one of the unwritten laws of the movement that every single case of infection shall be at once reported in the usual way. It is not that Christian Scientists are themselves nervous of infection, but they are fully conscious of the enormous fear it exercises in the minds of their neighbors, and realizing the effect of fear to produce sickness and disease, they aid those about them, not, as I have said, because they are in the least nervous of infection themselves, but simply because they believe in the golden rule.

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[Frank Bell in *The Press*, Philadelphia, Pa.]

The writer of a communication in a recent issue may rest assured that Christian Science is not substituting a sense of satisfaction in physical health for higher aspirations. The fact that so many "well-meaning Christian people" are adopting Christian Science is strongly indicative that the standards of this religion are at least as high as others.

A large proportion of Christian Scientists, including those who turned to it with no other conscious desire than to be healed of disease, will testify that the relief they have found from physical ills has been the least of the benefits. As for selfishness, if a desire to possess a clean mind and to think pure and good thoughts be selfish, mankind needs more of it.

Christian Science practitioners who refrain from other pursuits and devote all their time to their patients, are not unreasonable in looking to their practice for a livelihood. Help is not denied to any who cannot afford to pay. The notable growth of Christian Science is due to the fact that it is accomplishing that which it claims to be able to accomplish. It is meeting the test of application.

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[Ezra W. Palmer in *Rocky Ford* (Col.) *Tribune*]

Considerable publicity was given to a recent attack on Christian Science by an evangelist who for several weeks has been preaching in your city. He is reported in the press as being in Rocky Ford for the purpose of bringing people into closer communion with God, but he evidently departed in a marked degree from his purpose when he emitted a torrent of abuse of the Discoverer and Founder of Christian Science. However, Mrs. Eddy occupies a place of honor in the world today quite beyond the power of any personal abuse to impair. She founded a church whose ministries are world-wide. She discovered again for humanity the healing power of God, which, except in sporadic instances, had been lost sight of since the fourth century; and by means of this an innumerable multitude of sufferers have been healed of all manner of disease and every form of sin. She established an international daily newspaper, published in the interests of humanity and circulated throughout the civilized world.

This evangelist is not quoted as giving Mrs. Eddy credit for her Christian life or godly works, but he has made her the target for abuse and vituperation. One well-known gentleman of your city stated that the attack was in all probability due to the fact that many converts, on signed cards, expressed their preference for the Christian Science church. I submit the proposition that by every consideration of Christian courtesy and fair dealing, no person has any moral right to attempt to poison the minds of the people against any church, and especially against a church which so closely follows the Master's teachings as does the Christian Science church.

The sermons of the evangelist were quoted at considerable length in the press of your city. The gentleman stood forth as an exponent of Christ's teachings, but I find no record of any sick person being healed at his meetings or any quotations from him in the press in which he advocated healing the sick by prayer, or expressed his belief that this is possible. And yet Jesus healed the sick, multitudes of them; his apostles did the same, and the early Christians for three centuries healed the sick and raised the dead. Time and again the great Master declared that his followers should heal by prayer, and he never limited this divine manifestation of God's power to any period of time or to any group of persons. It was a divine gift for all men who should grasp the tremendous fact of the allness of Spirit.

The evangelist's failure to follow all of Jesus' commands may account for his hostile attitude toward those who do. He tried to create the impression that Christian Science healing differs from the Master's. Judging from his remarks, he knows practically nothing about Christian Science. His reported denial that Jesus ever healed a case of sickness absently, has no warrant in the gospels, as it is a well-known fact that in a number of cases Jesus healed persons who were at a distance. Note the healing of the centurion's servant in the eighth chapter of Matthew, and the recovery of the nobleman's child as given in the fourth chapter of John. In both these cases Jesus healed the sick person absently.

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[Written for the *Sentinel*]

The Healer

RUTH INGRAHAM

To him who failed, one came in duty stern,
Reproaching and admonishing by turn,
And swift resentment caused thereby to burn.

Another with fierce scorn the victim flayed,
Utterly flouting each excuse he made,
Leaving him trembling, self-condemned, dismayed.

A third, indignant, ardently expressed
An overwhelming sympathy, distressed—
Self-pity injured whom he would have blessed.

One came before whose thought the error fled.
"It was a lie, my friend," he calmly said,
"Live now, and 'let the dead past bury its dead!'"

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Editorial

"Stand fast"

THE decision recently rendered by the appellate division of the supreme court of New York, which has been so widely commented on by the press, simply lends emphasis to what has been going on in the legislatures of the different states during the years since Christian Science has come into prominence,—to speak plainly, since it has been regarded by a certain class of physicians as a competitor. Previous to this time the practice of medicine was in fact the practice of medicine. There was no contention that the person who did not administer drugs, or in some other way use material remedies for the healing of the sick, was practising medicine.

Immediately, however, that the stage of skepticism or complete denial of the healing power of Christian Science was passed, and it became known that healing was being accomplished by mental and spiritual means, and without the use of drugs or other material remedies,—then the medical profession—not the public—became greatly interested in securing the passage of laws which should so define the practice of medicine as to include every means by which the sick are healed. In some states it was not difficult to secure such laws, because Christian Science had not become as thoroughly known as it is today. In other states certain provisos were embodied in the medical laws which were enacted, these provisos being for the purpose of declaring that the healing of sickness through spiritual means was not to be considered the practice of medicine. In New York state, in 1907, the form adopted and agreed upon between the doctors who were the proponents of the law, and the Christian Scientists who were its opponents, was that it should not be construed as applying to "the practice of the religious tenets of any church."

It was well known and understood by the members of the New York legislature at the time this law was enacted, that the purpose of these words was to declare that the practice of Christian Science was not the practice of medicine; and upon this understanding Christian Scientists withdrew their opposition, being assured that their rights were fully protected, and there being no doubt that such was the intention of the legislature. Now that a court of intermediate appellate jurisdiction has declared, in a divided opinion, that the letter of this law prohibits the practice of Christian Science under certain conditions, there is one thing that should be done in order to put into effect the intention of the legislature which passed this law; namely, for the legislature at its next session so to amend the law as to leave no doubt about its meaning, and no possible chance for it to be put to a purpose for which it was never intended by the lawmakers who were responsible for its enactment. To have on its statute-books a law which has in effect been construed to take away the rights of the citizens in so important a matter as this, is not creditable to the state of New York, and there should be no delay in changing these conditions. It is time the public realized that there is an organized effort being made to take away its liberties through so-called medical legislation, the latest phase of which is thus referred to by the *St. Louis Republic*:—

"Medical zeal sometimes runs beyond bounds. One of the most radical suggestions ever made in a meeting of the American Medical Association, is that the public welfare would best be conserved by subjecting every man, woman, and child in the ninety odd millions of American citizens to a compulsory physical examination once every year. . . .

"But the public resents the cocksureness of the medical man's attitude. The public knows the doctor is by no means an infallible being; that he makes mistakes in diagnosis, in treatment, and even in his recommendations as to sanitary measures. Like everything else that has a hint of compulsion in it, this suggestion would be fought to the last ditch by a very large percentage of the population. When the time comes that a doctor knows as much about his work and makes as few mistakes as the electrical expert or the architect,—then there might be a chance for the adoption of such a suggestion. But medical science changes too rapidly—its 'truths' of yesterday are the exploded theories of today. From its very nature it lacks that exactness and surety which it must attain before it can herd the population meekly before it for a physical examination."

This is plain speaking, and should help to arouse the public to what is going on while they sit quiescent. On pages 927 and 928 of this issue will be found equally significant editorial opinions, which must have carried weight with those who read them. Zeal for public welfare is a popular slogan, but thinking people are beginning to see that the widely advocated medical inspection of school children was merely an opening wedge. It is only a step from the examination of department employees, already proposed, to compulsory examination of the whole people and compulsory medical treatment, unless this insidious advance is headed off. It is time every citizen should take to himself the appeal of the apostle Paul: "Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage."

ARCHIBALD MCLELLAN.

The One Satisfying Acquaintance

No thought, perchance, saddens the after years of so many people as that of the waste of time and opportunity which their ignorance has occasioned. "Had I but known!" begins a well-nigh universal lament; and one of the many blessings which Christian Science confers is that its children are privileged to gain that right point of view which, if they are responsive, establishes their goings in the way of wisdom when they are young.

As one thinks of it, the prevailing handicap which, to human sense, ignorance has imposed upon all, is pitifully serious. When the bark of a little navigator anchors in the haven of some home, he enters a land whose scenes, objects, people, language, and customs, each and all, are absolutely new to him. Those who greet his coming so lovingly, he has never seen before; he has to become acquainted even with his own father and mother. Moreover, he has to get acquainted with himself. He knows as yet nothing whatever of his own impulses, desires, dispositions, capacities, and needs. And all this demand marks but the beginning of the requirements laid upon him, since the knowledge of things as they appear is quite secondary to the knowledge of their meanings in their many and complex relations to human life. All the objects and phenomena into the midst of which he is ushered without consultation, must be interpreted, their thought-content determined, the world within the world explored.

When one thinks of the amount these little newcomers have thus to learn, of the brevity of the time assigned them in human belief for its use, and of the fact that by no possibility can they save those who come after them from the repetition of any single increment of their experience, he is no longer surprised if they stare a bit on first arrival, and seem quite wonder-logged if not frightened, on finding themselves called upon to face such a multitude of mysteries.

This is not all, however, for having laboriously acquired all this information, they are yet to find that the great bulk

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of world-knowledge is not true. At the best it is only relative, and for the most part based upon a fundamental point of view which is utterly false! They must come to know the utter unreliability of the material testimony on which human beliefs are based, and so as the result of a great giving up, gain an apprehension of the realities of being, the things that are unvarying and eternal because they are of God.

All this gives vast significance to the educational work of imparting to the uninformed demonstrably right ideas about everything. In so far as the instruction conveyed is more considerate for traditions and opinions than for science, for the acquisition of verifiable facts, in so far it simply adds to and projects the pall of human ignorance, and her clear discernment of this must have had to do with the emphasis which Mrs. Eddy has laid upon the fundamentals of thought, and upon the necessity of logically adhering thereto.

Christ Jesus taught that the beginning and basis of reliable knowledge is acquaintance with that infinite Spirit whom John declared to be Love. He thus supplied an educational ground which, as he proved, is demonstrable verity, the substance of all true philosophy, the premise of all profitable reasoning; and this is the supreme declaration of Christian Science, that we must know God before we can know anything else aright. Acquaintance with the many must be preceded by acquaintance with the One!

Men have longed for truth, and some have made sincere effort to find it, but without the revelation of this scientific basis of apprehension, their labors must ever prove but a saddening, defeating waste of time. Job had surely reached this realization when he cried, "Let the day perish wherein I was born, and the night in which it was said, There is a man child conceived." This is one of the first discoveries awaiting the student of Christian Science, namely, that the one time-saving, life-saving fact is an acquaintance with Truth.

Let it be repeated: This is the great demonstration of Christian Science, that monism alone bases the mastery of experience; that we cannot know the many for what they are,—phenomena, facts, others, ourselves,—until we come to know the One. Then only do we begin to live, and the deepest longing of despairing human sense, "Oh that I knew where I might find him!" is satisfied. We have seen the goal of our being. We have touched the garment of Him "whom to know aright is Life eternal" (Science and Health, Pref., p. vii). And now the lament of the thinking world, "Oh that I knew!" gives place to that wondrous assurance of the Christ-consciousness which constituted the psalmist's rejoicing sense when he cried, "Whither shall I go from thy spirit? or whither shall I flee from thy presence?"

JOHN B. WILLIS.

How to Know

THERE are few if any who in some moments of their lives would not give all they possess just to be sure of one thing,—to know that God is and that He cares for them. This very longing, which sometimes verges on hopelessness, is yet a tremendous proof that what they fain would know is the only thing worth knowing in this wide world, and that when one's hope becomes assurance, he has begun to live. Christ Jesus, who knew the meaning of life so well that he could bring it even to those who were asleep in the dream of death, declared that to know God is life, yes, eternal life, which means a consciousness so intense that nothing can overshadow it or separate it from its source, the one who is "Lord and giver of Life," as Mrs. Eddy tells us on page 4 of "Pulpit and Press." To this she adds, "*Reflect this Life*, and with it cometh the full power of being."

As we read the gospels, we find all of Jesus' words and works pointing in one direction, that is, toward life and away from death and the grave, and yet in so doing he aroused the bitterest antagonism of mortal mind, "because," he said, "I testify of it, that the works thereof are evil." We are also told that there was much dispute as to his teaching, some maintaining that he was a good man, others contending that he was deceiving the people. His answer to both is of tremendous significance to us today. He said: "My doctrine is not mine, but his that sent me. If any man will do his will, he shall know of the doctrine." Whatever may be thought or said, there is no other way to be sure that God is, and that His tender care for all His children is the one thing certain, for the assurance is, "I will never leave thee, nor forsake thee." The all-important thing for us is to do God's will, as the Master declared, and then we shall understand man's relation to God and realize at each step of the way the divine provision for all human need.

Those who come to Christian Science for help, whether they believe in God at all or doubt His existence, gain in most cases a wonderful illumination from the very start. It is as if a veil had been taken away, or a door opened which leads into "the secret place of the most High." Even more intense is this illumination, this discovery of spiritual sense, when one attempts to do God's will in the way that Jesus did, and as he commanded when he said, "Heal the sick." This explains Paul's experience when on the way to Damascus. He was engaged in persecuting those who were striving to do God's will, and when the light of Truth suddenly burst upon him, his material sense of sight gave way. "But," Mrs. Eddy tells us, "spiritual light soon enabled him to follow the example and teachings of Jesus, healing the sick and preaching Christianity" (Science and Health, p. 324), and after doing this work for years, he did not hesitate to write to Timothy, "I know whom I have believed."

Our great Master tested the truth he taught by actual demonstration. He abstained from material food for forty days, and then could say, "Labor not for the meat which perisheth." Yet it was through this very experience in spiritual law that he could feed the five thousand. At the close of a long argument with the Pharisees, Jesus said to them, speaking of the Father, "Ye say, that he is your God: yet ye have not known him; but I know him: . . . I know him, and keep his saying." There is no denying that every sincere desire to do God's will must bring a clearer sense of what that will is, and some measure of spiritual growth. If, however, we would have the full radiance of Truth shine into our lives with its healing beams, we must do God's will in the way that Jesus did. Nor need we plead ignorance as to how this should be done, for with Christian Science we have the fulfilment of his promise of the coming to humanity of "the Spirit of truth," which reads: "All things that the Father hath are mine: therefore said I, that he shall take of mine, and shall show it unto you." The knowing thus gained admits of neither doubt nor question; it is the more abundant life which the Master declared and demonstrated.

ANNIE M. KNOTT.

Notice to Branch Churches and Societies

Branch churches and societies which have commenced building church edifices since Jan. 1, 1914, and those which contemplate building within the next year, will please communicate by mail with the TRUSTEES UNDER THE WILL OF MARY BAKER EDDY, Room 102, 107 Falmouth Street, Boston, Mass.

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Among the Churches

Current Notes

ROCK ISLAND, ILL.—Negotiations were closed late this afternoon [May 19] whereby the Christian Science church acquired the large plot of ground located at the corner of Twenty-second street and Seventh avenue. The lot has a frontage of three hundred and thirty-four and a half feet on Twenty-second street and one hundred and fifty feet on Seventh avenue. The deal involved fourteen thousand five hundred dollars. The house that now stands on the ground will be removed immediately, and plans and specifications will be drawn up for the new church, which will cost approximately sixty thousand dollars. The Christian Science church located on Twenty-third street between Eighth and Ninth avenues has proved too small for the present congregation, and for some time the directors have been seriously considering the purchase of another site for a new church. This was the first Christian Science church erected in the state of Illinois, and was built in 1896. Since that date the congregation has steadily grown, until the present quarters were found to be entirely too small.—*The Rock Island Union.*

WARREN, OHIO.—Through negotiations just closed, First Church of Christ, Scientist, has secured possession of a property at the corner of High and Vine streets. This property faces one hundred feet on High street and is one hundred and forty feet deep on Vine street, and is an ideal location. The growth of this church has been such that larger quarters are in demand, and to the end of furnishing these as soon as possible, the committee is now at work.

Warren Tribune.

The Lectures

Ridgewood, N. J.

An audience filled the edifice of First Church of Christ, Scientist, to hear the lecture on Christian Science by Bicknell Young. The speaker was introduced by the Rev. Harvey Iserman, former pastor of the Presbyterian church of this village, who said:—

I esteem it a privilege to take even a small part in what is known as the Christian Science movement. When Christian Science was first brought to my attention, my attitude toward it was one of prejudice not unmixed with ridicule. My knowledge of it was founded principally on hearsay, on criticisms by noted theologians and brother ministers; and having been brought up most strictly in the old orthodox mode of worship, I was perhaps more conservative than most of my brethren. However, before preaching a sermon against Christian Science (as I had been requested to do) I determined to make a study of it, just as I would with any other science before attempting to pass judgment, making every effort at the same time to lay aside all prejudice against what I then thought was a dangerous new religion. After a careful study, and after testing its teachings on the true touchstone (the Bible), I came to the conclusion that the theologians and my brethren, whom I respect and revere, were like myself not really criticizing Christian Science, but what we thought Christian Science to be.

I find that the teaching of Christian Science is not new. It is as old as the centuries, being based on divine Truth. Its concept of God is free from all material limitations, for it presents God as infinite Principle, Love, Truth, Life, being omnipresent, omniscient, omnipotent in all the fulness of His infinite personality. Christian Scientists worship the same God our fathers and mothers did; they study the same Bible without changing it in any way; in fact, they are eager students, searching systematically for the spiritual truth. Every day and in every land they are studying the same selections from the Bible and the text-book, "Science and Health with Key to the Scriptures;" they follow the same Saviour, and firmly believe that the Christianity he taught in Nazareth and Jerusalem is for all time, that it can never change in statement or in proof, and that it will be known by signs which he said shall follow: "In my name shall they cast out devils; they shall speak with new tongues; . . . they shall lay hands on the sick, and they shall recover." This explains their undivided allegiance to the command of the Master to teach the truth and heal the sick.

To me, Christian Science is far more than physical healing; it is the spiritual healing of sin, a course of life based on the omnipotence of Spirit and the nothingness of matter. I have found it a practical and every-day religion, sustaining me amid this material age and the discords of sin and death. As a student of this Science, studying carefully a religion that speaks no unkind word, that harbors no malice, that bears no hatred,—this religion of health, of happiness, of eternal love and life not afar off but here and now, only prompts me to further study.—*Ridgewood Herald.*

Riverside, Cal.

Before an audience which filled the Loring Theater, Virgil O. Strickler spoke on the subject of Christian Science. He was introduced by Mayor Oscar Ford, who said:—

Christian Science is too well known and understood in our community to require from me a discussion of its merits or demerits. If, however, we are to apply to this religion the test of the Master, "By their fruits ye shall know them," and if we are to consider the character and intelligence of the men and women who have been drawn into membership in this church here as one of its fruits, we must arrive at this conclusion: It is good. Again, if we are to take the peace and happiness which these same people appear to have found, and which is reflected on their faces and apparent in their actions and every-day bearing, as one of the fruits of Christian Science, we must once more say: It is good.

Riverside Press.

Fremont, Ohio

E. H. Hilt, editor of the *Fremont Messenger*, in introducing Virgil O. Strickler, who lectured on Christian Science, said:—

In this day of enlightened civilization and freedom of thought, we are becoming broader and more ready to listen to the views of others; and it is a sure sign of progress, for we can nearly always gain some good thereby. While not a Christian Scientist myself, I cannot but be impressed by the bright, cheerful, happy, and noble lives of those who have accepted its teachings. Some of my close friends are among this number, and I have had a good opportunity to observe.

Correspondence.

Dallas, Texas

Greater numbers than could be accommodated with seats, or for whom room could be made by the utilization of chairs and standing-room, went to First Church of Christ, Scientist, to listen to a lecture on Christian Science by the Rev. William P. McKenzie. He was introduced by Fred W. Indermille, first reader of the Dallas church, who said in part:—

Throughout the ages the cry has gone up from at least that portion of humanity which has been racked with pain, burdened with sin, or bowed in grief, "What must I do to

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be saved?" Jesus answered this question nearly two thousand years ago when he said, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." Multitudes came to Jesus on many occasions, and he healed them of all manner of diseases. In proof of the fact that his teachings were not for himself or his time only, but for all peoples and for all times, he said: "Go ye into all the world, and preach the gospel to every creature." "Heal the sick." "He that believeth on me, the works that I do shall he do also." In fulfilment of these words, Jesus' immediate disciples, and many others, practised Christian healing.

For three hundred years after Jesus was on earth the healing of the sick was continued as part of the ministry of Christianity. Then through lack of spirituality this healing power was lost to mankind. It was rediscovered in Christian Science, and today the age-long question, "What must I do to be saved?" is again being answered. Thousands upon thousands in this and every other land on the globe are, through Christian Science, living witnesses to the fact that God's healing and saving power is still with men, because it has saved them from all manner of troubles and diseases that "flesh is heir to," and it has brought them, in the words of Isaiah, "beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness."—*The Dallas Morning News.*

Ontario, Cal.

The Masonic Hall was filled to overflowing to hear Virgil O. Strickler, who delivered a very interesting lecture on Christian Science. Glenn D. Smith, president of the Chamber of Commerce, in introducing the speaker, said in part:—

It is my privilege this evening to introduce to you a gentleman who comes to you with a message, a message in which I am sure you will find much of interest and of profit. You no doubt have often heard Christian Science spoken of as a new religion, but I am sure the speaker tonight will tell you that it is not a new religion,—a new movement, perhaps, but not a new religion, for the religion of Christ cannot be new. Christian Science has attracted to itself people from all sections and from all vocations,—the busy business man, the artisan, and the thinker,—and it appeals not alone to sentiment, but to the reason as well. Its growth during the last quarter century has indeed been remarkable. I welcome and applaud, as I know you all do, any and all teaching that brings to our hearts the love of God, and that leads us to the right path, as Christian Science surely does.—*Daily Report.*

Hoboken, N. J.

Bicknell Young, who lectured on Christian Science at the Gayety Theater, was introduced by John G. Axtman, first reader, who said in part:—

The remarkable growth of the Christian Science movement gives evidence of the fact that the thinking people who have given the subject of Christian Science a careful investigation, have found it to be a practical and demonstrable religion, meeting every human need. The vast amount of interest displayed by the public at these lectures shows the great activity and good which those on the Christian Science board of lectureship have brought about, by elevating the thought of the community with a more accurate knowledge of Christian Science. There was a time when Christian Science meant little or nothing to most people, but thought has risen to the point where the community at large are reaching out for a higher and more substantial doctrine.

The Bible contains the injunction to "preach the gospel" and "heal the sick." Christian Science, through its text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, heals the sick, reforms the sinner, gives a broader view with the spiritual interpretation of the Scriptures, and points out the way in which Jesus healed the sick centuries ago. As we accept this truth, we learn to know God, divine Principle, obtain the good, and gain a spiritual uplift which leads into perfect health, happiness, and holiness. Christian Science offers in support of the truth of its teachings innumerable cases of healing.—*Correspondence.*

Firth, Neb.

A fair-sized audience was in attendance at the lecture on Christian Science given by Clarence W. Chadwick at M. W. A. Hall. Frank A. Burling, in introducing the speaker, said in part:—

I am not what you term a Christian Scientist, but I have had full opportunity in these past years to study and observe the teachings of the great truths of the Christian Science church and to note its beneficent results both as to sickness and as to its true Christian fundamentals upheld to the world. It is certainly a religion to me, and a religion of love, as it lifts men up and carries them beyond the material world and sets them down at the very feet of Jesus. It teaches me a religion that symbolizes the fatherhood of God and the brotherhood of man. It is not a human theory, but a spiritual fact.

Christian Science is a demonstrable religion, something we all, from the very least of us, can demonstrate and prove beyond any reasonable doubt in our business life, on the farm, in our home, and in every avenue and walk of life with gratifying results. When we can prove a thing, we know it to be an absolute fact, regardless of the criticisms that may be offered, and for this reason a great army of people have turned to Christian Science and their infirmities and diseases have been healed and the Bible made new to them.

Christian Science is not something new; it is a new-old religion as taught and practised by the Master while here on earth.—*The Cortland Sun.*

Louisville, Ky.

Clarence C. Eaton lectured on Christian Science to a large audience at Macauley's Theater. He was introduced by L. H. Long, who said in part:—

Christian Science is a religion that brings health, happiness, and harmony into every-day life. To know the truth is to know something of God, to have some measure of understanding of His allness. Jesus said, "Ye shall know the truth, and the truth shall make you free." I am one of thousands who have been set free.—*Louisville Post.*

Lectures to be Delivered

Long Beach, Cal.—George Shaw Cook, Church Edifice, 440 Elm avenue, 8 p.m., July 30 and 31.

Los Angeles, Cal. (Seventh Church, San Pedro).—George Shaw Cook, Elks Building, Seventh and Palos Verdes streets, 8 p.m., Aug. 1.

Oxnard, Cal.—George Shaw Cook, Oxnard Opera House, 8 p.m., July 28.

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Testimonies of Healing

I have felt for some time that I should tell of the benefits I have received from Christian Science; but now that I have resolved to do so I am at a loss where to begin, for I have received so much good that I cannot tell of all the blessings that have come to me in the short time I have been studying Science. I was extremely bitter against Christian Science, and said many things about it for which I am now very sorry; but I was ignorant of its teachings. Now that I have found the light, I hope to do something to help blot out all I have ever said against this saving truth as revealed in our text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy.

When I was driven into Christian Science on the 12th of January, 1911, I was miserable in mind and body. I had worn arch supporters for about seven years, and for a number of months they had failed to help me walk, and my feet would swell and pain me so that I was almost distracted. I had worn glasses for twelve years, and they were causing me considerable trouble, for the heavy lenses which I was obliged to use gave me little relief, as I could hardly see for any length of time. I had headaches for over two years; sometimes they would last for a week at a time, and they were so severe that I could do very little work. For about a year before my advent into Science I had dizzy spells, and I had begun to think I was about to have softening of the brain, for I had a number of bad attacks which lasted a day or two, when I would reel about like a drunken man, and the feeling at that time was terrible. To cap the matter, I was worrying so that I could not sleep for more than an hour any night, and at the same time I had cold night-sweats. I rode by a large cemetery every day from the city, and many times in passing it I looked at the mounds and would say to myself that I wished it were all over with me and I were sleeping in that quiet place.

A friend was visiting here from Seattle, and he told me of the good he had received from reading Science and Health. I always laughed at him, but one evening, just before he returned to the West, he again told me that he knew Christian Science was the truth that Jesus had taught and that it would heal any disease known to mortals. A ray of light then came to me, and I began to think that maybe I had been wrong to condemn a thing before I knew anything about it. On reaching home that night I asked my wife if she had a copy of Science and Health, although I knew that she did not have one, for I had been so bitter against its teachings that I would not allow her to have any of the literature in the house. She said she had not, but could get one, and I asked her to do so. The next evening we started as soon as we had finished our supper and read until about eleven o'clock, and I afterward slept better than I had for years, but not all night. The next day we read more and later, and when I went to bed I slept soundly until morning. Now, when I awake in the night, I think of some of the beautiful sayings written by that noble woman, Mrs. Eddy, and in a short time I am again happily asleep. I have communion with God, good, who is, I know, the maker of everything that is good, and I am happy in the realization that I have found the "pearl of great price."

About two weeks after starting to read Science and Health, I took up the morning paper, and without knowing it began to read without my glasses. This surprised me beyond measure, but I have never worn glasses since then to do even the finest work, and I have to use my eyes very hard in my work. The headaches vanished, I do not know when, but I have never had one since I have studied Christian Science, so far as I can remember, nor have I had a dizzy spell for a long time.

Three weeks after I began to search for the truth, I discarded the arch supports I had worn so long, and although I am very fleshy and walk a great deal, I have never suffered any inconvenience; in fact, I have been able to walk with more ease and comfort than had been possible for over ten years. In business, Christian Science has been a great help, and has done wonders for me in solving the problems that business men have to meet so often. I have never used tobacco or intoxicants since the first night I read in Science and Health, that book which has done so much to relieve the suffering of the world. I had no practitioner; the healings were all accomplished simply by studying the text-book.

To say that I am thankful for all these blessings and for the overcoming of many other discordant conditions with the help of divine Love, is not enough; I am trying by right living to show my love and thankfulness each day. I have many things still to overcome, and am as yet only a babe in this divine Science, but my one aim is daily to grow in the love of God till I shall be in reality the image and likeness of God. The spiritual uplift and peace of mind that I have received from reading the writings of Mrs. Eddy, and the other literature of Christian Science, is of great worth to me. Long before my advent into the truth I had wanted something in religion which I could not find. I could not believe that God, who is Love, could or would send sin, sickness, and death to His children, and now I know that He does not, for He created the world, and all that is therein, and then said that all was very good, so that everything which is not good was not created by God.

During my first year in Science my business doubled, and last year there was also a large increase. None of the ills of which I was healed have ever returned, and I have had many other demonstrations of the healing efficacy of Truth. My health during this time has been better than it was for twenty years, and many of our friends say that I look ten years younger. Every day my wife and I are striving to have more of that Mind "which was also in Christ Jesus." Since we have been in Science, we have found our greatest pleasure in trying to help some one to know the God who heals all our sicknesses.

I hope that some poor sufferer who is groping in the dark, looking for deliverance from his fears, of which I had so many, will read this testimony and be benefited by it. I give thanks to God, and gratitude to our revered Leader, Mrs. Eddy, and all who have helped me over the hard places in these, my first years in divine Science, and the happiest years of my life.—Jacob P. Hager, Chicago, Ill.

It is with a heart full of love and gratitude that I give this testimony. About a year ago I called for help for my little girl, who was having very severe hemorrhages of the nose, caused by abnormal growths. As she had six attacks that day I thought it was time something was done. The growths had been causing trouble off and on for three years, but we had been advised by doctors not to do anything. As time went on, however, they were so troublesome that the little girl became very sick, therefore when the hemorrhage started for the sixth time in one day I immediately telephoned to a Christian Science practitioner, and when I got back the flow of blood had stopped. After eight days of absent treatment the growth came away. Our joy cannot be expressed on beholding this evidence of the healing power of Truth. We thought our troubles were over, but I had been told that if the roots were not out, the growth would appear again.

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After a few weeks my daughter began to have more hemorrhages, but they were less severe than previously. I will confess that we did have fear; so I told the practitioner, and he made me see that a good work begun means a good work finished. Thus it proved, for Truth finally removed every vestige of the disease. The child has truly been regenerated and is now perfectly well. This is only another proof that the word of God is quick and sharp, and they that have faith can be healed. I hope this testimony will help some one in need. We are truly grateful for the healing.

Mrs. J. B. Miller, Worcester, Mass.

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When I take a retrospective view of the past five years, I feel it is time to give to the world a brief account of the joy and peace which the study of Christian Science brings into my life daily. It was when suddenly plunged into the depths of woe that I learned through this teaching how to place reliance on God here and now. It was then that this panacea for all the world's evil, the healing truth of Christian Science, rediscovered by our noble and revered Leader, Mrs. Eddy, was gently presented to me by a now dear friend, who was then merely an acquaintance.

Early and late I pondered Science and Health, which I found at all times a veritable "Key to the Scriptures." Almost immediately the passage, "Take no thought for your life," commented upon on page 228 of our text-book, was so unlocked that a chronic internal disorder, from which I had suffered acutely for many years, disappeared entirely from consciousness, being washed away, as it were, by the inpour of Truth "through flood-tides of Love" (Science and Health, p. 201). For years I had tried many material remedies for this malady, had been a strict vegetarian for two years, and upon medical advice had taken a course of medicinal waters, etc., but all to no purpose. Finally I concluded that nothing could give me permanent relief.

"Ye shall know the truth, and the truth shall make you free," adorns the wall of our church building, and this promise of Jesus, brought strikingly and understandingly to my notice through Mrs. Eddy's emphatic teaching that "All is infinite Mind and its infinite manifestation" (Science and Health, p. 468), has been fully exemplified in my case, for I am no longer in bondage to that tyrannizing belief. During the past five years I have not needed any material remedy whatever, and for this freedom I cannot express the gratitude I feel. Many other Bible promises have been proven true since taking up this study, and they were my counselor and comforter during a great trial. No earthly friend was near, and I had indeed to "place on the Lord reliance." I stood then alone with God, and I bless Mrs. Eddy more and more when I think of the inner comfort and strength her inspiring words gave me in that darkest hour.

When I was quite young in Science, a crochet hook pierced my thigh, but the one thought, that there would be no after effects, took possession of me. After trying unsuccessfully for half an hour to extract the hook, I sent for the practitioner who introduced Christian Science to me. She came, but refused to look at the thigh and sat at a little distance. I chatted, but receiving no response, I looked up and saw that she was treating me, whereupon mortal mind became silent, and thus I became receptive to the truth of God's omnipresence and omnipotence. Nothing then remained to support the erroneous position of the little hook, which was instantaneously dislodged. Imagine my joy at this manifestation of the allness of God, good.

These are some of the many proofs I have had that at last I have gained a right concept of God, a reason for the faith that is in me; that I am on the rock, Truth; that I have touched the hem of Christ's garment and am thereby enabled to give a cup of cold water in Christ's name; and all this I owe to Mrs. Eddy's self-sacrificing career and wondrous love for mankind. I hold a public position from which I have not needed to absent myself once during the past five years. Periods which formerly were fraught with anxiety, arrive and pass now practically free from fear or worry. Moreover, I have been entirely liberated from thoughts which make work a burden. I can do more and more and yet be free from fatigue.

A wish I expressed many years ago to a devout Christian relative, that I might live constantly in a family whose chief enjoyment was the open practice of Christianity, is now fulfilled, for Christian Science teaches so clearly the fatherhood of God and the brotherhood of man, that I feel I am indeed a member of the household of God. I rejoice to know that in reality none is outside the pale. I am grateful to the loving members of our own church who were so faithful in their assistance along the journey from sense to Soul, and my earnest desire is to live so that I may obey the divine injunction, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." "Thus will a life corrected illumine its own atmosphere with spiritual glow and understanding" (Miscellaneous Writings, p. 356).

Jessie M. Phillips, Blackpool, England.

Although I have not yet traveled so far along the Christian Science pathway as my wife, I am nevertheless entirely at one with our revered Leader, Mrs. Eddy, as laid down in her immortal work, "Science and Health with Key to the Scriptures." At first, the idea of a woman, and an American at that, attempting to teach me the Bible, when I could fall back upon such an array of learned divines whose entire lives had been consecrated to the cause of Christianity, and who in turn had enjoyed the use of whole libraries of religious literature transmitted to them from antiquity, caused me to remember that I was a man, and an Englishman too, and that I had no need for these new ideas, as I regarded them, and certainly would not be tempted from what I believed to be the only right way. Besides, generations of my family, and many of them most critical in these matters, had found the church as I knew it all they desired.

I well remember that when I first looked into Science and Health, I regarded the volume as rank heresy, and cast it from me in a mental attitude to which I do not like to refer. For a long time I saw no more of the book. When I did, it was still more or less of an enigma, until I came face to face with those who were not only studying it but striving to put it into practice in all their affairs of daily life. Then it was that the scales began to fall from my eyes, and today I am convinced that, except the teaching and work of Jesus himself, there is nothing so pure and so spiritually ennobling as Mrs. Eddy's statements of Christian Science.

I most gratefully confirm my wife's statement as to her healing, and this gratitude is intensified by the fact that I personally was the cause of the grief which she experienced and which is mentioned in her testimony. Although always of a spiritual bent, she has never been so much alive, alert, and peacefully happy, as since she undertook the study of Christian Science. In place of vague theories she now holds provable beliefs, and this has so enhanced the joys of life that each day brings yet another privilege of thanksgiving, so continuous is the expansion in spiritual understanding.

W. V. D. Phillips, Blackpool, England.

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I should like to express my gratitude for the wonderful healing of my son through Christian Science. When he was fourteen months old he was badly burned on the face. While playing, he discovered in the kitchen a large pan, which had been put to soak in a strong lye water. He put his face down into it and drank some. How much he drank we never knew, but we heard him scream, and it was some few minutes before we could discover the cause of his agony. We immediately sent word to a Christian Science practitioner, and in about twenty minutes the child had a natural reaction, being relieved of all the stuff he had swallowed. His throat and mouth, in fact the whole lower part of his face, were in a terrible condition. An agent who came to the door just when the accident happened, stood there urging me to send for a doctor and a stomach-pump; he declared over and over that the child could not live overnight.

The boy screamed for hours, and several times he appeared unable to get his breath. His face puffed out until he did not look like a human being. In the mean while, the agent spread the news among the neighbors, who were all much opposed to Christian Science, and they criticized me very much for not sending for a physician. Nevertheless, one week later the child was perfectly healed. His face was as clear as it ever was,—no scar, no discoloration or blemish of any kind. In three days after that, his throat was in perfect condition also. The neighbors, who had seen the child every day, could not believe their eyes, but had to admit that he was wonderfully healed. Some said it was luck, others attributed it to God's goodness, while others said, "Oh, well, he couldn't have been burned so badly as we thought." I had had many proofs, however, of God's love and protection, and I knew in my heart that His child was cared for, so I paid no attention to their remarks, nor was I tempted in any way to resort to material means.

My hardest work was to overcome resentment toward my cook, who had been so thoughtless as to place the pan within a child's reach. It seemed as though I was so filled with resentment that it blotted out all other feelings, but I am glad to say it was all cleared away through the wise and gentle counsel of my practitioner. I learned then that Love is the only solvent, and the only way out of our difficulties, however dark they may seem. Again this was emphasized when my older son was wonderfully healed of a severe attack of diphtheria in a very short time.

Words fail to express my thankfulness to God for the many blessings that have come to me, and my gratitude to our wise Leader, Mrs. Eddy, who was faithful enough and pure enough to give us this new understanding of God.

Mrs. Frank L. Higgins, Los Angeles, Cal.

✧

Christian Science found me almost a complete physical and mental wreck. My girlhood was nearly devoid of the freedom and happiness which all would say rightfully belong to the springtime of life, so completely were my family and myself bound down by the beliefs of sickness and limitation. Wifehood and motherhood were also robbed of much of their joy by the same errors. When I turned to Christian Science, some four years ago, I had about completed the gamut of material remedies and had undergone two operations. As to religion, I had none. I had been reared in a Christian atmosphere, but its teachings brought me no solace in suffering and need.

Christian Science has taught me the "more excellent way." It has healed me and mine of various ailments, among them being frequent attacks of an acute throat affection, mumps, colds, stomach disorder of years' standing, rectal and kidney trouble, etc. One of my sons was quickly and beautifully healed of the cigarette habit, to which he had been a slave since early childhood. Last, but by no means least, I must state that we were carried triumphantly through a sorrow that would have utterly crushed us but for the help received from Christian Science. All fear in connection with this sorrow was overcome.

For all these many blessings I am thankful to God, and grateful to Mrs. Eddy, also to the loyal Scientists who have aided me in my search for Truth.

Nellie Firmin, Dallas, Texas.

✧

Christian Science has been a revelation to me, and it is a great pleasure, as well as a privilege, for me to testify to its efficacy as a healing and saving agency. I have been helped by Christian Science in many ways, mentally, morally, and physically. My first physical healing was instantaneous, for in one treatment I was freed from a chronic bowel disorder and stomach trouble. I am glad to say that this healing has been permanent; also, that it was followed by the laying off of glasses, which I had worn for what was said to be a structural defect. From that time, four years ago, Truth, as revealed in Christian Science, has been my only physician and has never failed. I am certainly appreciative of these physical benefits, but more marked has been the moral and spiritual change in my life during these years. All desire for liquor, smoking, and those things which formerly seemed pleasurable and necessary, has been destroyed, and with this change has come a peace and happiness before unknown.

Formerly in my business there was fear of unfavorable results, doubt of my own judgment, worry over petty annoyances of the day, etc.; but there is now a conscious, constant understanding of the source of supply. I know that I am about my Father's business, and that the governing Principle overcomes all difficulties and brings harmony and success. The Bible was a closed book to me for twenty-two years, for I did not attempt to read it, and if I had done so without Science and Health, our "Key to the Scriptures," I could not have obtained the spiritual meanings, without which one has not a clear understanding of Truth. I knew nothing about the life of Jesus, the Wayshower, but now his words and works are my constant companions. Christian Scientists know that he had spiritual wisdom and understanding above all others, and they are trying to emulate him in his healing and regenerating work.

For the blessings that have come to me I am truly thankful,—thankful to God for His ever-present, protecting care, and grateful to our revered Leader, Mrs. Eddy, for showing us how to avail ourselves of the loving and protecting care of God in our human needs, here and now. I am also grateful for having had class instruction, and for the periodicals, which always contain many helpful thoughts.

Samuel E. Ramseyer, New York, N. Y.

✧

Mercifully for us, God does not withhold His blessings from mankind, although we so often delay in giving expression to our gratitude. Apathy, or lack of appreciation of the incalculable blessings that are inseparable because part of Christian Science healing, keeps us silent, until Truth itself lovingly forces us to acknowledge our benefits. Once awake to the duty and privilege of testifying to Truth's quick and thorough healing, we rejoice to tell of our experiences, knowing that some one will be helped, maybe freed from just such faults and failings, or sicknesses, as those from which we have been delivered.

The day I bought the text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, and read the Preface

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and the chapter on Prayer, I was freed from the bondage of cigarette smoking, a habit in which I had indulged for a number of years. The same week I was able to give up material remedies which I had taken by a doctor's orders for many years. As I gradually grew in understanding, and learned that divine Mind sustains man, I gave up taking medicine at any time, and instead of feeling any sense of loss, I daily grew stronger. This was a great proof to me of the sufficiency of the spirit of Truth and Love to support and maintain man always and at all times.

Through the faithful and loving work of a practitioner I have been healed of an internal weakness of many years' standing, from which I suffered great pain, also from a tendency to have an attack of acute throat trouble and influenza every winter. My people dreaded the very name of influenza, as each attack left me in a still weaker and more nervous condition. Since my healing in Christian Science, all fear of a return of the ailment has disappeared, not only from my consciousness but from theirs. A fractured thumb was healed without pain (except for the first few minutes) in less than three weeks, and although it was not set by a surgeon for thirty-six hours after the accident, there was no inflammation or discomfort.

Eight years have now passed since I first attended a Christian Science service and bought the text-book, and I rejoice to say that they have been the happiest and most contented of my life. I am learning to love, to see more of goodness in those around me, and to appreciate their loving fellowship and unity in the grand work of proving to the world something of the healing and saving truth of Christian Science as discovered, taught, and lived by our revered Leader, Mrs. Eddy.—Jane T. Irvine, Glasgow, Scotland.

✥

I wish to testify to a few of the many blessings received through Christian Science. I was a nervous wreck and could not sleep; sometimes I slept but half an hour out of the twenty-four. My right foot and limb had never been in good condition after the birth of one of our children, and it was growing worse all the time, so that I had not been able to walk a block or to lie on my right side for several months. The doctors could do nothing for me, as they said medicine had no effect upon me, and one physician said I could live but a short time. Now, owing to the healing efficacy of Christian Science, I can walk as well and as far as any one. I do all the work for our family of seven, whereas before I had not been able to do anything for some time. My healing has remained permanent, and I am now in perfect health.

Since coming to Christian Science our last baby was born. The birth was almost painless, the last hour entirely so. The kind practitioner arrived about six hours later. The child was born with a large swelling on his neck, but it disappeared in eighteen hours. The doctor thought a blood-vessel had burst and was doubtful if the child could live, but he is now a strong, healthy baby. I was dressed and sat up the fourth day. Everything was harmonious, while before I came to Christian Science all was discord. I have also had nine teeth extracted without pain.

Every day I feel more thankful to God for the many blessings I have received, and grateful to Mrs. Eddy for having shown us the way; also to those who so lovingly helped me through the dark days.

Mrs. Walter Sorensen, Arcadia, Neb.

I wish to corroborate my wife's testimony as given above. I feel very grateful for what Christian Science has done for my family and myself.—Walter Sorensen, Arcadia, Neb.

From Our Exchanges

[*The Standard*]

Why is it so difficult for Christian people who are thoroughly in earnest to understand one another when certain aspects of the gospel are under consideration? It seems strange that the possession of the Master's passion for men who are lost, sometimes makes one unsympathetic toward men who are saved. So complex is our partially regenerate human nature that one not infrequently observes a preacher performing the acrobatic feat—not especially graceful in an esthetic sense or full of grace in a theological sense—of reaching out a hand of love to a fallen sinner while at the same time giving a savage kick to a saint who is engaged in the same work.

Some one will at once make the point that men who have tremendously positive convictions are the very ones who will be most apt to form uncharitable judgments, and that when men have no sharp or clearly-defined convictions of truth, it is easy to be lenient in our estimation of other points of view,—all of which is probably true; but it does not of necessity follow that one may not be gentle and strong at the same time, or that sweet reasonableness of temper is in some way connected with loose thinking.

There ought to be, along with a Christlike passion for lost men, a readiness to recognize the working of the same divine Spirit in the midst of diversities of gifts. We are still too busy in the manufacture of shibboleths. Because our brother does not pronounce his with the hissing sibilants that we use in saying our "sibboleth," he must, forsooth, be preaching another gospel! When will the time come for this harsh and unlovable reaction to be replaced by judgments which disclose a readiness to recognize more than one method of pronouncing the Christian message?

[*The Continent*]

A young man who has decided to get out of himself all that there is in him, in order to get his feet on the level with other people's heads, has chosen a very common way; but it is a very cheap way. No matter how well he succeeds temporarily in his purpose, he will end with a withered heart, an unloved life, and a disappointed soul. But he who determines to seek great things not for himself but for other people, transforms ambition into something sacred.

The essential note of right ambition is comparison, not between one's own success and the success of others, but between what one already is and the thing he believes he can and ought to be. The first comparison works out to envy; the product of the second is consecration. The goal of the first is a mark above one's neighbors; the goal of the second a mark above one's self. The latter is far nearer God. No young life is faced up the real path toward the heights until it has a vision of being the very finest thing God made it capable of,—every power developed to the utmost, every strength harnessed up and held in harmony with every other strength,—just the truest, purest, broadest life that God could have thought of when He gave being and birth.

[Rev. A. T. Bannister, M.A., in *The Christian Commonwealth*]

Here is the most urgent work of the church today,—to draw out and fearlessly to apply to our own time the social principles of Christ, to show that our Christian ethic has a public and a civic application to industrial affairs, to commercial, economic, and political life. When the church boldly faces the new ethical problems which have come with the new

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time, we shall see an ethical revolution which will have a far deeper effect on the thought and life of Christendom than was produced by the Reformation of the sixteenth century. God's call to the church today is to bring about this ethical revolution, to become the prophetic guide of the people, the embodied conscience of the state, the organized center of all the forces and principles which make for righteousness, which help toward social progress. God, of course, has many allies, and the kingdom of heaven will get itself into being whether men and churches help or hinder its coming. Yet to men and to churches is given their chance, their time of visitation.

[*The Christian Work and Evangelist*]

I wish that we might all look at our politics and our history itself religiously. That is what elevates history,—the thought of God in history,—and that is what makes political action great. I wish that we might feel that our state is church, that God is in our history, that politics is religion, as Moses felt it, and David and Samuel and Isaiah. I cannot think that David felt himself doing anything unkingly in writing psalms. I like to read of Solomon taking things out of the priests' hands and saying the prayer himself at the dedication of the temple. I think it would not have been safe to rebuke the prophet Isaiah or the prophet Samuel for "preaching politics." I think, moreover, that it would not have been safe to rebuke those old Puritan ministers of ours for it. It is a poor, pale, later time that has divorced politics and religion.

Almost the whole of Jewish prophecy is politics. Their politics has become our religion. I wish that our own were that. I wish that, when the American preacher desires to show men plainly the finger of God, he might do as Stephen did and recount the history of his people. I think that in some future time some apostle to the Americans will write in the same high religious strain of the long line of American patriots and prophets who have greatly kept the faith as the writer of that sublime chapter in the epistle to the Hebrews chants the fidelity and the vision of the heroic souls of Israel.

[*The Advance*]

The Old Testament law contains tons of ceremony and grains of command concerning morality, yet the latter outweigh the former. There are chapters of ritual and sacrifice, yet plain declarations that God has no delight in them. There are volumes of mere ceremony, all rigidly prescribed, and verses of ethics dimly hinted at. Yet all the ritual is the husk to protect the ethical kernel within. There is no righteousness but rightness of heart; there is no salvation that does not save from sin. To save men from sin, to make them holy, to help them to do justly, and love mercy, and walk humbly with God,—this is all there is of duty; and all of religion beside this is a means to an end, or else is some invention of man and not a command of God.

[*The Christian Register*]

Out into the real world,—that is where the vacation leads us. However short, of whatever sort it may be, if it takes us into a larger world than the one we live in, it has done its grace for us. It does for us in the every-day life what religion does for our souls. That is, in fact, the finest essence of religion,—that it opens the doors, leads us into thoughts of a course where the world, and worlds on worlds, and stars and galaxies, and the ends of heaven, dwindle beside the order of righteousness and truth and love.

Special Announcements

From the Publisher of Mrs. Eddy's Works

THE CHRISTIAN SCIENCE TEXT-BOOK, "SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES."—For styles of bindings and prices see back cover of this periodical.

"THE FIRST CHURCH OF CHRIST, SCIENTIST, AND MISCELLANY."—A volume of the later writings of Mrs. Eddy, compiled from the files of *The Christian Science Journal* and *Sentinel*, together with historical matter pertaining thereto, as selected by her, is now on sale, and orders will be received by the publisher. Prices as follows: Cloth, single copy $2.25; six or more copies to one address, each $2.00. Morocco or pocket edition, single copy $4.00; six or more copies to one address, each $3.75. Orders for six or more copies to one address may include the two styles of bindings at the quantity prices.

In response to many requests, the "CHURCH MANUAL," heretofore published only in the cloth binding, is now issued in a "pocket edition," size 4 x 5¾ inches, morocco, limp, round corners, gilt edges, Oxford India Bible paper. Prices of this special edition: Single copy $2.00; six or more to one address, each $1.75.

Orders for the books named above and the other works by Mrs. Eddy should be addressed to ALLISON V. STEWART, Falmouth and St. Paul Streets, Boston, Mass.

From the Editor

All manuscripts submitted for publication in the *Sentinel*, *Journal*, and *Herold*, whether articles, poems, or testimonies, and all correspondence relating thereto, should be addressed to the EDITOR, and not to individuals.

From the Publishing Society

We are glad to announce a lower schedule of rates for the cloth edition of "The Life of Mary Baker Eddy," by Sibyl Wilbur, and we believe that this will assist in a greater distribution of this valuable book. Single copy, cloth, $2.00; three copies, $5.50; six copies, $11.00; twelve copies, $22.00.

New photogravure plates have been made to replace the half-tone engravings in the edition de luxe of this book, and these plates, printed in a sepia ink, have greatly improved the appearance of the new edition. Single copy, $5.00; two or more copies, each $4.50.

"Christian Science: The Explanation of the Ideal Man," a lecture by William D. McCrackan, M.A., has been published in pamphlet form and is now ready for distribution. The sale prices are shown on the opposite page under the list of regular pamphlets.

From the Clerk of The Mother Church

CHURCH TENETS.—The tenets of The First Church of Christ, Scientist,—The Mother Church,—printed on folded sheet for use of the branch Churches of Christ, Scientist, with space for the names of the churches and their by-laws, can be had at seventy-five cents a hundred. Orders will not be taken for less than one hundred, and postage stamps should not be sent in payment.

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Published Monthly

Founded April, 1883, by Mary Baker Eddy, Discoverer and Founder of Christian Science, and author of the Christian Science Text-book, "Science and Health with Key to the Scriptures."

This monthly magazine is the official organ of The First Church of Christ, Scientist, in Boston, Mass. In addition to articles, lectures, and testimonies not published elsewhere, it contains a complete list of Christian Science practitioners, and a directory of Christian Science Churches, Societies, and Reading Rooms.

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Published January, April, July, and October

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Published Monthly

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CHRISTIAN SCIENCE SENTINEL

"What I say unto you I say unto all-WATCH" Jesus

Vol. XVI No. 48

Boston, August 1, 1914

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·SHALL·STAND·
·IN·THE·GREAT·HISTORY·
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·GOOD·HEROIC·
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Items of Interest

A large part of the one hundred and ten million dollars that Kansas farmers will get for their wheat crop this year, it is anticipated, is going into motor-cars and trips abroad. This applies also to Oklahoma, which will reap somewhere between thirty and thirty-five million dollars in wheat this year. In Kansas there is already one motor-car to about every forty-five persons, and there are now in storage in Kansas City six million dollars' worth of motor-cars that the dealers in Kansas have no room for in their garages. These cars are for Kansas buyers, and there are orders in the factories for nearly as many more. A third as many more cars are in storage for Oklahoma dealers, and about the same proportion for orders in the factories. Local motor distributors say that this represents only the preliminary sales due to the wheat crop, and that when the 1915 models arrive they will go out by the carload to Kansas. The motor dealers estimate that the sales as a direct result of the big wheat crop will run close to fifteen million dollars.

The International Federation of Master Cotton Spinners and Manufacturers' Associations has evolved a scheme for the establishment of a model cotton plantation in the lower Bari Doab canal colony of the Punjab. The federation has for some time been convinced that India offers the most fruitful field for cotton growing outside America. The establishment of such a colony as that proposed, therefore, is in line with the general policy of the federation. The new company is expected to be able to do its work with a nominal capital of sixty thousand pounds. Its object is to establish a model plantation, not so much as a commercial undertaking as to present an object-lesson for the benefit of India and the cotton industry of the world as a whole. A system of intensive cultivation is to be introduced, and a demonstration of the value of this system will, it is hoped, induce other landed proprietors to adopt it on their estates, and so increase the yield per acre, and also materially improve the quality of the cotton grown.

Lands just approved by the national forest reservation commission for purchase by the government, include 6,083 acres in West Virginia, of which one tract, comprising six thousand acres, is situated in Tucker and Randolph counties, in the Monongahela purchase area. The remaining eighty-three acres are on the Potomac watershed in Hardy county, in the Potomac purchase area. The lands bring the acreage of the Monongahela purchase area up to 42,887 acres, and the acreage of that part of the Potomac area lying in West Virginia to 36,405 acres, while the total acreage in the state approved for purchase, amounts to 105,480 acres. The lands approved for acquisition by the government for national forest purposes in the East since the purchase policy was inaugurated in 1910 are now 1,104,000 acres, having a purchase price of five million five hundred thousand dollars. About two million dollars of the original appropriation remains available for further purchases in the fiscal year 1915.

A committee was appointed at the last convention of Montana Elks at Missoula to investigate the proposed site of a national elk preserve. The report will be favorable and will urge that the site be selected. The purpose of the preserve is to provide a place where the animals may pass the severe winters of the higher altitudes on the Yellowstone park boundaries on the north, and find not only plenty of shelter but ample food. In the proposed reserve there are approximately fourteen hundred acres, located in Park county, a couple of sections of railroad land, and a section of government land which had been taken off the market by option pending final action of the Elks grand lodge. It is stated that the preserve may be procured for fifty thousand dollars.

The quantity of oil which suddenly burst from the Kurokawa oil wells in Japan recently, is more than twice the volume of all the other wells in the empire combined, and is remarkable in the history of the oil industry the world over, as the oil simply flows in a steady stream and is unattended by pressure. Work was started on the new well during the first part of April, this year. After drilling through ordinary earth and rock to a depth of some 1,110 feet, a stratum, known to oil experts as "the shell," was encountered. At midnight of May 25 the drill pierced through this shell, or crust, at a depth of 1,368 feet, into what is apparently the lead bed of an extraordinary deposit.

Among the irrigation projects provided for in the South African Union estimates for the year ending March 31, 1915, the largest is that known as the "Haartebeestpoort reservoir" project. This will consist of a dam built across a "poort," or gorge, in the Magaliesberg mountains about twenty miles west of Pretoria, by which the waters of the Crocodile, Magalies, and Hennops rivers will be stored. The capacity of the dam will be five billion ninety-nine million cubic feet of water, and thirty thousand acres of land will be brought under cultivation. The total cost of the project is estimated at six hundred and three thousand pounds.

That new peace treaties with Great Britain and France will soon be signed by the United States, is announced by Secretary Bryan of the department of state. The treaties are modeled after those recently signed by the secretary with representatives of sixteen other nations. Under the proposed treaties, all questions arising between the nations which cannot be settled by diplomacy, must be submitted for investigation, for at least a year, to an international commission of five members. In the mean time hostilities would not be entered into. The findings of the commission would not be binding.

Awaiting the placing of the one hundred million-dollar loan, the public expects that as soon as the Brazilian government gets the money in hand it will push forward a number of railway enterprises that were suspended when the depression set in. Plans for future construction include roads running north and northwest from the state of Sao Paulo, opening up the states of Matto Grosso, Goyaz, Bahia, and Maranhao. There are in operation in Brazil more than fourteen thousand miles of railroad. The proposed new construction will be welcomed where many immigrants are now settling on farms.

Characterizing the distribution of free transportation by railroads as "a menace to the institutions of a free people," the interstate commerce commission has reported to the Senate the results of its investigations directed against the Louisville & Nashville and the Nashville, Chattanooga & St. Louis railroads. The report says that during 1913 the two roads distributed free passes representing more than eleven million miles of travel, valued at $340,260.61, to more than thirty-four thousand individuals in every walk of life.

A new waterway to Leipzig is planned, and it will in all probability be carried out on the same lines as the Hohenzollern canal. It is hoped by this means that the trade of Germany (especially that of Berlin) with Saxony will be increased. The Potsdam and Berlin Chambers of Commerce find the cost of transportation by water so much less than by rail, that it is expected Berlin will before long have a network of waterways in every direction.

Preliminary to entering suit against the New York, New Haven & Hartford Railroad Company, seeking restitution of approximately one hundred and fifty-five million dollars used for various purchases to enlarge the transportation system, attorneys for the stockholders have written the directors of the company asking them to join in proceedings to restore these millions to the treasury.

The Bank of France and other official banking establishments last week opened subscription to the loan of eight hundred million francs. There was a remarkable rush throughout the day to purchase the new rente, especially among the working classes, and it is generally believed that the loan has been subscribed many times over.

At the time the national defense commission of the Imperial Douma voted one hundred million rubles to be used in the development of the Black sea fleet, the minister of finance announced that Russia, during the next five years, would expend seven billion five hundred and twenty million rubles in the maintenance and development of the army and marine.

Viscount Kitchener, on the celebration of King George's birthday, had conferred upon him by His Majesty, in recognition of his services in Egypt, the dignity of an earldom of the United Kingdom.

The city council of Vienna, Austria, has voted an appropriation of sixty-four thousand dollars to cover the cost of Vienna's separate participation in the Panama-Pacific exposition at San Francisco.

A Pekin despatch to the *Daily Telegraph* says that China is about to apply to the bankers of the five-Power group for another loan of one hundred million dollars.

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Christian Science Sentinel

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

Vol. XVI August 1, 1914 No. 48

Christian Science from the Legal Standpoint

JUDGE CLIFFORD P. SMITH

In order to approach the subject of Christian Science and legislation intelligently, it is necessary to remember that the American people are a religious people, and that the prevailing religion in the United States is Christian. It is also necessary to know that these historical facts are judicially known and acted on by the courts, and they are presumed to be, and should be, recognized and given effect by the legislatures, and thus enter into and give character to our laws. In short, the Christian religion is, in a sense, a part of our common law, and it should pervade our statute laws. (Cooley, Constitutional Limitations (7th ed.), pp. 696, 670; Bishop, New Criminal Law, Vol. 1, Sects. 495-497; Tiedeman, State and Federal Control of Persons and Property, Sects. 63, 65.) "While the state is no longer empowered to compel people by prohibition and punishment to be religious, it should recognize that in the performance of its function of preserving the peace and security of society, it owes to religion, and to the institutions of religion, an obligation of which it should ever be mindful and considerate." (James H. Webb, Two Centuries' Growth of American Law, p. 336.) For, as Mr. Bishop observes, "upon religion, morals, and education, society and the state itself rest." (New Criminal Law, Vol. 1, Sect. 495.)

Just how much these considerations are heeded in the legislatures cannot be determined; for a legislature is not required, like an appellate court, to record the reasons for its acts. Many cases could be cited in which the courts have recognized these facts and given practical effect to them. One of the leading cases will suffice by way of illustration. In Holy Trinity Church *v.* United States (143 U. S. 457), the court, construing a statute prohibiting the importation of aliens under contract to perform labor, said:—

"But, beyond all these matters, no purpose of action against religion can be imputed to any legislation, state or national, because this is a religious people. This is historically true. From the discovery of this continent to the present hour there is a single voice making this affirmation.

"[After referring to various colonial documents.] Coming nearer to the present time, the Declaration of Independence recognizes the presence of the Divine in human affairs. If we examine the constitutions of the various states, we find in them a constant recognition of religious obligations. Every constitution of every one of the forty-four states contains language which either directly or by clear implication recognizes a profound reverence for religion and an assumption that its influence in all human affairs is essential to the well-being of the community. . . . Even the Constitution of the United States, which is supposed to have little touch upon the private life of the individual, contains in the First Amendment a declaration common to the constitutions of all the states, as follows: 'Congress shall make no law respecting an establishment of religion or prohibiting the free exercise thereof.'

"There is no dissonance in these declarations. There is a universal language pervading them all, having one meaning; they affirm and reaffirm that this is a religious nation. . . . In the face of all these shall it be believed that a Congress of the United States intended to make it a misdemeanor for a church of this country to contract for the services of a Christian minister residing in another nation? . . . It is the duty of the courts, under those circumstances, to say that, however broad the language of the statute may be, the act, although within the letter, is not within the intention of the Legislature, and therefore cannot be within the statute."

The importance of these considerations to the present subject cannot be overestimated; for if the lawmakers do not restrict the practice of the Christian religion, they will not restrict the practice of Christian Science. Christian Science is a religion which conforms in theory and practice to the religion of Jesus the Christ. The practice of Christian Science is the practice of the Christian religion as he defined it, by precept and example.

A Christian is "one whose profession and life conform to the teaching and example of Christ." (New Standard dictionary.) A good Christian has always been deemed a good citizen. But any law which would restrict Christian Science healing, would stamp as a crime the act of doing what Christ Jesus did and what he would doubtless do again if he were here; it would denounce as criminal the act of endeavoring to be a Christian—the act of endeavoring to conform to the teaching and example of Christ; it would condemn as a public offense the act of doing what he said all his followers should do! (Matthew x. 5-10; xxviii. 16-20; Mark xvi. 14-18; John xiv. 12.) Is there need to say more? If so, let us reason further. Under such legislation, the Christian whose prayers are the most effectual, would probably be called on to commit the most crimes; the one whose ministrations bring the widest salvation to sinning, suffering, and dying humanity, would be the most criminal; the one who most nearly apprehends Christ's Christianity and most faithfully puts it into daily practice, would be the greatest outlaw!

The federal constitution and the various state constitutions secure to all men the right to "the free exercise" of their religion, using the words now quoted or their equivalents. Therefore, according to the plain meaning of the constitutions, religious liberty in the United States includes freedom to practise one's religion as well as believe in it. It includes freedom to make one's conduct conform to one's religious convictions. Whoever believes that the prayer of spiritual understanding is the Christ-method of overcoming sickness, has the right to act accordingly, whether he believes that he possesses the necessary spiritual understanding himself or desires to employ some one who does. Indeed, the state cannot enact any law to the contrary without entering the field of scientific and theological controversy and establishing certain opinions and doctrines as the state therapeutics and the state religion.

In 1905 Governor Mickey of Nebraska, vetoing a bill for a law aimed at Christian Science practice, said: "The constitution of the state of Nebraska declares that 'all persons have a natural and indefeasible right to worship almighty God according to the dictates of their own consciences,' and further adds, 'nor shall any interference with the rights of

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conscience be permitted.' In the Christian Science religion the ideas of worship and of divine healing are so intermingled that it is impossible to draw the line of demarcation, and hence interference with the one or the other is an interference with 'the rights of conscience' and thus becomes an infringement of the constitutional guaranty of religious freedom." (See also the veto message by Governor Thomas of Colorado.)

The law of Kansas regulating the practice of medicine contains this provision: "Nothing in this act shall be construed as interfering with any religious beliefs in the treatment of diseases, providing that quarantine regulations relating to contagious diseases are not infringed upon." Referring to this provision, the supreme court of Kansas said: "The express exclusion of the element of religious belief in the application of the law was hardly necessary. Religious freedom is guaranteed by the constitution, and without mention in the statute would have been implied." (State *v.* Wilcox, 64 Kan. 789, 68 Pac. 634.) (See also *Ex parte* Bohannon, 14 Cal. App. Reports 321, 1111 Pac. Rep. 1039.)

Of course there must be a limit to what may be done merely in the name of religion. Upon this point the United States Supreme Court has adopted the rule, formulated by Mr. Jefferson, that "it is time enough for the rightful purposes of civil government for the state to interfere when principles break out into overt acts against peace and good order." (Reynolds *v.* United States, 98 U. S. 145; Davis *v.* Beason, 133 U. S. 333.) But an act which is not inherently wrong, an act which is inherently right according to the standard fixed by Christ Jesus, cannot be converted by legislation into an act against peace and good order. There is a difference between right and wrong in human conduct which cannot be changed by legislation; and the highest standard of morality known to the human race is the standard inculcated by Christ Jesus.

"This is a Christian nation. . . . While every one is welcome, whether a believer in Christianity or in any other religion, or in no religion, yet the principles of Christianity are the foundation of our social and political life. . . . The very tolerance which some oversensitive people deprecate is one of the best evidences that in the framing of our Constitution and the foundation of our nation there was recognized that truth which underlies Christianity, to wit, that love not law is the supreme thing." (From American Citizenship by Justice David J. Brewer.)

"The absence of creed and dogma in the Christian Science church, its freedom from materialism, mysticism, and superstition, also the simplicity, uniformity, and impersonality of its form of worship and organization, are among the distinguishing features which characterize this modern religious movement. Hypnotism, mesmerism, spiritualism, theosophy, faith-cure and kindred systems, are classed by Christian Science as foreign to their form of worship. Those practising these beliefs are denied admission to the Christian Science church." (From the New Century Reference Library Cyclopedia.)

"It [Christian Science] declares that Jesus exhibited and taught the power of God to heal and to save, and that Jesus' works, instead of being unnatural and in contravention of law, were divinely natural, scientific, and in demonstration of divine order. It claims to remove the entire ministry of Christ from the realm of mystery, and to present it as a lawful manifestation of the divine immanence—as the availability and adaptability of the truth or Science of being. It pronounces sin and sickness the works of the devil, which Jesus came to destroy, and declares that salvation through Christ, which he demonstrated, naturally includes the healing of the sick as well as the reformation of the sinner. It declares that fear, sin, superstition, ignorance, and an erroneous philosophy constitute the primal cause of bodily degradation and have involved the human race in mortality; and the statement is made prophetically that when the world fully learns this fact it will cope scientifically with and permanently master disease." (From the New International Encyclopedia.)

Sunday School Work

MELISSA F. PIERCE

After carefully reading and rereading many times some of the very helpful articles in our periodicals relating to Sunday school work, I feel impelled to express my gratitude for these and numerous other excellent articles on the commandments which have appeared from time to time. How little we realize the depth and scope of the commandments until we teach their meaning in our Sunday schools! Then the truths they embody begin gradually to unfold.

In the fourth commandment we learn that the Sabbath day means vastly more than merely one day in the week. We see that we can keep the Sabbath only as its larger significance is unfolded to us, no matter what the name of the day may be. On page 584 of Science and Health we find a very different meaning for the word "day" from what we have always been taught outside of Christian Science. There we read that "Mind measures time according to the good that is unfolded. This unfolding is God's day." The intimate relation which really exists between all the commandments is also unfolded in Christian Science.

In working out for my Sunday school class a lesson on the sixth commandment, "Thou shalt not kill," my thought was directed to the story of Daniel in the lions' den, and on reading it again carefully, I laid the Bible down with a prayer of gratitude, for I had found many lessons therein for my class.

It is needless to say that on the following Sunday the children were deeply interested. They learned first of all something about prayer, how Daniel prayed and gave thanks to God three times a day, and how prayer, right desire, affords protection to the child of God whose thought is filled with Life, Truth, and Love. It was easy for the child-thought to grasp the truth that Daniel did not have "other gods." He obeyed the first commandment, "Thou shalt have no other gods before me."

As the lesson for the day in our class dealt especially with the sixth commandment, "Thou shalt not kill," the class could see that those who cast Daniel into the den of lions were not obedient to this commandment. The men who went to the king were full of envy and hatred, and it was this jealousy which tried to kill Daniel. Daniel's thought, on the other hand, was filled with love, and a love-filled consciousness is a protection against hate and jealousy. Daniel's God was divine Love, and the fact was well impressed upon the children that because he held the right thought, because he reflected divine Love, he came through the ordeal unharmed. The lesson for them was brought out that to keep thought filled with love for all mankind is a shield "from the attacks of error of every sort" (The First Church of Christ, Scientist, and Miscellany, p. 210).

Daniel undoubtedly knew that man is God's image and likeness, and that nothing could harm God's child, so he had dominion even over lions. This same dominion has been given to all of God's children, as we read in the first chapter of Genesis that man was to have "dominion over the fish of the sea, and over the fowl of the air, . . . and over every creeping thing that creepeth upon the earth." We also read in

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the prophecy of Isaiah, "The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them." The children were also told that God did not make lions savage and destructive. The creatures that God creates are always peaceful, beautiful, and gentle. Only the wrong thoughts which seem to be in the world make men and animals fierce and cruel, and these erring thoughts, which are no part of the real man's being, go back into their native nothingness when we find out what our relation to God is, and realize that wonderful truth stated by St. John, "We know that we have passed from death unto life, because we love the brethren." Thoughts which would kill are then seen to be nothingness, and because they are no part of God they are no part of us as His likeness. God's ideas, His reflections, cannot have something that God has not.

In presenting the story of this noble character to the children, one cannot help seeing how patient and utterly fearless was this man of God, even while surrounded by the animals that he had no doubt been taught to look upon as fierce, for surely a thought of fear never entered his loving consciousness. Had it been so, the same error would have been reflected back to him through the lions, and they undoubtedly would have destroyed him. But we know that he returned good for evil, and so was enabled to eliminate all sense of personality in connection with the men who placed him in that position. He doubtless realized that it was not bad people but evil thinking which seemingly tried to kill him.

The pupils were then shown that to progress in Christian Science they must ever be on the alert to return good for evil, by right thinking as well as by right acting. Following up this line of thought, the children saw that good thinking has power, as was again proven to Daniel by the effect upon the king and his people of right thought. They stopped praying to false gods and worshiped the one God, who is Life, Truth, and Love, for we read in the sixth chapter of Daniel that King Darius made this decree: "That in every dominion of my kingdom men tremble and fear before the God of Daniel: for he is the living God, and steadfast forever, and his kingdom that which shall not be destroyed, and his dominion shall be even unto the end." It was also seen that the king had always loved Daniel, although he was temporarily influenced by error, and the pupils were shown that they must guard their thinking constantly; that they should never hold destructive thoughts about God's child in any way, whether this meant themselves or others.

This story can be used in bringing out the meaning of many of the commandments. Take the fourth one, for instance: "Six days shalt thou labor, and do all thy work." Daniel had evidently done his work and labored faithfully in all the days, not merely on one day, and when he found himself placed in that seemingly most trying position, surrounded by lions, his demonstration was complete. He found that there was absolutely nothing to be afraid of. He thus entered the holy Sabbath, God's perfect day. The good had been unfolded and he could rest in perfect peace, no matter what his surroundings, rejoicing that he had the understanding of the one God who is infinite Love. In "Miscellaneous Writings" (p. 216) Mrs. Eddy says, "There *remaineth*, it is true, a Sabbath rest for the people of God; but we must first have done our work, and entered into our rest, as the Scriptures give example." We are told that Daniel had done his work and done it well.

In explaining the Bible passages to the Sunday school children, we as teachers should ever remember what Mrs. Eddy has said on page 492 of Science and Health, "For right reasoning there should be but one fact before the thought, namely, spiritual existence." The writer finds it helpful, before going to her class on Sunday morning, to realize that there is but one teacher, God. Jesus said that we can of ourselves do nothing. We know that we can bring good to the children only by keeping our thought open to Truth, so that Love can be reflected through us to them.

Good Memory

HENRY M. PERKINS

THE accurate retention or remembrance of the things of Truth is of great significance. The counsel to the Israelites was, "Beware that thou forget not the Lord thy God, in not keeping his commandments, and his judgments, and his statutes, which I command thee this day." This emphasizes the fact that a mere mental rehearsal of the divine commandments is insufficient. The Master said, "If ye know these things, happy are ye if ye do them." If the good and true is held in thought with sincere purpose, the life will take its direction accordingly. The more serious forgetfulness of God is the failure to obey Him. Our Leader says, "Hold thought steadfastly to the enduring, the good, and the true, and you will bring these into your experience proportionably to their occupancy of your thoughts" (Science and Health, p. 261).

In the paths of obedience the blessings of Christian Science have found their way to human hearts and lives. Religion with many consists in the tenacious holding of some man-made creed. The leaven of Christian Science has now largely permeated modern thought by showing that immortal Truth should be articulated with the needs of daily life, and that this can be done not by merely learning the letter, but by being receptive to the spirit of the gospel.

If a good memory consists in remembering and treasuring the good, the natural inference is that this would mean a forgetting and forsaking of evil. To the Philippians, Paul wrote, "Brethren, I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus." How little inspiration or enthusiasm would that great apostle have felt if he had continually thought upon his past failures, his former enmity to Christian truth, and his persecution of the early churches!

In the cultivation of a right remembrance, good results will surely follow. There will be continuous effort to cast out the "wood, hay, stubble" of past thought-accumulation, that room may be made for the "gold, silver, precious stones" of Truth. There will thus be gathered a rich fund of thought upon which to draw for inspiration and strength. Joseph's storehouse in Egypt supplied a nation's want during the seven years of famine. Yet for every one whose memory is stored with spiritual truths there is a richer supply provided, a progressive understanding of God, with all the blessings which it brings.

Unity in Life

MILDRED SPRING CASE, A.B.

To those struggling under the heavy sense of grief which this world says must follow what seems to be the loss of our loved ones through death, Christian Science comes as a healing balm. It tells us there is no death, for God is Life, and we look up in dazed wonder, trying to grasp the meaning which the inner voice tells us is surely true. So, as we hold fast the truth about God and man, we reach out and up for

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this sense of Life, which tells us of the unity of all God's children. We learn that our loved ones are still alive and may be looking back on the experience called death, wondering how they could ever have believed in its reality. They have found that God's children cannot die, that Life is continuous, everlasting, eternal.

The Bible says, "In him [God] we live, and move, and have our being." Then if God is our Life, and God is everlasting, unchangeable, how could our loved ones die? Indeed we may feel ourselves nearer to them than ever before, if we are reaching out for the spiritual, for we know that we are both living in God. Even the most material of their friends here are now thinking of them as spiritual. The bondage of fear has thus been in a measure loosened, and they may be more free to understand God. If, as Christian Science teaches, there is only one Spirit, one Mind, and we are all in that Mind as God's eternal thoughts, how can we be apart? In so far as we learn to understand God, and to realize that He is Life, so far will we feel the nearness of our loved ones in the one Mind. There is nothing melancholy or far away about it; it is comforting, and near, and now.

God is Love! He is not cruel, else He would not be God. Jesus said, "Your joy no man taketh from you." We all dwell in Mind, and by realizing God's presence we are near our loved ones, no matter where a material sense of limitation may place them. The only thing that could ever die is the belief in death and in materiality, the false sense of life. And how much closer this brings us to our loved ones! On page 42 of "Unity of Good," Mrs. Eddy says, "Life, God, being everywhere, it must follow that death can be nowhere; because there is no place left for it." In John we read, "And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." The one Mind is, now and always, here and everywhere. By ever reaching out and seeking to know God, we too may share His heaven.

Christian Science brings us the message of unity, not of separation; of presence, not of absence. Tears of grief over the death of those we love can never bring them nearer us, but the realization that all live and move and have their being in God, does establish a sense of the nearness of those who have seemed to pass away. Our work here is not to mourn; it is to "rejoice and be glad" in God our Saviour. It is to join with our Leader when she says, out of the depths of her own experience (Science and Health, p. 45): "Glory be to God, and peace to the struggling hearts! Christ hath rolled away the stone from the door of human hope and faith, and through the revelation and demonstration of life in God, hath elevated them to possible at-one-ment with the spiritual idea of man and his divine Principle, Love."

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"Songs in the night"

MARGARET WICKLIFFE

WHILE enjoying a sojourn in a beautiful and picturesque spot situated in the foothills of the Blue Ridge mountains, some sweet lessons came to the writer, filling her heart with gratitude to our Father-Mother God, whose tender love and protecting care is ever with us. Here the great Southern pines, reaching toward the sky, lift their majestic heads, and the beautiful magnolia blossoms fill the air with sweetness. This is the native home of the Southern mocking-bird, the sweetest of all the song-birds, because of those plaintive notes which he sends forth in the night, when all is still, and the quiet moon is shedding that soft, mellow light which makes all nature look so lovely. Thought quickly turned to a little experience of the past, and as it was pondered, the lesson came so sweetly to my consciousness,—how much greater is divine Love than even the highest human sense can express.

At one time I came into possession of a young mocking-bird, a little nestling, quite unable to obtain its own food and entirely dependent upon the mother bird. It was tenderly cared for, fed daily until it could eat the food prepared for it. A large cage was provided and hung outside my window, and for two years the bird was a perfect delight, giving forth the notes of all other birds, even imitating the whistle of the schoolboys. He evidently did not feel any sense of limitation, because he had always lived in the cage. He sang as sweetly as other birds that had always known freedom. Often in the midnight hours I would listen for those sweet notes which seemed to be meant for me alone, and my heart would be filled with thankfulness to God, "who giveth songs in the night." The psalmist gives expression to this thought when he says, "The Lord will command his loving-kindness in the daytime, and in the night his song shall be with me." Then there came a day when the bird escaped through a broken wire in the cage. The open door of the cage and the food did not tempt him to return. The earth, the sky, and the trees were his own,—and who could grudge him the larger, God-bestowed freedom!

Our Father-Mother God provides for all His creatures, and they need no lesser love to provide their daily food. In Science and Health (p. 511) Mrs. Eddy tells us, "The fowls, which fly above the earth in the open firmament of heaven, correspond to aspirations soaring beyond and above corporeality to the understanding of the incorporeal and divine Principle, Love." These little song-birds may often remind us of the Love that makes both night and day beautiful, and bids us let our thought go forth to swell the divine harmony of earth and heaven.

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[Written for the *Sentinel*]

Thine and Mine

WARREN C. KLEIN

AMID the clamor of the day,
In common walk or solitude,
An inward song a soft prelude
Enjoins, then drives all care away.

O faith, that needs not sight to see,
Dwell steadfast in my heart of hearts,
Nor let vain doubt divide in parts
God's garment new that covers me!

O hope, my one perennial spring,
From which outpours life's river pure,
Remain fore'er serene, secure,
And thy immortal message bring!

O Love, with wondrous healing touch,
Brood o'er us and abide with me;
Impart thine own sweet constancy,
Of which I cannot have too much!

One Mind divine, supplanting mine,
One cause, one law, one purpose good,
Which furnishes eternal food,—
Let Thine be mine and mine be Thine!

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Selected Articles

[Frederick Dixon in *Express and Star,* Wolverhampton, England]

An anonymous writer, speaking of Christian Scientists, declares that he has "investigated their methods and results, —many of them in the coroner's court,—and begs to say that should occasion arise, he would prefer a medical practitioner." Will you permit me to point out that the sort of investigation which is gained from reading reports of inquests, necessarily piecemeal, is a very fair specimen of what gentlemen like our anonymous correspondent regard as scientific. What is the truth of the whole matter? An enormous number of patients come to Christian Science practitioners only as a last resort, after they have been given up by the ordinary medical practitioners. When Christian Scientists fail, there is an inquest, and not infrequently they are told that medical aid would have saved or prolonged the life of the patient. I have known a man to be given up by two or three doctors as unable to live longer than a month. This man's life was prolonged for six years with Christian Science help, yet when he died the doctors did not hesitate to say that if he had had ordinary medical treatment he might have lived longer. This is by no means an exceptional case. It has happened several times, and we have always been told afterward that medical assistance would have prolonged the patient's life.

The whole trend of medical argument with respect to Christian Science is a case of "heads I win, tails you lose." If the patient gets well, we are informed that the diagnosis was a wrong one. This has happened literally thousands of times, and is itself a pretty severe reflection on orthodox medicine. If the patient does not get well, we are told that with proper medical help his life would have been prolonged or even saved, utterly disregarding the fact that he has lived longer than the physicians gave him any hope of doing. A very well-known doctor once told me, personally, that if a case of malignant cancer appeared to have been healed in Christian Science, as numbers of such cases have, it only proved a wrong diagnosis. If, he said, the case was healed, it was not the disease they thought it was. If it had been, it would not have been healed.

The anonymous correspondent—why is it that critics are so fond of being anonymous?—is, of course, perfectly at liberty to have a doctor if he wants one; no Christian Scientist would dream of persuading him to the contrary. But if he really thinks that doctors save the lives of all their patients, he had better study the obituary columns of the press. The vital difference is this: that when a patient dies under ordinary medical treatment, a doctor gives a certificate, and no more is heard of it. If a patient dies under Christian Science treatment, a certificate cannot be given, and there is an inquest. The fact that only a mere handful of inquests have taken place, while thousands upon thousands of people have been treated during the twenty-five years Christian Science has been practised in England, is the greatest proof imaginable of the efficacy of its healing. Imagine the condition if there was an inquest on every patient who died under a doctor. The whole population would have to be impressed as coroners' jurors.

The simple fact is, that the Christian Science movement has grown up on its healing work. In the forty-eight years during which this healing has been practised, unnumbered cases have been treated with marked success. As a result of this, the movement has already spread around the world, and it is gaining strength every day. It is a little futile for gentlemen at this period to write anonymously to the press and make statements about coroners' courts. There are more examinations in coroners' courts into orthodox practice in a year than there are into Christian Science cases, in spite of the fact that doctors can give certificates and Christian Science practitioners cannot. Quite recently one well-known doctor said publicly of Christian Science that doctors were coming to see that the Christian Scientists had got hold of an important part of the truth, in proof of which there were cases, too numerous to be denied, where doctors' methods had failed and Christian Science had actually cured the patient. Having quoted a case of locomotor ataxia within his own experience which had been cured by Christian Science, this doctor declared that in the face of such cases it was of no use to say that it was a fraud.

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[W. C. Williams in *Baltimore* (Md.) *American*]

It is not very reasonable from any standpoint to suppose that Jesus would take away suffering if it was God's law that humanity should suffer for the purposes of salvation. On the contrary, Jesus demonstrated beyond dispute that pain was one of the things from which even mortals were to be saved. It can be readily understood why those who follow Jesus' command to heal the sick are considered outside the pale of Christianity by those who do not obey this command, or by those who maintain that their idea of Christian teaching must be the correct one, since it is orthodox. Perhaps the best answer to this is, that in the time of Jesus there was not an ecclesiastic or a religious body that regarded him as orthodox, yet that did not prove his teaching to be erroneous. I do not believe that even all so-called orthodox ministers will agree that it is "a firmly established doctrine of both the Scripture and the fathers, that pain and even sin, by the grace of God, lead to a happier end than if not occurrent."

Pain, when the result of sin, has doubtless caused many to abandon sin; but this cannot well be interpreted to mean that a loving Father, whose eyes are too pure to behold evil, would intentionally (if this word is considered to have a different meaning from wilfully) create either. What would be the worldly judgment of a man who gave his child a disease so that when cured the child would better appreciate health? Would the father be loved more for so doing? If we aspired more to the Mind "which was also in Christ Jesus," we should learn that he suffered only to show how, by knowing the truth, all could overcome suffering as he overcame it. If it was God's law that we should suffer pain, we would be attempting to break that law every time we tried to relieve our suffering, whereas Jesus showed the multitudes that it was the fulfilment of the law of God to overcome suffering.

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[W. G. Watkins in *Superior* (Wis.) *Telegram*]

The *Telegram* recently contained an article, "Mental Healing by Suggestion," in which Christian Science was mistakenly referred to. Christian Science is in no way related to any system of healing that has for its premise reliance upon the human mind. Instead, it teaches mortals how to subjugate the human will to the divine, and makes possible the manifestation of the Mind "which was also in Christ Jesus," the mission of which is to heal the sick, reform the sinner, and make mankind "every whit whole."

The dualistic mentality which believes in both good and evil,—a belief which found expression in the allegory of the serpent in Genesis,—received no encouragement from the Master, who said, "Every kingdom divided against itself is brought to desolation." He disclosed, once and for all, the line of demarcation between Christian healing and occultism, or mental suggestion of whatever name or nature.

On page 1 of "Science and Health with Key to the Scrip-

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tures" by Mary Baker Eddy, we read: "The prayer that reforms the sinner and heals the sick is an absolute faith that all things are possible to God,—a spiritual understanding of Him, an unselfed love. Regardless of what another may say or think on this subject, I speak from experience. Prayer, watching, and working, combined with self-immolation, are God's gracious means for accomplishing whatever has been successfully done for the Christianization and health of mankind." Christian Science is making known to a needy world the fact that the pure metaphysics as taught and practised by the Master is available in every age.

Jesus attributed no more reality to what is called organic disease than he did to functional. He healed both disease and sin through the realization of the omnipotence of infinite Mind. His ministration, rightly interpreted and defined by Mrs. Eddy in the Christian Science text-book, has enabled thousands to prove that "the Lord's hand is not shortened, that it cannot save." Of the many thousands of well-authenticated cases of healing by Christian Science, a large number of them had exhausted the best efforts of well-meaning physicians and were considered by them incurable. Christian Science is indeed making practical to a material age the words of the Master, "It is the spirit that quickeneth; the flesh profiteth nothing."

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[Duncan Sinclair in *Evening Citizen*, Glasgow, Scotland]

In a recent issue occurs the following quotation: "Christian Science, so far as I understand the practice and conduct of those who profess to believe in it, is neither Christian nor Science, but a medley of crude, half-digested ideas culled from the teaching of Christ, the teaching of philosophy, and the teaching of science." In these words the Rev. Mr. —— is reported to have expressed himself. Not very long ago the Archbishop of York, referring to Christian Science, said he had rarely met with such capacity to enter into some of the deeper aspects of truth. He had seen the lives of Christian Scientists tranquil, bright, cheerful. It is quite apparent that the archbishop does not see eye to eye with our critic.

Will you kindly allow me briefly to refer to this clergyman's deliverance? In the first place, his information regarding Christian Science can have been derived only from utterly erroneous sources to have caused him to draw conclusions which are so entirely wrong. Unfortunately, such expressions of opinion are not uncommonly heard from the lips of those who speak about Christian Science hastily or from prejudice, but they invariably remain unuttered after one has seriously looked into the subject. As the quotation gives no indication of the reasons which led him to express himself as he did, we must confine ourselves to stating a few facts about Christian Science.

In "Rudimental Divine Science" (p. 1) Mrs. Eddy defines Christian Science as "the law of God, the law of good, interpreting and demonstrating the divine Principle and rule of universal harmony." Understanding God to be infinite and good, Christian Scientists are striving to know good as the only power which is active and immanent in the universe, bearing in mind the corollary that "evil," having no place in the infinitely good, is without real entity, and is consequently powerless. This spiritual knowledge lies at the foundation of all the moral and physical healings that have taken place through Christian Science since 1866. It is daily and hourly fulfilling the commands of Jesus Christ when "he sent them [his disciples] to preach the kingdom of God, and to heal the sick."

With regard to its philosophy, we can say that those who know Christian Science, rejoice in that it has given them a philosophy of life on which they can rely. A true philosophy should deal with fundamentals. This is precisely what Christian Science does; and from these fundamentals—the truth about God as infinite Mind, Soul, Principle, Life, Truth, Love—it deduces with logical accuracy the knowledge of the real spiritual man and the eternal universe. It is one of the glorious discoveries thinking people make when, after studying Christian Science, they find that it presents them with such a stable philosophy. It may seem to resemble at some points various idealistic systems, but one has only to know these and Christian Science to realize how greatly they differ in essentials.

Exception to the name science has often been taken. The word as generally used, simply means systematized knowledge. It will be readily conceded that knowledge derived from the physical senses is always relative; hence the word in general parlance means "relative knowledge." On the other hand, Christian Science deals with God as Principle. It informs us about Him. Knowledge of Him must be real, fundamental, or absolute knowledge, not in any sense relative—to be knowledge at all. And the word science is so used in Christian Science, though its adherents are modest in speaking of their present comprehension of it.

On page 313 of "Science and Health with Key to the Scriptures" Mrs. Eddy writes: "Jesus of Nazareth was the most scientific man that ever trod the globe. He plunged beneath the material surface of things, and found the spiritual cause." Thus she states the great fact that in the Founder of Christianity the Christ and divine Science were identical.

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[Willis D. McKinstry in *Iola* (Kan.) *Register*]

Your paper of recent date reports the Rev. Mr. ——'s sermon delivered on Peace Sunday, at which time he attacked Christian Science as an enemy of our nation, stating that it "denies the personality of God, declares there is no sin, and makes prayer mere auto-suggestion." The above statement of our critic, when examined in the true light or understanding of the teachings of Christian Science, will be found without a semblance of truth.

If one would know the truth about a given subject, he should seek information from the text-book dealing with the question at hand. Now, let us see what Christian Science does teach about the personality of God. On page 116 of its text-book, "Science and Health with Key to the Scriptures," Mrs. Eddy writes: "As the words *person* and *personal* are commonly and ignorantly employed, they often lead, when applied to Deity, to confused and erroneous conceptions of divinity and its distinction from humanity. If the term personality, as applied to God, means infinite personality, then God *is* infinite *Person*,—in the sense of infinite personality, but not in the lower sense." It is evident that God cannot be circumscribed limited being. Infinity alone can express His true being. Christian Science, instead of denying the personality of God, gives an enlarged conception of Him as infinite, unlimited Spirit, whose personality fills the universe, for God can never be more or less than all.

Now as to sin. Christian Science does not deny that there is a belief in sin, but recognizes the phenomena of evil as the operation of the carnal mind, and not the creation of God; hence that its claim is unreal, and subject to extinction through an understanding of God's ever-operative law of Truth, which destroys error. Dealing with the question of sin, the text-book of Christian Science says on page 29: "Christians must take up arms against error at home and abroad. They must grapple with sin in themselves and in others, and continue this warfare until they have finished

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their course;" also on page 447: "To put down the claim of sin, you must detect it, remove the mask, point out the illusion, and thus get the victory over sin and so prove its unreality." This is sufficient proof that our critic's statement is without foundation.

His assertion regarding prayer is likewise erroneous. The disciples' earnest desire for true communion with the Father caused one of them to say to Christ Jesus, "Teach us to pray." It was then that Jesus gave to his disciples and the world the Lord's Prayer, which when spiritually understood, as taught in Christian Science, will meet every human need. Again he said: "Therefore I say unto you, What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them." Auto-suggestion, or self-mesmerism, has no place in Christian Science. It is the operation of the belief of a mind in matter that denies the command, "Thou shalt have no other gods before me." This "me" is the one infinite, divine Mind, forever intelligently expressed through His image and likeness, man.

Some forty years ago Christian Science gave to a discordant and sin-sick world a scientific understanding of the healing truth as inaugurated by Jesus Christ, and during these years it has emancipated hundreds of thousands from dreaded diseases, and quickened in sinning mortals a desire to know God, and the perfect man as God knows him. Should this spiritual influence, which is awakening mankind to strive to understand his unity with God that he may grow in righteousness, be called an enemy? Christian Science is capable of demonstration, hence the proof of the truth of its teachings.

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[C. L. Ramsay in *The Weekly Scotsman*, Edinburgh, Scotland]

In a recent issue I noticed a letter from a correspondent in Dunfermline asking for information about psychotherapeutics, in which he alluded also to Christian Science. The whole subject of mental and spiritual healing has been brought so forcibly to our notice by the publication of the report of the committee appointed to inquire into these matters, that it seems an appropriate moment in which to bring forward some simple statements on the subject for the consideration of the reading public. There has been much talk of faith-healing and of inspiring a patient with hope, and all will admit that faith and hope are valuable aids in the recovery of the sick; but the primary question still is, On what is a man to base his faith and hope, and how is he to obtain these qualities? If he depends merely on suggestion, we submit that he is leaning on a broken reed.

In the first place, a mere mental impression received, if it is not based on knowledge of truth, though it may seem beneficial while it lasts, can only be of an evanescent nature, and is bound to fade away in time, leaving the patient no better than he was before. In the second place,—and this is the more serious consideration,—by the same avenue whereby he receives a suggestion of health, the patient is open to receive a suggestion of disease, and he will be altogether more receptive of impressions of all sorts than he was before the treatment. It is plain that there is no science in such a method as this. The patient is simply for the time being giving over his mentality to the keeping of another, and when it is restored to him it may possibly have received other impressions, of which at the time neither he nor his would-be helper is aware.

Christian Science healing, on the other hand, bases its claim to be scientific in that it is founded on truth, that is, on the understanding of the true essential nature of God and man as revealed in the Bible. When the Founder of Christianity said to his disciples, "Ye shall know the truth, and the truth shall make you free," he must have pointed to the possibility of all gaining an actual understanding of truth on which they would be able to rely in order to gain relief from the ills that afflict mankind. From this it can at once be seen that no form of suggestion is made use of in Christian Science healing. On the contrary, the Christian Scientist endeavors to set his patient free from human beliefs and suggestions of all sorts, that he may be able to hear the "still small voice" of Truth, and come under the operation of spiritual law, God's law of harmony which lies behind the turmoil of what we call human life.

Christian Science assures a man that he has the indefeasible right to control his own mentality, and it teaches him how to do this by defending himself from all thoughts he wishes to exclude. Another point is this: one who has been thoroughly healed in Christian Science is less afraid of disease in general, less liable to incur it in the future, and altogether stronger to resist temptation of all sorts, and so better fitted to cope successfully with the difficulties of life.

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[H. Cornell Wilson in *Kingston* (N. Y.) *Express*]

That Christian Science is both Christian and scientific is a fact that can be demonstrated to any unprejudiced person. Human opinion on this question does not suffice. In obedience to the command of Jesus, Christian Science does what other forms of the Christian religion of our time fail to do, viz., heals the sick by purely spiritual means; and it does this in addition to overcoming sin, reclaiming the drunkard, purifying the impure,—healing and saving mankind from all evil. The extraordinary growth of Christian Science throughout the world attests these fruits, and Jesus said, "By their fruits ye shall know them."

When the adherents of those doctrines which have left out of all question the one most essential part of the religious teaching of Christ Jesus, apprehend his instructions on this question of healing, they will no longer oppose Christian Science. On the other hand, they will recognize the great spiritual force Christian Science has made easily available for the betterment of every individual. Finally, they may even unite in extending the Christ-influence, which is truly expressed only through a scientific Christianity.

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[Written for the *Sentinel*]

"Songs of deliverance"

M. ROSAMOND WATSON

GLAD hymns of praise from out a dungeon's depth
Burst prison bars long centuries ago,
And proved the might of Mind's omnipotence,
The right of joy to cast out seeming woe.
Chains could not bind, nor fetters manacle
The faith triumphant, which broke forth in songs
Of sure deliverance, blessing all who heard
Their vibrant tones of freedom and of joy.

Sing out, my soul! What though the clouds of sense
Hang heavily, enshrouding all the blue;
What though the bolts and bars of self and fear
Would bind thee fast, a captive at their will!
Arise and sing! Hast thou forgot thy right?
The child of God has heritage of joy,
For He Himself doth compass thee about
With songs of sure deliverance and praise.

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Editorial

"He doeth the works"

IT is a very common thing with some well-meaning persons who have seen the healing of disease accomplished through the demonstration of Christian Science, to speak in a way which shows their appreciation of the marvelous change which has taken place in the health of the person who has been treated. At the same time, they show their utter misunderstanding of the case by attributing the healing to suggestion. Some few, in order to seem consistent with this view of what is being done today "in the name of Jesus Christ of Nazareth," go so far as to allege that the works of our great Master were based upon suggestion, thus robbing these works of their divine character and placing them upon a purely material basis.

This is of course but a reiteration of the claim made against Jesus by the Pharisees, that "he casteth out devils through Beelzebub the chief of the devils," a claim which our Master immediately refuted. Throughout his ministry he continued to declare that the works which he did in demonstration of his teaching, were the result of his communion with God,—"The Father that dwelleth in me, he doeth the works," was his explanation of the source of his power to heal. Perhaps no statement of this fact left by him is more emphatically expressive of his divine appointment, and of the divine source of the healing which he worked by the roadside, in the temple, and at the tomb, than is the statement recorded by St. John: "I can of mine own self do nothing: as I hear, I judge: and my judgment is just; because I seek not mine own will, but the will of the Father which hath sent me."

Christian Scientists, as followers of Christ Jesus, are using precisely the same means in healing the sick as did their Master; and only as they rely on the divine Mind on which he relied, do they demonstrate the system of healing the sick and the sinful which Mrs. Eddy discovered in 1866 and later promulgated under the name Christian Science. Throughout Science and Health, and Mrs. Eddy's other writings as well, it is made clear that it is not the fleshly or carnal mind which heals the sick, but the divine Mind, God, which "doeth the works." That it is God alone on whom Christian Scientists rely in the hour of need, is definitely declared in the opening statement of the Christian Science text-book, "To those leaning on the sustaining infinite, today is big with blessings" (Science and Health, Pref., p. vii).

Suggestion is but a belief that one human mind has power over other human minds, and its operation does not in any wise change that with which it is supposed to deal, except as it establishes in the thought of the person treated a different belief, which may be quite as erroneous, suppositional, and fictitious as was the first. Christian Science, on the contrary, declares the reality of all true being, the omnipotence, omniscience, and omnipresence of God, and thus banishes the false beliefs about God, man, and the universe, which are the sources of sin, sickness, and death. It builds on the only sure foundation, "with whom is no variableness, neither shadow of turning," because it recognizes nothing as true or real except that which is consistent with and reflects infinite Mind. In "Rudimental Divine Science" (p. 1) Mrs. Eddy defines Christian Science as "the law of God, the law of good, interpreting and demonstrating the divine Principle and rule of universal harmony," and every case of healing in Christian Science is consistent with this definition. It is also consistent with the rule which she has stated on page 428 of Science and Health: "The great spiritual fact must be brought out that man *is*, not *shall be*, perfect and immortal. We must hold forever the consciousness of existence, and sooner or later, through Christ and Christian Science, we must master sin and death. The evidence of man's immortality will become more apparent, as material beliefs are given up and the immortal facts of being are admitted."

Christian Science brings to the sufferer good and not evil, truth and not error, because it is entirely free from the haphazards of human opinion and will-power, and therefore not related to suggestion.

ARCHIBALD MCLELLAN.

Selfishness Uprooted

MORTALS have always been very charitable toward their own failings, so much so that certain phases of error have been condoned and regarded as quite normal. Thus, ill temper has seldom been thought of as inconsistent with Christian character, and the late Professor Drummond has spoken of it in gentle irony as "the vice of the virtuous," which is an equally fitting characterization of selfishness. But Mrs. Eddy tears away the mask from this latter when she says, "Selfishness and sensualism are educated in mortal mind by the thoughts ever recurring to one's self, by conversation about the body, and by the expectation of perpetual pleasure or pain from it; and this education is at the expense of spiritual growth" (Science and Health, p. 260). She tells of the spiritual process which is the reverse of this mortal disease-begetting tendency, when she bids us "look away from the body into Truth and Love," to which she adds, "Hold thought steadfastly to the enduring, the good, and the true, and you will bring these into your experience proportionably to their occupancy of your thoughts."

These words present in a most practical way vital Christianity, and link to modern conditions the saying of Christ Jesus, "If any man will come after me, let him deny himself," a teaching which has been regarded as chiefly applicable to those who were officially serving the cause of religion. If, however, the mortal self is seen to be opposed to spiritual advancement, it is surely well to deny its domination and energetically seek spiritual freedom.

Mrs. Eddy's analysis of mortal selfhood, as characterized by selfishness and sensuality, shows that the thought which should soar is held down by the demands of the body,—how it may be fed, clothed, adorned, and housed. Besides this, the narrow, limiting thought which clings to self is expressed in discordant bodily conditions, and it is well known by those who are much associated with chronic sickness, that with few exceptions it becomes chronic selfishness. Here be it said, however, that the invalid is less to blame for this than are those who with the best intentions minister to selfishness through their ignorance of spiritual law, and it is no light thing to sow tares in the field of human consciousness under the guise of health laws. It matters little whether one is sick or well, poor or rich, unlearned or learned, the demand rests equally upon all to gain the true sense of man's being, with its boundless possibilities for spiritual unfoldment, and this is realized in the self-forgetfulness which finds its highest happiness in serving God and our fellow men.

A friend once remarked to a lady who was a student of Christian Science, upon the sweet unselfishness of this lady's little daughter, who seemed to find her greatest joy in doing things to make others happy. The student responded by saying that Christian Science had made it very clear to the parents that a selfish and disobedient child was disliked by every one, and that one who was allowed to grow up in bondage to these errors would find it more difficult to uproot them in mature years. She went on to say that the family already saw the effects of a loving and unselfish disposi-

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tion on the part of the child; people instinctively loved her, and she enjoyed good health, the harmonious thought being manifested in a healthful body.

The writer, who was present, long remembered this little lesson, and could see its application to all mankind. There are many beautiful characters to be found outside of Christian Science, but they do not know what it means to "look away from the body into Truth and Love" (Science and Health, p. 261), and thus to gain the spiritual power which blesses and inspires all who come within the range of its influence. To understand the Principle of being, clears the soil of human consciousness from all weeds, and provides for the growth of great ideas. The spiritually-minded radiate love, and draw to themselves, by an unfailing law of attraction, all good things, including health and happiness. Like the Master, they at length draw all men unto them, because self no longer holds sway.

ANNIE M. KNOTT.

Giving up Ghosts

A GREAT artist has counseled his pupils that mastery is to be achieved "only as one learns to let go of himself," and whatever he may have meant by this, his words, when interpreted in Christian Science, become the statement of a most significant truth. The average personal sense is made up of the temporal things it has, together with the temporal things it longs to have, and to these it clings with that fearsome insistence so well expressed by Thompson in his lines:—

> For, though I knew His love who followèd,
> Yet was I sore adread
> Lest, having Him, I must have naught beside.

Men cling to the things that seem, to the daily neglect of the things that are. They are even indisposed to let go of the things from which they consciously suffer, and this not unfamiliar type of mental miserliness is one of the greatest disabilities in the way of human redemption. Nevertheless there stand the words so indisputably, so eternally true, "In the day that thou eatest thereof thou shalt surely die;" and there also, the Master's piercingly pungent comment upon their thought, "He that findeth his life shall lose it: and he that loseth his life for my sake shall find it."

Christian Science helps men to make their true and only effective sacrifice by enabling them to see the unprofitableness of their unreal possessions, by establishing that true sense of values which makes it possible to part with the things of materiality, so long husbanded and loved. It also makes manifest the fact that the only gain to be gotten from a knowledge of error for what it is, is found in our increased willingness to give it up and our increased ability to induce others to give it up. All that is untrue is seen to be so unsatisfying, and so cruelly unjust and hateful in its effects, as to become quite intolerable. We thus reach that progressive mental attitude of which Mrs. Eddy has said: "Willingness . . . to leave the old for the new, renders thought receptive of the advanced idea. Gladness to leave the false landmarks and joy to see them disappear,—this disposition helps to precipitate the ultimate harmony" (Science and Health, p. 323).

The reversal of mortal sense which Science effects at this point is illustrated by the saying of Clifford, the brilliant physicist, that in his universe there was "no room for ghosts," meaning, no room for spiritual factors. To such materialistic thought life is a physico-chemical process, everything is reduced to mechanism; and the giving up of ghosts is the giving up of the spiritual interpretation of things, the idealism of Christ Jesus!

Scholastic theology tries to cling to spiritual verities, while insisting that there is a real material substance and law which the divine order and human welfare pronounce good, and this is its supreme self-stultification. To the Christian Scientist, the giving up of ghosts means that spiritual ascension which leaves behind all belief in the reality of aught but Spirit, divine Mind and its manifestations, the true, the beautiful, and the good. This is the only sacrifice called for, the only giving up that is worth while; and having accomplished it, we no longer live in the flesh, in material desire and sense satisfactions, but in Truth. This is the true asceticism, the true repentance, the true fast, and it means the loss of that which only hurts and hinders; hence it is not a loss, but a gain. St. Paul expressed this attitude when he wrote to the Philippians, "I count all things . . . but refuse, that I may gain Christ" (American Standard Version); and St. Peter surely had the same ideal in view when he wrote, "Wherefore laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speakings, as new-born babes, desire the sincere milk of the word, that ye may grow thereby."

Christian Science makes it possible to give up hindrances by disclosing their unreal nature; it comes not only to bring inspiration, the vision of the ideal, but to free us from the shackles of false belief, to make us not only willing but glad to give up every ghost of error.

JOHN B. WILLIS.

Among the Churches

Current Notes

BOSTON, MASS.—The First Church of Christ, Scientist. Services: 10:45 a.m. (during July and August the Sunday evening service is omitted); Sunday school, 10:45 a.m.; Wednesday, 7:30 p.m. In the church edifice, Norway, Falmouth, and St. Paul streets. The church is open to visitors Wednesdays and Fridays from 10 a.m. to 5 p.m.

Reading-rooms: Berkeley building (suite 306-307), 420 Boylston street; open daily, except Sunday and Wednesday, from 9 a.m. to 9 p.m., and on Wednesday from 9 a.m. to 5 p.m. International Trust Company building (second floor), southwest corner Devonshire and Milk streets, opposite post-office; open daily, except Sunday, from 9 a.m. to 5:30 p.m. Coolidge Corner building, 1316 Beacon street, Brookline; open daily, except Sunday, from 9 a.m. to 6 p.m.

MANCHESTER, ENGLAND.—Owing to the full attendance at our Sunday evening services and Wednesday meetings, we resolved to ask the members of this church living on the northern side of the city, to withdraw their membership and form Third Church of Christ, Scientist, Manchester. This resolution was afterward submitted to a general meeting of members held on May 18, when the following resolution was unanimously passed: "Be it resolved that we, the members of First Church of Christ, Scientist, Manchester, in general meeting assembled, do heartily approve the resolution of our board of directors in regard to the formation of Third Church of Christ, Scientist, Manchester; and be it further resolved that a full measure of love and good will be tendered to those who, in obedience to the call of progress and development, are about to take this step in advance, and resign their membership with this church in order to form this new branch. They will know with us that we are still fellow laborers in the vineyard of Christ, where the branches of the vine but multiply to bring forth more abundantly 'the fruit of the Spirit, which is love, joy, peace.'"—*Correspondence.*

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PEORIA, ILL.—Last February the members of First Church of Christ, Scientist, residing on the west bluff, withdrew and organized Second Church. They have since been holding Sunday services in Elysium Theater, 2008 Main street, and Wednesday evening meetings in the auditorium of the Washington school. This step was taken on account of the crowded condition at First Church. At a business meeting held after the regular services last Wednesday evening [May 13], the members of Second Church authorized its board of directors to purchase one hundred feet on Barker avenue, between Institute place and University street. The location is a beautiful one, situated in one of the finest residence districts of Peoria. Exemplifying the harmony which exists among the Scientists of this city, First Church also held a business meeting at the same time, and its congregation was notified that Second Church was about to purchase this site. Many who had not had the privilege of helping build First Church, expressed their satisfaction in now having the opportunity to aid the cause in this way. Others who had helped build First Church, were glad again to express their gratitude for Christian Science in a substantial way. A generous contribution for the building fund of Second Church followed.

The Peoria Journal.

HARRISBURG, PA.—First Church of Christ, Scientist, has purchased a triangular lot, 45 by 115 feet, on Clyde street, adjoining the congregation's present church, whereon to build a ten thousand dollar addition. The enlargement is necessary, owing to the steady growth of the congregation, and is expected to increase the seating capacity of the church about two hundred. The lot cost the purchaser three thousand dollars.—*The Dispatch.*

The Lectures

Portland, Ore.

William R. Rathvon delivered two lectures on Christian Science for Second Church. At the first he was introduced by Mrs. Gertrude Deane Houk, first reader, who said in part:—

One of the most hopeful signs of advancement in the present age is the universal desire for a knowledge of Truth. This insistent demand is leading mankind into an investigation of any subject promising enlightenment. This is one reason for the world-wide interest that is being manifested toward Christian Science, and an ever-increasing number are studying and accepting its teachings because it offers a practical and demonstrable religion, one that may be applied in solving the problems of every-day life.

At the second lecture, Atty. Oglesby Young said in part:—

Speaking from personal observation rather than from personal experience or from profound study, it seems to me that those who have accepted the teachings of Christian Science and are faithfully endeavoring to put these teachings into practice, have come nearer to a solution of the many problems of life than any other class of people. Christian Science is essentially a religion which seems to satisfy its followers. It teaches charity, love, good-fellowship, the common brotherhood of man, the omnipotence of God, and that His laws are fixed and immutable; that God is incapable of making a mistake and has never made one; that His power today is as great as ever. It must be obvious to us all that if God ever at any time and through any means was able to heal sickness, He has never lost that power, but still retains it. Christian Science pleads for a rational understanding of God rather than a mere belief in Him. Its teachings are now engaging the attention of thinking men and women in every part of the world, and not the least of its phenomena has been its marvelous growth. Especially is this true when we consider that the recruits to the membership of its churches, and the vast numbers who attend its services, are not secured by proselyting, but are composed largely of those who have accepted or studied its teachings after all other sources of relief had failed them. A religion which supplants fear with courage, which substitutes faith and hope for doubt and despair, which teaches right thinking and honest, upright living, must of necessity add materially to the sum of human happiness and appeal to us all.—*Correspondence.*

Pasadena, Cal.

Virgil O. Strickler addressed an audience of twenty-one hundred, which filled every seat and all available standing-room at the local church edifice on Oakland avenue. Hundreds were turned away, unable to get into the large auditorium. Henry Van Arsdale introduced the speaker as follows:—

When in the beginning of his ministry Jesus came teaching and healing in the valley of the Jordan, John the Baptist, a prophet of great renown, had a sufficient spiritual perception of him to say, "Behold the Lamb of God, which taketh away the sin [the wrong thinking] of the world." This attracted the attention of two of John's disciples, or students, and they followed Jesus, asking him where he dwelt. To this inquiry Jesus answered, "Come and see." What they saw and heard evidently impressed them, for the next day a fellow townsman of theirs, Philip by name, also came to Jesus and, as a result, in his turn sought out a friend, one Nathanael, stating that he of whom Moses and the prophets had written,—that is, the Messiah, or Christ,—had appeared, Jesus of Nazareth. Nathanael perhaps was skeptical; he certainly was sarcastic, for he asked, "Can there any good thing come out of Nazareth?" Philip replied, "Come and see." As a result of what Nathanael saw and heard he could say, "Rabbi, thou art the Son of God."

Through the clear spiritual perception of Mrs. Eddy there has come to this age, under the name of Christian Science, the teaching and healing which Andrew and John and Philip and Nathanael heard and saw, and which is defined on page 224 of Mrs. Eddy's book "Science and Health with Key to the Scriptures" as "a higher and more practical Christianity."—*Pasadena Star.*

Bellevue, Ohio

At the high school auditorium, Clarence W. Chadwick delivered an address on Christian Science before a large audience. J. W. Close presided, and his introductory speech was in part as follows:—

We are here tonight as friends and neighbors, and I assume to hear and learn about Christian Science, and how it affects the lives of those who accept its teachings. It has been my good fortune to meet many of these people in different cities of this country. Wherever I have found them, they are cheerful, happy, and well satisfied with their religion, and apparently are living fuller, happier lives than they formerly did.

The growth and increase of this church seems to be the marvel of the age, and some say this is because it is such a new movement. Let us go back over nineteen hundred years to the country around Jerusalem, and we find a teacher pointing people to a kind and loving God; more than this, we

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find him healing the sick, opening the eyes of the blind, causing the lame to walk, and cleansing the leper. Finally, Jesus commanded the apostles to go out into all the world, and heal the sick, and preach the gospel to all mankind. This is what the Christian Scientists are doing today over nearly all the world. They are healing the sick and pointing the people to a kind and loving God, who is able and willing to keep them from all evil.—*The Bellevue Gazette.*

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Colorado Springs, Col.

The Burns Theater was filled to its capacity when Clarence C. Eaton lectured on Christian Science. He was introduced by C. W. Dolph, who said in part:—

It may be proper and fitting for me to say that it became the lot of a divinely inspired woman by the name of Mary Baker Eddy, author of "Science and Health with Key to the Scriptures," to discover the adaptability of truth to the treatment of disease and sin. She was a most extraordinary person, an original investigator and a profound thinker. She was dissatisfied with the results of the religious teachings of her early life, and being possessed of an insatiable desire to find out and know the truth, she started out on an original religious investigation of her own. She diligently applied herself for many years to the subject of her investigation and was crowned with success, for in the year 1866 she discovered the divine laws of Life which she denominated Christian Science.

In the year 1875 Mrs. Eddy gave to the world the first edition of Science and Health, which is neither more nor less than a code of the divine laws of Life. This book was afterward, and in the year 1891, revised by her. Through this code of divine laws of Life she has shown to the world how sin, disease, and even death, in all their seeming reality, disappear before the operation of divine Principle. This code has stood the fiery test of adverse criticism and has left no dross in the bottom of the crucible.

The truth as expounded in Mrs. Eddy's writings has taken a rapid and firm hold upon humanity. It is so simple and appealing to right-thinking persons, and to those who have a burning desire to know the truth, that today millions of human beings in all parts of the Christian world are happier and healthier by reason of the knowledge acquired by them from her writings, and they are singing anthems of praise to her name, while thousands of stately edifices everywhere are being dedicated to the cause of Truth. No person since the time of Christ has wrought so much good for the people of the world; and by her writings and teachings she has bequeathed to erring humanity the greatest legacy received by it since the days when Christ preached his sermons of truth to the world.—*Colorado Springs Telegraph.*

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St. Petersburg, Fla.

Bliss Knapp delivered a lecture on Christian Science before a large audience at the Auditorium. He was introduced by Paul Poynter, manager of The Times Publishing Company, who said in part:—

Mrs. Eddy, the Discoverer of Christian Science, in her text-book, "Science and Health with Key to the Scriptures," brought a message to mankind with clearness and force, giving an exposition and explanation of the Bible that makes its truth available, a living Principle effective in meeting human need. Reversing religious teachings which limit divine power, and medical practice which holds to false gods, this revolutionary volume proclaims that Jesus practised what he preached, that his deeds were even more important than his teachings. It declares that he came to show the way; that his followers were commanded to do the things that he had done, and that demonstration and understanding are God's immortal key-notes, which are evidenced by the sick who are cured and the sinners who are reformed.

From the personal experience and teachings of this consecrated woman has come a religious movement which for its quiet, unassuming expansion and growth is a miracle in itself. The influence of the movement reaches far beyond the numerical strength of its membership and its extraordinary organization, so simple and efficient. It creates wonder by its marvelous cures, and excites comment on account of the zeal and devotion of its followers. It has adherents now by the thousands, churches by the hundreds, and these are substantial evidences that the faith has stood the test of time. Splendid literature is published, magnificent churches are maintained, reading-rooms supported, and through the devoted, consecrated practitioners the messages of truth are taken to the poor and needy, who hunger and thirst for divine Love.—*St. Petersburg Times.*

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Scranton, Pa.

D. E. Carpenter, in introducing Willis F. Gross, who lectured on Christian Science, said in part:—

Those who have refused to base opinions on hearsay evidence, who have laid aside prejudice against what they may have thought Christian Science to be, and who have diligently and persistently studied it, are obtaining through this study a spiritual understanding which is making the Bible a new book to them. They are learning that the wonderful Bible promises are alive with meaning for this day and age, and that it is possible and natural to obey both parts of our great Master's dual command to "preach the gospel" and "heal the sick." In short, these people are learning that Christian Science is not impractical and visionary, but that it is a reasonable, practical, demonstrable religion,—a religion that can be used continuously and successfully, every day and for every human problem.—*Correspondence.*

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Plymouth, England

Major H. B. Des Voeux, of the Royal Engineers, in introducing Bicknell Young, at a lecture on Christian Science given at the Corn Exchange, said in part:—

Christian Science appeals to people of all grades of society, but chiefly to practical men and women, for this reason, that it is scientific and therefore demonstrable. A Christian Scientist is able to prove that Christian Science is an instant help to him at all times, in exact proportion to his understanding of it. He is able to overcome sin, disease, and the fear of death in himself and others. He is able to overcome discordant conditions in his home, in his surroundings, in his business, in his country, and in the world in general; and only one who is willing to study this Science and gain an understanding of it, can possibly know how much of a help it is.—*Correspondence.*

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Lectures to be Delivered

Chicago, Ill. (Eleventh Church).—George Shaw Cook, Logan Square Theater, Milwaukee avenue near Logan boulevard, 3:30 p.m., Aug. 9.

Mill Valley, Cal.—George Shaw Cook, Out Door Art Club House, 8:15 p.m., Aug. 3.

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Testimonies of Healing

Freely and abundantly I have received blessing upon blessing through Christian Science, and from the fulness of my heart I would give to others, through this testimony, something of the joy and encouragement which was given to me through a faithful Christian Scientist. I was sinking into chronic invalidism from a complication of physical ills of long standing, culminating in a dangerous case of appendicitis, and had just come out of a hospital, where I had been taken to be operated on for this trouble. I was pronounced too weak to undergo an operation, but in three weeks I was able to leave the hospital, though in a miserable condition and with no hope of recovery under *materia medica*. For years I had spent a great deal of money for doctors and medicines without finding permanent relief. I had just reached that point of despair and hopelessness when one gives up, and turns from the hope of life to death as a relief from suffering, although I had always prayed as best I knew how.

It was at this point that Christian Science came to me. When the Scientist came into the room where my big chair had been placed in a sunny window, she was a stranger to me. As she was staying in the same house, she had heard of me through the other guests. I will never forget her firm, clear tones as she came up to me and introduced herself, with a smile full of sweetness and good cheer, saying: "I hear you are the new guest, and that you have been in the sanitarium. My dear, there is no need of your being in this condition. It is not God's will. Man is a child of God, free from all man-made laws as to disease. If you are willing you can get well. Will you come up-stairs? I will lend you a copy of 'Science and Health with Key to the Scriptures' by Mrs. Eddy. Read and study the book, and later if you wish I will help you." I had broken down under her loving tones, and only half understood, but I felt as if a great window had been opened and flood-tides of light, of joy, and of hope were lifting my heart out of its gloom. I promised to go to her room if I could get up the stairs, and I did so the next day with a great effort, for every step was one of pain; but there in her room I first heard of Christian Science, and had it explained somewhat. Then I went down-stairs to a room where I knew I would be alone and undisturbed for hours.

To say I read the book would be too mild a way to express it; I simply devoured it. Hour after hour I sat there, and could hardly read fast enough to satisfy the inward thirst I felt for every drop of that spiritual "cup of cold water." All my life I had been waiting for this. I had read and thought deeply along religious lines, and had longed to find a religion founded wholly upon the Bible. As I read and studied I thanked God. I did not understand it all by any means, but under the advice of my new-found friend I put into immediate practice what I did understand. This lady was not at that time a regular practitioner, only an earnest student, but she worked to the best of her understanding, and in three weeks I came out of that dreadful condition healed, and I have remained so. That was in September, 1898, and from that time to this the Bible and Science and Health, with the *Journal* and *Sentinel*, have been my daily reading and study. I have not taken a drop of medicine, while for years before that I was taking something continually. I have not only helped myself, but others, through the understanding of man's true being.

Of one demonstration in particular I would speak. For years I had suffered with an eruption on my face, which at last became very serious. I had tried many things to no avail, and one night as I looked at myself in the glass I realized that man was made in the image and likeness of God, and that I should depend entirely on Him to heal and produce perfectness. I therefore disposed of all material remedies and treated myself as well as I knew how, with the result that within one week my face was perfectly clear, and has remained so ever since.

Thankful as I am for all physical healing, I am a thousand times more so for the spiritual uplift. Christian Science clears and purifies mentality, and is it any wonder that all Christian Scientists revere and love Mrs. Eddy, whose pure mind and elevated thought caught the vision of the Christ, and gave to suffering humanity the text-book of Christian Science, which helps us to understand the teachings of the Master and to walk in his footsteps.

My father took up Christian Science four years ago. He is in his eighty-seventh year, and reads the Bible with Science and Health, the *Journal*, and *Sentinel*, morning, noon, and night. He often says how thankful and happy he is to know that the light of Truth is with him in the ascending path of life, and to understand the pure, undefiled religion of the Christ through the clear teaching of our beloved Leader.

I hope my testimony will help some one who is struggling in the shadows of the valley, to realize that the healing power of the Christ is ever present, and that an error once destroyed in consciousness never returns. I feel that this is "the glorious liberty of the children of God." I wish I could tell what happiness and comfort the Christian Science literature brings into our cozy home, to my father and myself, but words fail me to tell of our blessings in Christian Science. God's blessing is over it all.—Nellie V. Whittier, San Jose, Cal.

I feel that it is both a duty and a pleasure to tell others of what Christian Science has done for me. For thirteen years I was an invalid, suffering from what was diagnosed as organic heart disease and a serious kidney disorder. I had been an in-patient of two hospitals, spending seven weeks in one and four weeks in the other. During this time I had massage and electricity each day for a month, X-rays three times, and one internal operation. I was examined by several of our leading specialists. With all this treatment I got no better, and was told that the case was incurable, that I would be an invalid the rest of my life. Doctors and nurses were most kind to me, and this I appreciate very much.

In October, 1911, a friend asked me to try Christian Science. I had never heard of this teaching before, and I thought it was utterly impossible for Christian Science to do anything for me; but this friend's confidence so impressed me that I promised him I would see a practitioner. I am very thankful that I did so, for I began to improve at once, and in six months was perfectly healed. I have not taken medicine or used any material means since my first visit to the practitioner, and I am deeply grateful for being led to the truth which has set me free. It is a great pleasure to be well and strong, so that I can do all my housework. I also help with the distribution of our literature, and this I love to do. I should like to mention that my husband, two daughters, and a son have all come into Christian Science. For all these blessings I am thankful to God, and more grateful to Mrs. Eddy for giving us Science and Health than I can find words to express.—Mrs. M. J. Edwards, London, England.

I know that the statement of Mrs. Edwards is perfectly true, as I am her brother-in-law. I am not a Christian Scientist, but can bear testimony to her illnesses. The good that Christian Science has done for her has been marvelous.

Oliver Garrett, London, England.

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It is over four years since I was persuaded by a friend to give Christian Science a trial. I had been suffering with rheumatism, and I experienced difficulty in walking, but in four visits to a Christian Science practitioner I was permanently healed. Soon after this I passed through a deep sorrow in the loss of my mother, and found that even a faint ray of understanding of this truth greatly sustained me.

I did not, however, with all the benefits experienced, apply myself to the study of Christian Science as I should have done. I had an attack of very severe cold, which terminated in what *materia medica* calls mastoid abscess. I suffered agony for a week, as the pain did not seem to yield readily to treatment. Becoming alarmed, we called in a specialist, who only added to my fear, for after examination he stated that it would be necessary to operate on the throat, ears, and nostrils. I would not submit to an operation, so I again called a Christian Science practitioner.

I had reached the most crucial period in my life, when I must take a stand for God, and God alone. After I had positively decided this, the pain yielded to the truth, and I soon became normal in every respect. The abscess never discharged. For about two months I experienced a dulness in hearing, but this passed away, and I have never been troubled with it since. It was a few months more before the fear of a relapse entirely disappeared, but this has been overcome. Two years having passed, I can say that the healing of both the abscess and the rheumatism has proved perfect, as I have never had a recurrence of either. I have also been healed of severe cramps in the feet, which inconvenienced me more than I can tell. My husband is now in Science, and we are most happy together in its joy-giving work.

I am indeed thankful to God for Christian Science, which has enabled me to prove that Jesus' words are true, and that the signs of healing do follow them that believe (understand) his works and words. Christian Science not only brought me healing physically, but it has come with transforming power, improving my disposition, overcoming anger and sensitiveness. It has also done much for our entire family.

JOSEPHINE DURST, Dayton, Ohio.

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About twelve years ago we took up the study of Christian Science in our home, and it was not for physical healing alone, but because of its beauty as a religion. We realized at once that it was the teaching of the Master.

We have had many demonstrations of the power of Truth, and in all these years Christian Science has been our only physician. I would like to tell of my own healing, in August, 1912, for which I am very grateful. I was taken with severe pain in the chest and shoulder and at times could scarcely breathe. For three or four days I did not lie down on the bed, but had to be propped up with pillows, and I could hardly walk from one room to another. My parents decided we would have to ask for help from a practitioner, and as there is none in Hereford, we wrote to the one who lived nearest us. She gave me absent treatment, and I improved somewhat for a few days, but one evening I seemed to get worse, my suffering being intense. We telephoned the practitioner of my condition about dark, and in the mean time we called in some neighbors who are Scientists, as there was so much fear. About eleven o'clock that night I told them all to go to bed, for I was feeling better, and in a short time every one was asleep. At two o'clock I awoke perfectly healed, not only physically but spiritually. My suffering was all gone, and I was so happy. For two hours I praised God all alone, but I could wait no longer to tell the good news, so I called my mother and told her I was healed. Next day I went about my work as if nothing had been the matter. I was perfectly healed, and have had no return of the symptoms.

I am very grateful for the physical healing, but more so for the spiritual uplift and for the understanding I have gained of the truth. There is nothing I enjoy more than the daily study of the Lesson-Sermon. My heart's desire is that I may prove myself worthy to be called a Christian Scientist.—GOLDIE ALICE MAJOR, Hereford, Texas.

✧

At the age of twenty-one I became a slave to the habit of chewing tobacco, and I continued to be so up to Dec. 9, 1912. Prior to coming into Christian Science I made numerous attempts to overcome the habit, but utterly failed until I began to read Science and Health and all of the Christian Science literature. Today I have a disgust for tobacco greater than the former desire for it. Besides this, I have been healed of a very malignant case of skin disease on my head, which had made it almost impossible for me to comb my hair on account of the pain. I have also been cured of severe rheumatism and numerous other ailments.

For all these physical benefits I am sincerely thankful, but above all I am grateful for the spiritual healing received in Christian Science. I wish to express my thankfulness to God, and my gratitude to our revered Leader, Mrs. Eddy, for the blessings I have received.

WILLIAM RUPP, Peoria, Ill.

✧

I have often wished to express my gratitude for benefits received through Christian Science, and I take pleasure in doing so now through the periodicals. From childhood I had suffered from very painful attacks of an acute throat affection, sometimes having as many as three in one winter. At last I determined to give Christian Science a trial, and sent for a practitioner, who found me in bed and very ill. I was able to dress and go down-stairs in less than twenty-four hours after her arrival.

This was over seven years ago, and for one or two years following I would seem to have symptoms of the old ailment, but with help in Christian Science I would be relieved in a few hours, whereas formerly under medical treatment I would always be confined to my bed for two weeks, with a physician in daily attendance. For several years now I have had no trouble whatever, for which I am truly thankful.

JOSEPHINE F. MERRILL, Brookline, Mass.

✧

I am so grateful for all the help Christian Science has been to me, that I feel I must tell others of some of the good I have received. I first became interested in this teaching about three years ago. I was at that time a slave to rheumatism, from which I had suffered for over six years. I was also addicted to the use of intoxicants. The study of "Science and Health with Key to the Scriptures" completely cured me of both these conditions without any conscious effort on my part. Indeed, it was fully six months later when I realized that during this time I had forgotten the pains of rheumatism and had not had the least desire for strong drink.

Some time afterward I was troubled with a very bad rupture and was obliged to call on a practitioner for help. My healing was slow, but for this I am grateful, as I gained a fuller understanding of the truth during the twelve days which elapsed before I realized perfect health. Within a day or so of my recovery, my little boy, then three years of age, fell from the top of some steps, a height of about thirty feet, and struck on the back of his neck. He was able to come into

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the house alone and my wife laid him on the bed. She then began to read Science and Health, and to hold fast to the truth that as God's child he could not be harmed. This was at four o'clock in the afternoon. I reached home two hours later, and the boy was still in pain and unable to move or to be moved. My wife and I together worked as we are taught in Christian Science, and within an hour the child told us that all pain was gone. Later, when trying to move his head, however, he again cried with the pain. At half past seven, propped up with pillows, he sat at table and ate a fair supper. Then I again laid him in bed, and in an hour he was asleep. With a heart filled with thankfulness to God for His great mercy and loving-kindness, I spent the greater part of the night in praying, reading, and working in Science. Several times during the night the child turned from one side to another without awaking.

Toward morning I fell asleep, but was awakened at six by my boy asking to be dressed. Without saying anything about his neck, I carefully dressed him, and he went about the house playing as usual, except that his neck appeared to be stiff. He ate a hearty breakfast, and when I left the house he was playing with his sister and brother. Later in the morning I called on the practitioner who had so kindly helped me before, and he gave the boy absent treatment. This was about half-past nine o'clock. A little before eleven I telephoned to my wife, and she told me the child was perfectly well, and was laughing and playing, turning his head without the least discomfort.

For these and many other blessings I am indeed deeply thankful to our all-loving Father, and also grateful to our dear Leader for pointing out the way to perfect health and happiness.—Ernest L. Elphick, Montreal, Canada.

✧

In April, 1912, I was healed of extreme nervousness, at a time when I felt myself on the verge of collapse. I applied to a dear friend, a Christian Science practitioner, living in Mexico, Mo., for treatment. She lovingly showed me that my strength was from God, and gradually and surely a peaceful calm came over my consciousness, and I knew I was being cleansed of the mental disorder. I felt so happy, so free from doubts and fears which were indefinable, but which had seemed to be real.

What a blessed thought to comfort one always, that all error is unreal! It makes the world a different place and shows us why man has dominion. I am deeply thankful to God, the source of all good, and grateful to Mrs. Eddy for her brave setting forth of this glorious truth.

Mrs. H. E. Schuster, Fort Madison, Iowa.

✧

Words fail me when I try to express, even in a small degree, my deep sense of gratitude for what Christian Science has done for me. I was healed of tubercular peritonitis after two operations had been performed. I had been an almost helpless invalid for six months, during which time I was constantly under the care of very kind physicians, who did everything possible for my relief. When, however, my family were told that there was nothing more to be done, and that I could live no longer than through the winter (this was the latter part of August, 1910), they prevailed upon me to try Christian Science treatment. The result was, that in a few months I was practically well, and by spring I was stronger and doing harder physical work than I had ever done before.

While I am very grateful for this healing, it is nothing compared to the greater blessing which God has given me,—the peace of mind which is not dependent upon outward circumstances, but only upon the degree of faith with which I am able to lay hold of the promise of Christ Jesus, "Lo, I am with you alway." As the Christ unfolds in the human consciousness, both disease and temptation lose their power, for "greater is he that is in you, than he that is in the world."

Gertrude L. Wood, Washington, D. C.

✧

Words fail to express my thankfulness to God for what Christian Science has done for me. Three years ago I had an acute attack of rheumatism in every part of my body. The suffering was intense, and I was helpless; I could not even move my hand. It was a slow healing, and I can say now that I am glad, for I learned so much from the practitioner who came to see me. I had been in Christian Science only a short time, but am thankful to say that through the understanding of divine Love I was healed, and the healing has been permanent. I have received many blessings through this wonderful truth, and I am deeply grateful.

Bernice Bailey Stewart, New York, N. Y.

✧

I wish to tell what Christian Science has done for me, and to express my gratitude for these healings. In one treatment I was healed of a case of ivy poisoning so severe that my eyes were swollen shut. An enlargement of the neck, for which I had had medical treatment, has also disappeared. I have been healed of a tendency to take cold almost constantly, and have also been relieved from severe colds, which under the doctor's care used to last for months, and which kept me confined to the house when I had them. Any tendency in this direction which has manifested itself of late, has been readily overcome. During the hottest part of the summer of 1911 I was made so ill by the heat that I could not even sit up, and I had very severe pains in my head whenever I moved. A practitioner was called at once, and she gave me absent treatment. This happened about four o'clock in the afternoon, and by eight o'clock in the evening, with the exception of a slight weakness, I was entirely well.

I am very thankful to God, and grateful to Mrs. Eddy for this understanding of the truth, which teaches us how to govern our thoughts so that we may live harmoniously every day.—Ida G. Tayler, Kansas City, Mo.

✧

For many years I suffered from bowel disorder. I tried almost everything that doctors and friends told me of, but got no relief until I took up Christian Science. With the help of a practitioner here I was permanently healed. I also left off wearing glasses. I had worn them for twelve years, but when I was told of the power of Truth I stopped using them at once without any discomfort. Not only has this truth freed me from these ills, but I can see a great change in my disposition. I am not so quick-tempered and nervous as formerly, and I am able to control myself better than ever before.

I am very grateful to Christian Science and its teachings, and wish all men were Christian Scientists.

Samuel C. Foster, Beloit, Wis.

✧

We are very thankful to God for what Christian Science has done for us. Over two years ago our little girl was almost instantly healed of severe cold. Later she caught fire from a gas stove, and was badly burned on the body and arm, but she suffered very little pain and was quickly healed. My two-year-old boy was poisoned and was so ill that friends said he could not live more than two hours, but in that time God restored him to consciousness and he was at play. My husband was in ill health for many years, but he is now strong

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and well. I was freed from headaches, and last January, after confinement, I made a rapid recovery without the waste or weakness which had followed former experiences.

My sister's baby was so sick in her second summer that she was given up by the doctor. Christian Science treatment was then asked for, and the little one was healed. Some weeks later she drank coal oil and was in a critical condition. Again Truth did the work, and she was saved. About two years ago my mother broke her leg and suffered under the doctor's care for two weeks. She was then treated by a Christian Science practitioner and the pain ceased. She was also healed of gall-stones. These healings were all accomplished by absent treatment, as we live on farms.

MRS. G. B. SLOAN, Larned, Kan.

✧

[Translated from the German]

It is with great thankfulness that I testify to the benefits received through Christian Science. In the summer of 1912 both my boys were attacked by whooping-cough, to which the younger one succumbed. I felt greatly worried about the older child, and a change of climate having been advised for me, I went to my mother in Germany. She is a Christian Scientist, and she gave me pamphlets and a few copies of the *Herold* to read. I soon applied to a Christian Science practitioner, as there was great fear in my consciousness with regard to my remaining child, as well as to the one whose birth I was expecting. I had had a serious fall twice, and this, in connection with the many preceding commotions, would, I believed, preclude the possibility of a normal birth or a healthy child; but through treatment in Christian Science these fears subsided, the birth took place within less than an hour and almost without pain. I felt fresh and well afterward, and happy about the healthy little girl that had arrived. As to the cough of my oldest child, it had entirely disappeared in the mean while.

I still have some struggles with my former concepts, but I hope to advance, through further study of the Bible and of Science and Health, on the way to light and truth. I gladly write these lines, as they may mean encouragement to some readers in the way that I have derived courage and comfort from the testimonies of others when things seemed difficult of comprehension. In the Bible we read, "Commit thy way unto the Lord; trust also in him; and he shall bring it to pass."—FRAU ERNA SCHLABITZ, Szolyva, Hungary.

✧

I came to this city in March, 1911, a stranger, and I had then been interested in Christian Science only a short time. I was staying at the home of a friend, who fell ill and decided to call a Christian Science practitioner. I needed help soon after this, so I went to see the same practitioner and asked for treatment. All my life I had been troubled with bowel disorder, and had never known a time when I was not taking medicine. The practitioner treated me, and now I never even think of taking drugs. I was healed through her treatment, and the healing has been permanent.

I have been cured of other physical ailments, and also of a mental trouble. I have been lifted above a sorrow worse than death, and through the practitioner's help have learned how to bear this burden, so that I now have more peace of mind than I ever thought possible; "but with God all things are possible." Her advice was always to go for relief to the Bible and to Science and Health. I have learned to love these books, and I hope as time goes on to understand them better. I am grateful for Christian Science and for the privilege of attending the Christian Science church.

ORPHA ROSE, Kansas City, Mo.

From Our Exchanges

[Rev. R. S. Loring in *The Christian Register*]

There is nothing in the present controversy which need prevent us from believing that there is something deeper in Christianity than that figure around which both conservative and liberal theologians have woven curious and conflicting dogmas. There is the more mysterious figure which has touched the hearts and the imagination of artists and musicians and poets and saints, and has been an illustration of faith more than a rule of faith, an inspiration to religion rather than any code of religious law.

We may not be able to accept the Christ of theology without doing violence to our modern view of the world, to our critical study of the Bible, to our new conception of what a socially efficient religion should be. We may not even be able to sing, with complete intellectual assent, that hymn by Theodore Parker which seems to center religion in the past, and speaks of Jesus as the Truth, the Light, the Way, and so seems to cramp our new desire for a world-wide and universal type of religion. But that other figure, whose personality we can feel rather than describe, who has made such an impression on the imagination of men, by simple, direct parables, by the gentle and loving life, by the tragic end, that even the busy theologians have not been wholly able to hide this figure from men's sight,—of this influence the world can continue to sing, and from the idealized story of this life it can continue to draw inspiration and hope long after the present intellectual disputes about "Jesus or Christ" have been forgotten and outgrown.

[*The Universalist Leader*]

These are uncomfortable days for those who have settled down to a comfortable belief that the landmarks of thought are set permanently, and that a curse is upon those who remove these landmarks. The boundaries of ideas are changing. The friction of human experience is wearing down and washing away whole ranges of ideas which were once supposed to be as permanent as "the everlasting hills." They are as permanent as the everlasting hills, but these hills are wearing away also. There are no everlasting hills in ideas. Ideas are fluid. Thought is plastic. Definitions are temporary. But the unthinking believer does not, can not, or will not, understand.

There are two great words that are undergoing a vast change which is involving many of the most important interests of mankind. One of these words is religion. The other word is government.

[*Northwestern Christian Advocate*]

We have said that practical and effective union is impossible today because of inherited and cultivated peculiarities of mental approach to spiritual problems in the adult. But the child possesses none of this; the mind and heart are plastic and devoid of dogmatic bent. And if ever the church of Jesus Christ is to get very far beyond the frigid beauty of theoretical federation or denominational union, it will undoubtedly be wrought out in the child mind and heart; and no organization today so prominently reaches all branches of the Christian church as the Sunday school, which thus possesses the supreme opportunity to try out the much-praised doctrine of oneness in Christ.

[Rev. W. E. Orchard, D.D., in *The Christian Commonwealth*]

The church should be the point where the Spirit of God breaks out in indubitable manifestation. "Ye are the salt of the earth. . . . Ye are the light of the world." This means

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that the church should be the conscience and the guide of humanity. Here sin should be felt soonest, and the measure of sensitiveness should not be that of inconvenience, openness, general abhorrence, but a deeper sensitiveness to the things that are actually destroying men and societies, spiritual maladies which a rougher estimate passes by. The church should be able to see far ahead. It should be essentially prophetic. It should be able to recognize the presence of God in advance of any other section of humanity. We must cease to believe in the church altogether, unless there is evidence that it is really inspired with the living spirit of truth and guided by the God of wisdom.

[*The Christian World*]

It has been said, with justice, that just as the working of the Father in all the long history of mankind was only made clear in the revelation of the Son, so the meaning of the Son is only made clear through the Spirit of truth and love and power shed abroad in the hearts of men; and, we may add, the Spirit in His mighty acts will only be understood through the church when it comes to itself. For that moment Christian thinking waits. Till the church has a further experience of its own characteristic life, the mission of the Comforter will not be discovered in all its beauty and power. This, then, is the task which immediately awaits us: to experiment in the common life, as that may be created and guided and sustained by the Holy Ghost; to offer ourselves obediently and humbly for the Holy Ghost to possess, not only as individual persons, but as a social being ("many members, yet but one body").

[*The Congregationalist and Christian World*]

The inspired prophets of this century are those who demand profound realization of the fatherhood of God, and a more vital and active consecration to service for the brotherhood of man. The duty of the hour is to recognize in every man, woman, and child, even the humblest, the divine kinship which should join us all together, and to strive, as Mary Antin puts it, "to give all a fair chance."

We must have no privileged class except those who enjoy the just privilege of success fairly won by honest effort and faithful service, and we must have no class branded as inferior because of color, race, or creed. We should make it a master passion to banish intolerance, injustice, and caste spirit, and in the Christian spirit of brotherhood should strive unceasingly to open the doors of opportunity and inspire with faith and hope and courage all who need the helping hand to strive ever upward and to enter into the heritage of all that is best in America.

[*Pacific Christian Advocate*]

The inner principles on which we habitually act are what we must regulate in order to have any abiding happiness; it is not to have a passive religious faith fostering the thought that somehow God will bring everything out right despite anything we can do. We must have a faith that cooperates with God in seeking the fulfilment of all that is right and good.

[*New-Church Messenger*]

By observing the spirit of the commandments, a person may see that he actually steals, for instance, whenever he leaves undone any good which he might have done, because thereby he is responsible for depriving some other person or persons of some blessing which it was within his power and was his duty to bestow.

Special Announcements

From the Publisher of Mrs. Eddy's Works

THE CHRISTIAN SCIENCE TEXT-BOOK, "SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES."—For styles of bindings and prices see back cover of this periodical.

"THE FIRST CHURCH OF CHRIST, SCIENTIST, AND MISCELLANY."—A volume of the later writings of Mrs. Eddy, compiled from the files of *The Christian Science Journal* and *Sentinel*, together with historical matter pertaining thereto, as selected by her, is now on sale, and orders will be received by the publisher. Prices as follows: Cloth, single copy $2.25; six or more copies to one address, each $2.00. Morocco or pocket edition, single copy $4.00; six or more copies to one address, each $3.75. Orders for six or more copies to one address may include the two styles of bindings at the quantity prices.

In response to many requests, the "CHURCH MANUAL," heretofore published only in the cloth binding, is now issued in a "pocket edition," size 4 x 5¾ inches, morocco, limp, round corners, gilt edges, Oxford India Bible paper. Prices of this special edition: Single copy $2.00; six or more to one address, each $1.75.

Orders for the books named above and the other works by Mrs. Eddy should be addressed to ALLISON V. STEWART, Falmouth and St. Paul Streets, Boston, Mass.

From the Editor

All manuscripts submitted for publication in the *Sentinel*, *Journal*, and *Herold*, whether articles, poems, or testimonies, and all correspondence relating thereto, should be addressed to the EDITOR, and not to individuals.

From the Publishing Society

We are glad to announce a lower schedule of rates for the cloth edition of "The Life of Mary Baker Eddy," by Sibyl Wilbur, and we believe that this will assist in a greater distribution of this valuable book. Single copy, cloth, $2.00; three copies, $5.50; six copies, $11.00; twelve copies, $22.00.

New photogravure plates have been made to replace the half-tone engravings in the edition de luxe of this book, and these plates, printed in a sepia ink, have greatly improved the appearance of the new edition. Single copy, $5.00; two or more copies, each $4.50.

"Christian Science: The Explanation of the Ideal Man," a lecture by William D. McCrackan, M.A., has been published in pamphlet form and is now ready for distribution. The sale prices are shown on the opposite page under the list of regular pamphlets.

From the Clerk of The Mother Church

CHURCH TENETS.—The tenets of The First Church of Christ, Scientist,—The Mother Church,—printed on folded sheet for use of the branch Churches of Christ, Scientist, with space for the names of the churches and their by-laws, can be had at seventy-five cents a hundred. Orders will not be taken for less than one hundred, and postage stamps should not be sent in payment.

Correspondence relative to the tenets or to membership with The Mother Church, should be sent to J. V. DITTEMORE, Clerk, 105 Falmouth Street, Boston, Mass.

From the Church Treasurer

The annual per capita tax of members of The Mother Church is due June 1, but may be paid at any time during the year. The per capita tax of members uniting in November is reckoned from the preceding June, this being the beginning of the church year. Unless otherwise directed by the sender, the full amount of each remittance will be credited for the current year.

Please remit by postal or express money order, bank draft, or check. Currency should be sent by registered letter only.

Please advise promptly of any change in name or address.

Send all per capita taxes and contributions to ADAM H. DICKEY, Treasurer, 103 Falmouth Street, Boston, Mass.

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The Christian Science Journal

Published Monthly

Founded April, 1883, by Mary Baker Eddy, Discoverer and Founder of Christian Science, and author of the Christian Science Text-book, "Science and Health with Key to the Scriptures."

This monthly magazine is the official organ of The First Church of Christ, Scientist, in Boston, Mass. In addition to articles, lectures, and testimonies not published elsewhere, it contains a complete list of Christian Science practitioners, and a directory of Christian Science Churches, Societies, and Reading Rooms.

SUBSCRIPTION PRICE, PAYABLE IN ADVANCE, POSTPAID: For the United States, Mexico, and Cuba, single copy, one year, $2; six months, $1.20. For Canada add 25 cents for postage. SALE PRICE: Single copy, 20 cents. In all other countries add 65 cents postage for each annual subscription. SALE PRICE: Single copy, 25 cents.

BOUND VOLUMES: Current and past year, cloth, $2.50; half calf or half morocco, $8. On earlier volumes write for prices.

The Christian Science Monitor

Published Every Day, Except Sunday

A daily newspaper for the home. Adequate news service. The various departments of a modern newspaper. Unique home forum page. Entire page of editorials dealing with the vital topics of the day. Contributions for the columns of the MONITOR should be addressed, Managing Editor, THE CHRISTIAN SCIENCE MONITOR.

SUBSCRIPTION PRICE, PAYABLE IN ADVANCE, POSTPAID: For the United States (except in the Boston Postal District), Canada, Mexico, and Cuba, $5 a year, $3 for six months. In all other countries additional postage at the rate of $3 yearly is required. When delivered by carrier through a local news-dealer, 12 cents a week, payable to the news-dealer. In the Boston Postal District, by mail, $7.25 a year. Quantity rates will be furnished on application.

The Christian Science Quarterly

Published January, April, July, and October

Contains the Lesson-Sermons which are read at the Sunday services throughout the year in all the Christian Science churches. These Lessons, which present citations from the Bible and "Science and Health with Key to the Scriptures," are valuable for daily study.

TERMS OF SUBSCRIPTION AND SALE: In the United States, Canada, Mexico, and Cuba, 50 cents annually; single copy, 15 cents; fifty copies or more to one address, 12½ cents each. In all other countries, 60 cents annually; single copy, 18 cents; fifty copies or more, 15 cents each.

Subscriptions not accepted for less than one year. Subscriptions begin with current quarter unless otherwise designated, and terminate with the last of the month named on wrapper.

Der Herold der Christian Science

Published Monthly

A magazine printed in German. It contains original and translated articles bearing upon Christian Science, testimonies of healing, also the Lesson-Sermons which are read at the Sunday services in all the Christian Science churches. Improved and enlarged in 1910

SUBSCRIPTION PRICE, PAYABLE IN ADVANCE, POSTPAID: For the United States, Canada, Mexico, and Cuba, $1 a year, 60 cents for six months. In all other countries $1.25 a year, 75 cents for six months.

SALE PRICE, POSTPAID: Single copy, 10 cents; twelve copies, ONE ADDRESS, $1. Foreign rate, single copy, 12 cents; twelve copies, ONE ADDRESS, $1.25.

Pamphlets

CHRISTIAN SCIENCE: ITS RELIGIOUS PHILOSOPHY. By HON. CLARENCE A. BUSKIRK.

CAUSATION: VIEWED IN THE LIGHT OF CHRISTIAN SCIENCE. By FREDERICK DIXON. Also printed in Swedish

CHRISTIAN SCIENCE VS. MENTAL SUGGESTION. By FREDERICK DIXON. Reprinted from the *Weekly Budget*, London, England.

CHRISTIAN SCIENCE VS. FINITE SENSE. By FRANCIS J. FLUNO, M.D.

CHRISTIAN SCIENCE: THE GOSPEL OF FREEDOM. By WILLIS F. GROSS.

CHRISTIAN SCIENCE: THE RELIGION OF THE BIBLE. By JUDGE SEPTIMUS J. HANNA.

CHRISTIAN SCIENCE: THE SCIENCE OF SALVATION. By HERMANN S. HERING.

ANSWERS TO QUESTIONS CONCERNING CHRISTIAN SCIENCE. By EDWARD A. KIMBALL. Also printed in Dutch, German, and Norwegian.

CHRISTIAN SCIENCE: ITS ADVANTAGE TO MANKIND. By EDWARD A. KIMBALL. A London lecture. Also printed in French.

CHRISTIAN SCIENCE: MAN'S DOMINION OVER EVIL. By EDWARD A. KIMBALL. A Harvard University lecture.

CHRISTIAN SCIENCE: ITS DIVINE AUTHORITY. By BLISS KNAPP.

CHRISTIAN SCIENCE: DEMONSTRABLE RELIGION. By FRANK H. LEONARD. Also printed in Norwegian.

CHRISTIAN SCIENCE: THE EXPLANATION OF THE IDEAL MAN. By WILLIAM D. MCCRACKAN, M.A.

CHRISTIAN SCIENCE: A RELIGION OF PROGRESS. By WILLIAM D. MCCRACKAN, M.A. Also printed in German, Swedish, and French.

CHRISTIAN SCIENCE HEALING: SPIRITUAL AND SCIENTIFIC. By PROF. HERMANN S. HERING. Also printed in German.

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CHRISTIAN SCIENCE: ITS NATURE AND PURPOSE. By BLISS KNAPP. Printed in French only.

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CHRISTIAN SCIENCE SENTINEL

"What I say unto you I say unto all-WATCH" Jesus

Vol. XVI No. 49

Boston, August 8, 1914

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Christian Science Sentinel

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Items of Interest

The interstate commerce commission, acting under the recent decision by the United States Supreme Court, has issued a notice to pipe-line companies to file with it tariffs fixing rates and charges for carrying oil. The decision sustained the legislation making oil pipe-lines common carriers. The belief has been expressed that the commission, in regulating the pipe-line rates, will to a considerable extent exercise a voice in fixing the actual price of petroleum in the United States, if not in the world. The commission itself regards the problem now before it as one of the most important it has ever been called upon to solve. At present the pipe-lines buy the oil to be transported at prices fixed by themselves. The Standard Oil Company in the past, and its successors under the dissolution decree of the Supreme Court, have controlled exports and, it has been charged, prevented foreign interests from buying oil in this country and refining it. This has been accomplished, it is alleged, through the ownership and control of the pipe-lines. Just as soon as the commission fixes rates, rules, and regulations, every one will be accorded equal treatment.

An injunction restraining the Chicago Butter and Egg Board from publishing prices on butter, eggs, and other products, has been issued by Federal Judge Landis in Chicago. In a suit filed some months ago, the government charged that by publishing prices on the commodities in which it dealt, the Butter and Egg Board artificially created prices higher than the market warranted, and violated the federal law prohibiting all acts in restraint of trade. The suit is similar to the recent action against the Elgin Board of Trade, which resulted in the entering of a decree directing that the actual sales should alone be quoted, and no attempt to fix prices should be made by what was known as the price committee. It is the intention of the district attorney to draft a similar decree in the case of the Chicago Butter and Egg Board, making actual sales the basis of butter and egg quotations. The decree in the case will be submitted to the attorney-general for approval before it is entered in court.

The plans now being perfected for the forest service part of the inquiry to be made jointly by the departments of commerce and agriculture into timber and lumber-trade conditions in the United States, provide for covering entirely new ground. Lumbermen are now admittedly conducting their operations with a high percentage of waste, said to be largely due to market conditions, which make close utilization unprofitable. There is no general agreement as to the actual causes of existing conditions and the responsibility for present undoubted evils. With rapidly diminishing supplies of timber to draw upon, wasteful lumbering has come to be recognized as a matter of serious public concern, and an inquiry to discover the causes and seek for possible remedies is regarded by forest service officials as an urgent need. It is believed that the lumber industry itself recognizes the need and will welcome an inquiry conducted along constructive lines.

Huerta's resignation from the provisional presidency of Mexico was accepted by the Senate and Chamber of Deputies July 15, by a vote of 121 to 17. Francisco Carbajal was then appointed President, and took the oath of office in the joint session of deputies and senators. The United States has instructed John R. Stillman, American consul at Saltillo, to inform General Carranza that if he arrives at a peaceful agreement with the Carbajal government for the transfer of powers at Mexico City, recognition will be extended to the resultant administration. Should Carranza refuse to complete the settlement of the internal conflict by diplomatic means and insist on a forcible entry into Mexico City, recognition will be deferred until there is a legal election. American forces, according to present plans, will not be withdrawn from Vera Cruz until a government is recognized.

"One of the most glaring instances of maladministration revealed in all the history of American railroading," is the interstate commerce commission's characterization of its findings in the investigation of the New Haven railroad financial affairs, recently reported to the Senate. "A reasonable estimate of the loss to the New Haven by reason of waste and mismanagement," says the report, "will amount to between sixty and ninety million dollars. Directors should be made individually liable to civil and criminal laws for the manner in which they discharge their trust."

Mining statistics for the year 1913 show that 1,155,302 persons were employed in the mines of the United Kingdom, an increase of thirty-eight thousand on the number in 1912. Of this total, 909,834 worked below ground and 218,056 on the surface. The coal output for the year is the highest on record, amounting to twenty-seven million tons more than the previous year, the year of the strike. The output statistics, in tons, are: coal, 287,411,869; fireclay, 2,585,768; ironstone, 7,709,624; oil-shale, 3,280,143; sundry minerals, 623,954; from quarries 47,604,004.

Under the auspices of the Colombian Society of Engineers, there is to be held in Bogota next year an engineering congress which will be open to members of the profession from all the South American republics. The primary purpose, however, is to unite the engineers of Colombia, Venezuela, and Ecuador in one organization, as it was these countries which at one time constituted the Greater Colombia. It is expected that the government will appropriate enough money for the purpose of entertaining the guests of the Bogota engineers.

The *Morning Post*, of London, England, publishes statistics of the damage wrought by the militant suffragettes since the beginning of 1913. According to this paper, the militants have set fire, or attempted to set fire, to one hundred and forty-six public buildings, churches, houses, and other structures, and have exploded or attempted to explode forty-three bombs. The material damage is estimated at one million nine hundred and twenty thousand dollars, excluding the damage to works of art, which cannot be measured.

California harvested its greatest apricot crop this year. It is estimated that one hundred thousand tons of fresh apricots were picked, and that forty million pounds of dried apricots will be shipped out of the state. These totals do not consider the immense bulk that will be canned and shipped. The crop will bring four million dollars into the state, and of this seven hundred and fifty thousand dollars will have been paid to the laborers in the cutting camps.

The oberburgermeister, Herr Adickes, to whose indefatigable efforts the new university at Frankfurt-am-Main is principally due, recently published a special imperial order in which the Emperor officially approves the establishment of the new university. His Majesty will attend the inaugural ceremonies, which will take place on Oct. 18.

The French Senate has adopted a clause in the finance bill establishing a tax on incomes exceeding five thousand francs. The actual tax is insignificant, but it represents a complete change in the fiscal policy of France, and it is generally anticipated that tax on income will quickly establish itself as a foremost source of revenue.

An official test of the barograph carried by Heinrich Oelerich in his biplane showed that the altitude attained by him on his record ascent at Leipsic, Germany, on July 14, was over eight thousand meters, or 26,246 feet, which is only 154 feet less than five miles.

The bill for alcoholic drinks in the United States in 1913 was larger by nearly one hundred million dollars than in the preceding year. These are the totals: malt liquors, $999,338,054; spirituous liquors, $590,683,301; wines, $134,636,164; total $1,724,607,519.

Two dormitories, to be known as Plant and Blackstone halls, and a science hall will constitute the first group of buildings to be erected for Connecticut College for Women at New London. The buildings are to be completed Aug. 1, 1915.

An extensive program has been drawn up in connection with the annual conference of the International Law Association, which is to be held at The Hague in the Palace of Peace, Sept. 7-12.

Shamrock IV, Sir Thomas Lipton's challenger for the America's cup, under convoy of the steam yacht Erin, sailed July 18 for Falmouth, whence she started for the United States.

The French Senate passed the bill providing for an appropriation of four hundred thousand dollars for French official participation in the Panama-Pacific exposition to be held at San Francisco in 1915.

The chief commissioner of Baluchistan has now under consideration a scheme for irrigating some two hundred thousand acres in the Zhob valley.

The expense budget of the Argentine Republic for 1914 aggregates $193,815,487.

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Christian Science Sentinel

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

Vol. XVI August 8, 1914 No. 49

Defending Our Heritage

SAMUEL GREENWOOD

IN "Pulpit and Press" (p. 3) Mrs. Eddy designates our heritage as the "sovereign power to think and act rightly." This indwelling power is the kingdom of God within us, the consciousness of man's spiritual oneness with his divine Principle, and is the most priceless possession of the Christian Scientist. We defend this heritage by our faithfulness to it, by using to the full this power of right thinking and acting. Our only protection from evil lies in our consciousness of good, which is a sure refuge and fortress, "the secret place of the most High." The safety and success of our beloved cause demand that all who are connected therewith shall remain in this fortress, man its defenses, and keep out the evil thoughts which would invade its precincts.

The Christian Science movement has not reached its present position without opposition, and we need not suppose that it will continue the fulfilment of its divine mission unopposed. "The powers of this world will fight," writes Mrs. Eddy; and again, "Truth is still opposed with sword and spear" (Science and Health, pp. 225, 134). That, however, which opposes itself to Christian Science is not a person or persons, but a state of erroneous thought, named by St. Paul "the carnal mind," and defined in Christian Science as the flesh which is opposed to Spirit. In the human consciousness materiality is arrayed against spirituality. The carnal mind, with its material ways and means, opposes Christian Science because of its spiritual ways and means. This mental warfare is the strife between good and evil thoughts, between the thoughts that lead toward sensuality and the thoughts that lead toward spirituality.

The object of attack by the opponents of Christian Science is ostensibly its healing power. Jesus founded Christianity on the power of Truth to heal, and its influence in redeeming mankind waned only when this power was lost sight of. Evil fears only that which has power to destroy it, hence its efforts to undermine and render void the practice of Christian Science; for this Science practised, means the ultimate annihilation of all ungodlikeness. Neither *materia medica* nor ecclesiasticism would oppose Christian Science if it were content to stop with preaching, but the operation of its divine Principle in healing the sick alarms the evil or carnal sense in mortals, and incites it to active hostility.

In what way, then, does the adversary seek to accomplish its purpose? By what possible means could Christian Scientists be robbed of their power to heal? Evidently by the same means this was brought about in the case of the earlier Christians, namely, through their loss of spirituality. While the primitive church remained obedient to the Master's teachings, the Christ-healing was made manifest in its ministry, and so continued for upward of three centuries; but when the temptation of popularity and worldly prestige crept in, and the church ceased to draw the line between outward form and the inward life, between profession and practice, its spirituality, to a large degree, was lost, and the healing of the sick came to be no longer regarded as an essential function of Christianity.

We do well to remember that the nature of true Christianity has not changed, and neither has the nature nor the purpose of its adversary, the carnal mind. Its object of attack today, as in times past, is the spirituality of those who would follow the Christ in demonstration, since in no other way can it hope to stay the progress of Christianity. In Christian Science we learn that it was Jesus' spirituality which enabled him to "heal the sick, cleanse the lepers, raise the dead, cast out devils;" and it is only the spirituality of Christian Scientists which enables them to follow, in some degree, the Master's example. If the adversary, then, could but materialize their thoughts and desires, if it could but lead the members of the Christian Science church to indulge in worldly lusts, the same effect would naturally follow as when the early church was led to join hands with temporal power, and the healing works now being accomplished would likewise diminish and disappear.

Christian Scientists, therefore, should see the absolute necessity of guarding their heritage, their awakening spiritual understanding, as the most precious thing in their keeping, as indeed it is. We should defend our spirituality as we would our life, for it is our life. What one spiritually understands of God constitutes his individual being, and is his only sense of immortality. In his letter to the Galatians St. Paul sets forth the contrary effects of carnal and spiritual thinking, and if we would be Christian Scientists in reality, we should see that the latter are appearing in our experience. It will be noted that the "works of the flesh" are not confined to physical errors, but include such bad mental conditions as hatred, wrath, envy, etc. Materialization of thought expresses itself not only in material or sensual desires, but in strife and enmity between those who should be doing their work in loving accord. As this apostle pointed out to the Corinthians, "Whereas there is among you envying, and strife, and divisions, are ye not carnal?"

What our Leader in The Mother Church Manual (p. 42) calls "aggressive mental suggestion," emanating from the various agencies of the carnal mind, knocks at the door of each student's thought, and those who are wise and obedient will heed the injunction to "defend himself daily" from these emissaries of the enemy. If not recognized and destroyed, they may enter the unguarded consciousness, and taking form as the spontaneous thought of the individual, deceive him into regarding them as his own natural inclinations. It is this very subtleness of the enemy's tactics which renders constant watchfulness necessary. If these suggestions were audibly voiced, their very antagonism to our convictions would startle us into positive denial; but their silent operation, asserting themselves as one's own thinking, ensnares the indolent thought into easy acquiescence. Hence the obvious importance that students of Christian Science be awake to the nature and methods of evil, and be ready to challenge and deny every suggestion which, if accepted, would betray them into its hands.

The thought of the loyal Christian Scientist is the awakening thought, the thought that is beginning to discern the spiritual nature of God's creation, and of all real existence. The cravings of the flesh, the promptings of self-will, and

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whatever indicates a depraved sense, do not spring from this mental state, and the student should know they are not his own. The dawning spiritual consciousness which characterizes the Christian Scientist, and which recognizes good as the only reality, cannot be the source of evil thought, and we may have the assurance to reject all such thought as neither part nor product of our own thinking. One who has grasped the teachings of Christian Science sufficiently to identify himself with this movement, knows there is but one Mind, but one source of right thought, but one spiritual activity or ego, and that is God. He knows there is but one Spirit, but one animating Principle, and that is divine. The enemy would have us forget these things and obey impulses which we know do not come from God or from our own enlightened thought.

If our aim is to demonstrate the truth of Christian Science, we should not acknowledge affinity with an evil mind, call evil thoughts our own, or be ruled by a spirit antagonistic to the divine Spirit. The awakening to the nature of God as infinite Love, which comes through the understanding of Christian Science, naturally finds expression in loving and healing thoughts. Thoughts of strife and enmity, on the contrary, come from the carnal mind, and if indulged will surely darken one's sense of spiritual power over evil. "To be spiritually minded is life and peace;" and this spiritual-mindedness, this reflection of divinity in thought and deed, is man's only means of identification with his divine source. This is our heritage, the "sovereign power to think and act rightly," which no human or sensuous argument should tempt us to forsake or forget.

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The Healer

JULIA WARNER MICHAEL

THROUGHOUT the ages there has lived and will live but one healer. Earth needs no other, for this healer is the Christ, Truth. In order to understand this subject more fully, we may consider it from the standpoint of the Christ-nature, the Christ-power, the Christ-effect. The first gives us a wide range of vision. The Master said, "I am the way, the truth, and the life." Again he said, "Ye shall know the truth, and the truth shall make you free." We thus readily apprehend that the truth was from the beginning, born of God, hence a partaker of the God-nature, perfect, unchanging, impartial, impersonal, immutable, omnipotent. There has been no time when truth has been absent from creation and no moment when it has been inactive, for it was not withheld from the world until Jesus' advent, neither was it withdrawn at his ascension. If thought has rested upon the man Jesus as the divine healer, as one whom it was sacrilege to try to imitate, whose power was confined to himself alone, a grievous mistake has been made.

Jesus said, "I can of mine own self do nothing." Jesus was a perfect witness to Christ, Truth, but he claimed no monopoly of Truth's power. If he did not claim this for himself, why should we claim it for him?

Beginning with Genesis, the Bible tells of the healing Christ, at work through all the ages down to Jesus' time, and we have the Master's promise that this truth shall abide with us forever. Poverty, sorrow, sickness, sin, and death were healed by the Christ in the centuries before Jesus' time, and have been since, and this healing will continue so long as the need of healing remains. Let us then strive to see the Christ-idea aright, above all mere belief as to person, time, creed, and country, the one perfect physician for all humanity throughout the years.

Our second view-point enlightens us further. The Christ-ability, being the going forth of divine power, is without limit. It reaches to the uttermost parts of the earth, and it is equally available for so-called heathen and so-called Christian. It knows no evil power, no end of life, no incurable disease, no unforgivable sin. In its pure presence the most malignant condition of mortal mind or body becomes but a passing cloud, which leaves no scar in its wake. The truth declared by Christ Jesus is supreme; before it the so-called laws of mortal nature, including birth, blight, death, and decay, become null and void, for Christ, Truth, is divine, unerring intelligence; hence the data patiently sought and acquired by *materia medica* through many centuries and compiled for the knowledge of mankind, become as useless as so many fairy tales would be to heal earth's ills, because these theories are without foundation and constantly changing. Their basis is not the truth which destroys a fever with the declaration, "Fear not," and which raises the dead with the command, "Awake thou that sleepest, and arise from the dead, and Christ shall give thee light."

The brilliant personal magnetism and the intellectual religious eloquence of the pulpit are seen to be powerless to save individuals when contrasted with the simple but mighty and compelling force of Christ, Truth, which says, "Come unto me, all ye that labor and are heavy laden, and I will give you rest," and which keeps its promise in the now, not merely in the hereafter. To this great physician the forlorn hope, the mental lack, the broken heart, the secret sin, the hereditary curse are equally possible of cure. The Christ-ability has not changed in the slightest degree since it liberated the Israelites from Egypt and rolled back the waters of the Red sea; since it preserved Noah, Joseph, Elijah, David, Jesus, and the apostles. What has been done by the truth can be done still. Neither time, belief, circumstance, mortal mind, nor matter can diminish its power one iota. Because it is neither in nor of human personality, but of God, it is changeless.

When we come to consider the Christ-effect, we see that since Christ, Truth, is divine, it is the master of every situation. Its power is irresistible, therefore the result of its application is instantaneous and complete. Its enlightening nature makes its presence felt everywhere, and its divine authority commands obedience. It supplies an abiding tonic for the tired-out thought and body, a clear vision to the clouded mentality, unlimited activity to the helpless, spontaneous joy to the heart-sick, nourishment to the needy, complete forgiveness (the taking away of sin) to the sinner, life to the dying. It enters the prison to set at liberty those who are bound; it brings the "beauty of holiness" into the midst of squalor and wretchedness; it enters the home of wealth and luxury to supply what money cannot buy; it is the solver of every religious, political, individual, and international problem; it never fails. Christ, Truth, never lost a case or a cause.

With such a comprehension of Christ, even in a small degree, are we not privileged to live today in Bible times? Is it not possible for us to touch the hem of Christ's garment and be healed? Is it not for us to experience the day of Pentecost? And though we pass through some Red sea of obstruction, or through some Gethsemane of human sacrifice, is not the promised land before us, and the power of ascension for us also? Beyond question, our beloved Leader has proved the present-day reality and unchanged activity of Christ, Truth, to save to the uttermost those who believe, understand, and obey divine Principle. Let us acknowledge this test, and in order that we also may have greater proofs

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of this saving power, let us imbibe more thoroughly the spirit and promise of the following words from pages 333 and 473 of Science and Health: "The Christ is without beginning of years or end of days. Throughout all generations both before and after the Christian era, the Christ, as the spiritual idea,—the reflection of God,—has come with some measure of power and grace to all prepared to receive Christ, Truth." "Christ is the ideal Truth, that comes to heal sickness and sin through Christian Science, and attributes all power to God."

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Education and Inspiration

LEWIS C. STRANG

In response to the question, "How can I progress most rapidly in the understanding of Christian Science?" a question which instantly arises when the investigator catches a glimpse of the tremendous import of Mrs. Eddy's teaching, there comes the answer, "Study thoroughly the letter and imbibe the spirit" (Science and Health, p. 495). Thus are brought tersely into juxtaposition the two distinct mental processes characteristic of all spiritual development,—the educational and the inspirational.

By the educational process is meant a definite directing of the mental faculties to the work of investigating and comprehending the letter of Christian Science. By inspirational, is meant those vivid flashes of insight into the truth of being, flashes humanly transcendental, but bearing the mark of divine authority in the demonstrations of physical healing and spiritual regeneration that accompany them. A single experience of this sort brings an understanding of Jesus' marvelous power which no amount of polemics can convey, and produces a conviction of spiritual reality which years of faultless argument cannot engender.

As the human mind has a tendency to swing from one extreme to another, the Christian Scientist finds himself continually facing the necessity of accurately balancing in his mental activities the educational and the inspirational. On the one side, he is tempted to be satisfied with a speculative familiarity with the Christian Science philosophy and point of view, until he finds them only "dry bones" in time of dire necessity. Then possibly he goes to the opposite excess, into a kind of sentimentalized spiritual transcendentalism, dealing with vague generalities and an indefinite, undemonstrated idealism. Between these lies the right road, traveling which the human mind is intelligently educated out of itself and inspiration is found to be the normal and natural status of man.

It is self-evident that the purpose of all education is to gain understanding. It is not, however, so self-evident that human understanding is not a mere command of aggregated facts, but rather a state of mind, a feeling or sense of things. Whether it is in business, art, science, or religion, only that man is a master who through the study and assimilation of facts has gained a definite, trustworthy, and comprehensive sense of things,—a mental condition perhaps dimly recognized, but nevertheless impersonal in quality and looking toward Truth itself as its authority. Apprehending this, the Christian Scientist grows to see that what he needs to gain most of all, is not merely an intellectual comprehension of Christian Science, but what may be crudely described as the Christian Science conviction or sense of things,—the letter and the spirit.

The reason why the actual state of mind must supersede theorizing about the state of mind, is because it is impossible to know God as an abstraction. The existence of God is a concrete fact, either real or unreal, to each of us in his individual experience. Because humanly intellectual, theoretical comprehension is called knowing, we are naturally led to try to gain an understanding of that spiritual presence or influence which we call God, by the familiar intellectual process of theoretical comprehension. But we soon learn that the true understanding does not come that way, and this startling discovery induces in every one, to a greater or less extent, a mental bewilderment, the sense of being lost, of being in darkness, even in despair.

Out of this blackness, faith, the forerunner of spiritual understanding, offers the one sure means of escape; faith that is the simple faith of the child, who neither speculates nor demands the reason why, but immediately feels happy and relieved when some one in whom he has confidence tells him that all is well. It is then that "the inspired Word of the Bible" becomes "our sufficient guide to eternal Life" (Science and Health, p. 497). Its reiterated promises are to us what the assuring words of him in whom the child has confidence are to the child. We must let these wonderful promises, proved true in countless cases, so uplift our faith that we, too, have happiness and peace because of their assurance that all is well.

There is no question that we can know God aright if we go about it in the right way. The trouble is, we forget that God is our ever-present, loving Father-Mother, and place Him as something apart from us, to be reached only through the overcoming of great difficulties. Yet who among us has not some little comprehension of that feeling or sense of things which we call love; of purity, tenderness, sweetness, of unselfed right desire, of joy and affection? We all know somewhat of these things, and it is thus that the true consciousness of God finds its beginning. We have but to take this best sense, let it flood our thought, free it from personality so that it includes a universe in its radiant goodness, and we know God. This sense is "God with us." It is our healer and our helper.

Verily, we too, marveling at the magnificent simplicity of it all, can with understanding echo Jesus' words: "I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes."

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"Within the veil"

LOUISE RAVENS

When Moses was commanded to build the tabernacle, as we read in the twenty-fifth chapter of Exodus, he was given explicit directions respecting the plan, the dimensions, the material to be used, and the manner of erecting the structure. While most of these instructions seem to the casual reader to be but ordinary specifications, there are certain passages whose deep spiritual significance can be discerned only in the light of the Christianly scientific interpretation of the New Testament, for they speak of that which is but the copy and shadow of "heavenly things."

While we are apt to think of the crucifixion of Jesus as the nailing of his body to the cross, the truer meaning of it was the denial of the false sense of selfhood through the acknowledgment of his divine sonship, and the meek submission to all that might follow as a result of his fidelity to the Christ-idea, the spiritual sense of being. It was the denial, the crucifixion, of the flesh, that is, of the belief of mind in matter; and this belief stands as a barrier, a veil, between mankind and the presence of the most High. It is this barrier of the flesh which seems to be symbolized by the veil

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that in the building of the tabernacle was to be hung "between the holy place and the most holy," or the holy of holies, signifying the presence of the infinite; for "there," said the most High, "I will meet with thee, and I will commune with thee."

In this inner sanctuary was to be found the ark, which is defined on page 581 of Science and Health as "God and man coexistent," above which glowed the shekinah, the visible symbol of the divine presence, which, according to an ancient writer, could not, in its greatest splendor, be beheld with mortal eyes, that light which, as St. Paul declares, "no man can approach unto." Until the coming of the Wayshower, the high priest alone was allowed entrance into the holy of holies, and he only once a year; and it remained for the immaculate Son of God to rend the veil of the temple, that is to say, the flesh, that we might have access "by a new and living way" to that within the veil. In his epistle to the Ephesians, Paul says, "For he . . . hath broken down the middle wall of partition;" and, "Ye who sometimes were far off are made nigh by the blood of Christ."

The atoning life of the Messiah was foreshadowed in the blood of goats and calves which the high priest used in the temple service as a type of sacrifice, and the blood of Jesus is again but a type and shadow of that "within the veil," or God Himself, the divine presence which is the vital, life-giving power of the Son of God, the Christ-idea. In Science and Health (p. 25) we read, "His true flesh and blood were his Life; and they truly eat his flesh and drink his blood, who partake of that divine Life."

Thus we learn that he alone can share the life of the Master who is willing to crucify the flesh through the denial of material selfhood, the utter casting out of the belief in a life apart from God, divine Mind. "If any man will come after me," said Christ Jesus, "let him deny himself;" let him deny his false material self, through the acknowledgment of man's oneness with Spirit. The Master said, "Whosoever will lose his life [his false sense of life] for my sake [for the sake of the Christ-idea], the same shall save it [unto Life eternal]." St. Paul, the apostle who in his own wonderful career had experienced what it meant to deny one's self and take up the cross and follow in the Master's footsteps, adds: "Having, therefore, brethren, boldness to enter into the holiest by the blood of Jesus, . . . let us draw near with a true heart," having "our bodies washed with pure water." Finally, St. John declares, "Blessed are they that wash their robes [from the belief of life in matter], that they may have the right to come to the tree of life, and may enter in by the gates into the city" (Rev. Ver.).

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Man Perfect

DAVID W. BRUNDEGE

THAT man was created perfect is a fact generally accepted by religious men and women of today; but whether or not he has remained so, is a question that is the source of much controversy. Some in every age have held to their convictions that man could not fall from his original estate; the majority, however, believe that through disobedience man severed his connection with his Maker and is now in a state of imperfection, "fallen."

This belief of man's imperfect nature seems to have been founded upon another belief, namely, that man is subject to certain natural laws, of which he is largely ignorant and which he cannot obey, and on account of this he is sick, sinning, and sorrowful. If this were true, it would appear that man has been created to face an inevitable doom; but we cannot attribute such an arrangement to an all-loving Father. Since it is conceded that God is the only creator, material law can exist only as a belief based upon the testimony of material sense. This sense is the abettor and support of the "carnal" mind, which is "enmity against God," and does not testify to the truth. It declares that man is young and old, that he is sick and well, and that he lives and dies. This testimony is plainly contradictory, and any belief founded upon it is therefore false. It is this false belief which has caused human suffering and despair.

Those who still cling to the theory that man is imperfect, believe in the possibility of his improvement, so that at the change called death he will be ushered into heaven. Human troubles are largely traceable to this false belief, and salvation can be obtained only by correcting it, by denying the false testimony of the physical senses, and by discerning the perfect man through spiritual sense. Being born of God, the evidence of spiritual sense is never contradictory and is always true.

Christian Science teaches that man is perfect now, that he is spiritual, and subject only to the laws of God. Working in harmony with this spiritual truth, Christian Scientists today are healing the sick, comforting the sorrowing, and preaching the gospel to the poor. They are proving that heaven is not afar off, but that it is within the reach of all mankind, and that we can see "a new heaven and a new earth" by rising in the scale of spiritual understanding to a point where we can more clearly behold the perfect man. Jesus knew that God's man is perfect, and it was his understanding of this fact that enabled him to do his mighty works. Our Leader says, "Jesus beheld in Science the perfect man, who appeared to him where sinning mortal man appears to mortals" (Science and Health, p. 476).

While contemplating these great verities of being and trying to apply them to our daily problems, it is encouraging to know that we are not alone, but that while we work, God works with us; that unselfish, loving thought is born of God, and redounds to the well-being of the one through whom it found expression. In his compassionate appeal, "Come unto me, all ye that labor and are heavy laden, and I will give you rest," Jesus seems to convey the thought that if we will turn away from the testimony of the corporeal senses and come into the understanding of the perfect man, we shall indeed find rest.

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[Written for the *Sentinel*]

Communion

AGNES FLORIDA CHALMERS

A QUIET hour at dawn of prayer and light;
A day alone with Truth amid earth's throng;
A silent song of triumph in the night,—
Such sweet communion hours to heaven belong.

The wine of gratitude for every need;
From Love's unfailing store, the bread of heaven,
The "hidden manna" of a selfless deed,—
This is the feast the healing Christ hath given.

A glimpse of nations walking in the light,
Within the holy city where nor sun
Nor moon doth shine, and where there is no night,
Reveals eternal day as changeless, one.

This moment, now unfolding, Love hath blest.
The holy city coming down from good
Is just at hand. Ye weary pilgrims, rest,—
Communion is revealed and understood.

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Selected Articles

[Editorial in *The Christian Science Monitor*]

The inconceivable has occurred. In the twentieth century of the Christian era the nations of Europe have drawn the sword with no more respect for the teaching of the Sermon on the Mount than was displayed by the Roman legionaries on Calvary. The skeptic demands, with unconcealed contempt, whether the event is the result of twenty centuries of Christian practice. The question is perhaps natural, but it is none the less not a little shallow. Christianity is no more responsible for war in Europe today than Epicureanism was responsible for the persecution of Marcus Aurelius; but what is termed religion was, and is, largely responsible for both. You cannot convert the cathedral into something approaching the temple of Janus, nor can you indulge in dithyrambs concerning consecrated battle-flags, without reducing your Christianity to the region of the Cromwellian maxim, "Trust in God and keep your powder dry."

Any one who questions this will find his answer in a famous saying of the Red Prince, quoted approvingly by a minister of today, "Let your hearts beat to God and your fists on your enemies." It seems a curious commentary by a Christian prince on that saying on the Syrian hillside, "Whosoever shall smite thee on thy right cheek, turn to him the other also." No sane person would deny that, in a sin-laden civilization, circumstances might arise to cause, in Mrs. Eddy's phrase (on page 278 of Miscellany), peace to be "subserved by the battle's plan." That, however, is only because the theology of the Christian era has represented war almost as a sacrament. It has unquestionably sanctified a phrase invented for quite another purpose, "Killing no murder."

The simple fact is that if the energies of Christendom had been directed more to the demonstration of practical Christianity—that is to say, to the healing of the sick—war would long ago have become impossible. It is impossible persistently to exclude death from your consciousness without excluding war. The abrogation to a class of the right to heal consequently constituted the surrender, by scholastic theology, of the fruits of the victory won in the garden at Bethany. The effects were incalculable, and included the victory of the sword. The Cæsars realized that clearly enough in their struggle with the Christian legionaries.

Century, however, after century was to pass before the discovery that Christianity must be scientific was to tear religion from the grasp of theological speculation, and, in demanding a faith based not on assertion but on demonstration, to prove the accuracy of Mrs. Eddy's statement (on page 278 of Miscellany), "War is not in the domain of good; war weakens power and must finally fall, pierced by its own sword."

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[Frederick Dixon in *Lincoln Gazette*, Lincoln, England]

In the course of an address recently delivered by the Rev. Mr. —— at Spilsby, the statement was made that the speaker could not understand how Christian Scientists "could believe there was no such thing as pain." Of course, if you take a scientific or metaphysical statement and state it in a mere crude, unrelated manner, most people who are ignorant of the subject would find themselves in this gentleman's position. Spinoza, for instance, argued that evil was good. Put exactly like that, it sounds entirely preposterous, and though the world has, as every Christian Scientist thinks, rightly rejected the idea, it would be parodying Spinoza's meaning to state it in that way.

According to the teaching of Christian Science, sensation is not physical but mental. In this it has the support of a large body of natural scientists. If you prick your finger, Huxley once pointed out, hardly anything could induce you to believe that the pain was not in the wound, whereas, as a scientific fact, it would not be within two feet of it. The whole sensation of pain, in plain English, is that it is a condition of consciousness. The way, therefore, to overcome pain is to change the mental condition, and the idealist philosophers, from the time of Plato down to our own time, would have been much more logical if, having insisted that pain was mental, they had gone on to insist that it must be overcome by effecting a change of mind.

The originators of every teaching are, however, permitted to define their terms in their own language. That is a concession which every great thinker and every thinking person has admitted is inevitable. You could not define an isosceles triangle differently from Euclid, and then insist that the argument based on his definition was a ridiculous one; and so, if you are going to take exception to Mrs. Eddy's statements about the unreality of pain, you can do so fairly only by first accepting her definition of reality. Now, Mrs. Eddy defines reality as that which is spiritual and eternal. The material, she insists, is but the temporal counterfeit, or humanly mental misconception of the real. Man, therefore, made in the image and likeness of God, is spiritual, and not material; since God is Spirit, the image and likeness of God must be spiritual, and not material. Now, the divine consciousness is unconscious of evil and unconscious of pain; otherwise pain and evil would be eternal, as they never could be obliterated from omniscience. Therefore, when Mrs. Eddy says that pain is unreal, she does not in the least mean that pain is unreal to the human senses, but that pain has no place in the divine Mind. The critic should have no difficulty whatever in realizing the logic of this.

The simple fact which he might have realized is, that Christian Scientists are engaged every day in overcoming pain; but what they are engaged in overcoming is not an eternal spiritual fact, but a temporal, material misconception. Mrs. Eddy had the utmost sympathy with the people who fell under this misconception, and her teaching was directed to explaining to them the truth which, as Jesus said, would make them free. The truth which is to free the world from the false human conception of pain, is the understanding of the absolute reality of good. Christian Science, therefore, sets out to heal the sick by showing them how to exchange the carnal mind for the Mind of Christ.

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[John L. Rendall in *The Dubuque* (Iowa) *Times-Journal*]

Under the caption, "Mental Healing as Commercial Asset," a recent issue contains an article from the *Journal* of the American Medical Association, written in a semifacetious way, which, while to some extent recognizing the value of Christian Science teachings, also perhaps inadvertently presents a view-point which is directly contrary to the legitimate functions of mental healing as understood in Christian Science.

The statement is made that a certain accident insurance company of New York employs as an adjuster in Chicago a devotee of Christian Science. He is said to be a very valuable official on account of his ability to make the people insured in his company regard their injuries from a "Christian Science point of view." With your permission, I will here state that the "Christian Science point of view" is that of absolute honesty and justice. Mrs. Eddy states in "Science and Health with Key to the Scriptures," the text-book of Christian Science (p. 448), "It is Christian Science to do right, and nothing short of right-doing has any claim to the name."

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This attitude is fundamental to Christian Science teachings. Therefore any other attitude is altogether inconsistent with this religion. The attitude of a Christian Scientist who might be an adjuster for an insurance company, would be to deal justly and in accordance with facts with the company and with their clients, for to be just, one must be just to all concerned. The inference that there is some sort of mental hocus-pocus which may be used by a Christian Scientist to deceive people as to actual facts, is altogether a misapprehension. The intimation that Christian Science might be used indiscriminately on "battle-fields," etc., does nothing more than betray ignorance of the exact teachings of this demonstrable religion.

As a specific example of what Christian Science is doing to correct human thought, I will cite the case of Robert Waddell, of Mitchell, Iowa, who, according to despatches from Washington which appeared in the newspapers of April 15, 1905, gave up a pension which he had enjoyed for years because of the fact that he had been healed in Christian Science. In the despatch mentioned, it is stated, "It is learned that by far the largest number of pension resigners are men who claim to have been healed of their physical disabilities by Christian Science."

Referring to Mr. Waddell, the despatch further states: "One of the cases to come to the attention of the department was that of Robert Waddell of West Mitchell, Iowa. He wrote to Washington, sending his pension certificate, and asking that his name be dropped from the rolls, as he had entirely recovered from the disabilities which were the ground for granting his pension. He said he had been cured by Christian Science. The pension office officials suspected the man of a mild form of insanity and sent a special examiner to Iowa to look into the case. On referring to the records, it was found that the original medical examination had shown the applicant to be suffering from 'malarial poisoning and its results,' among which were enumerated, 'stomach, liver, and kidney trouble, affecting the heart, together with frequent rheumatic conditions.' On this showing Waddell was drawing fourteen dollars a month. The examiner interviewed the leading people of West Mitchell and found no doubt among his fellow townsmen of Waddell's sanity, and finally the man himself was examined and required to give his deposition. The examiner reported to the Washington office that Waddell was all right and evidently quite well, therefore entitled to give up his pension; and he was consequently dropped from the rolls. Since then, John Warner Keys, a dentist here, has surrendered his certificate entitling him to a pension of twenty-four dollars a month. His reason is similar to that of Robert Waddell, namely, that he has been healed by Christian Science and has no right, as a well man, to be drawing a debility pension. Dr. Keys is an active member of the Christian Science Church of Washington and well known in the community."

The cases above mentioned perhaps sufficiently illustrate the attitude of Christian Science in business and other affairs. If Christian Science contains a "commercial asset," it is altogether due to the fact that it teaches honesty and fair dealing one with another.

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[G. W. Allan in *The Toronto* (Canada) *News*]

The Rev. Mr. —— is reported to have said regarding evil and imperfection, that "God does tolerate these things and God does originate these things, because they are here." The mission of Jesus Christ was set forth in Jesus' words, "For I came down from heaven, not to do mine own will, but the will of him that sent me," and his doing of God's will is epitomized in his reply to John's disciples: "Go and show John again those things which ye do hear and see: The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them." He also referred to the deformed woman as one "whom Satan hath bound, lo, these eighteen years." It hardly seems necessary, in view of these facts, to say that God did not cause these ills which Jesus removed, as he says, in doing "the will of him that sent me." We place the critic's statement and this record of Jesus' words and works in juxtaposition, and leave it to your readers to determine their agreement.

The reverend gentleman is further reported as having said: "I have known them [Christian Scientists] to be dying with their faith in Christian Science. It is marvelous that they should do so when they cannot be cured." Well may he wonder, if he believes that Christian Science is but another of the many methods of healing. Mrs. Eddy, however, says in Science and Health (p. 150): "The mission of Christian Science now, as in the time of its earlier demonstration, is not primarily one of physical healing. Now, as then, signs and wonders are wrought in the metaphysical healing of physical disease; but these signs are only to demonstrate its divine origin,—to attest the reality of the higher mission of the Christ-power to take away the sins of the world."

The Christian Scientist understands God to be "universal, eternal, divine Love, which changeth not and causeth no evil, disease, nor death" (Science and Health, p. 140). The Christian Scientist's faith is therefore based on the presence, power, and love of God, and we would welcome from this clergyman, or from any other source, information of a better foundation for the faith of the man who is "dying and cannot be cured."

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[Algernon Hervey Bathurst in *Burton Daily Mail*, Burton-on-Trent, England]

The anonymous writer of the letter on "Faith as a Cure," takes upon himself the giving of an explanation of the teaching of Christian Science which he has obtained from a book, the author of which is not a Christian Scientist, and which, therefore, cannot be taken as giving a correct or in any way reliable explanation of this religion. Permit me to point out that prayer in Christian Science is, as Mrs. Eddy writes on page 1 of Science and Health, "a spiritual understanding of Him [God]." The healing, therefore, accomplished through Christian Science treatment, or prayer, is not brought about by the intervention of the material, or mortal man, for, as Paul writes, "the natural man receiveth not the things of the Spirit of God: . . . because they are spiritually discerned." The basis of Christian Science teaching and practice is the omnipotence and omnipresence of God. Now, it must inevitably follow that the knowledge of the omnipotence of God includes the knowledge of the powerlessness or unreality of evil. God being omnipotent, there is, therefore, but one power, namely, good; and the belief that good and evil coexist and are in continual conflict, corresponds to the eating of the fruit "of the tree of the knowledge of good and evil," and the "house divided against itself" to which Jesus referred as being unable to stand.

It is just on this point, namely, the unity or allness of God, good, that Christian Science differs so widely from any other system of religion or healing. Nevertheless, this all-important point, recognized only through spiritual discernment, is so simple that it is grasped with facility by children. "Spiritual causation," Mrs. Eddy writes on page 170 of Science and Health, "is the one question to be considered," adding, in the

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same paragraph, that the "age seems ready to approach this subject, to ponder somewhat the supremacy of Spirit, and at least to touch the hem of Truth's garment." The teaching of Christ Jesus and Christian Science are one and the same, and true Christian or scientific healing can, therefore, be accomplished only to the extent that the true nature of God and His perfect spiritual creation is understood.

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[From *Salem* (Mass.) *Evening News*]

Working with characteristic quietness and without ostentation, the Christian Science church in this city has, through its relief station at the church on Lynde street, accomplished remarkable results. Over fifteen hundred families, aggregating some six thousand individuals, have been materially assisted.

The relief station, conducted under the auspices of First Church of Christ, Scientist, closed last evening [July 17], so far as the giving out of clothing is concerned. There has been given away all kinds of wearing apparel for men and women, sheets and blankets. The men have taken considerable winter clothing, but the women have as a rule taken only light clothes, consequently a large lot of thick clothing for women and a small quantity for men remains on hand, with other material. Last evening all this was turned over to one of the charitable societies.

The relief committee will remain intact, and will meet every Monday and Thursday afternoon between four and five o'clock, as well as Wednesday evening, the usual meeting night of the church. The members have given out several checks, and still have some money left, which they will distribute among the needy.

Whenever a person applied for assistance, he was asked if he had been assisted by any other committee, and if not, he was given help without any further questioning, no matter what his creed or his race. If he had been assisted, the committee which had helped him was asked concerning the case. No one was turned away, and a vast amount of good was quietly accomplished.

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[Duncan Sinclair in *Eskdale and Liddesdale* (Scotland) *Advertiser*]

In the London letter of the *Advertiser*, your correspondent refers to the clerical and medical report on "spiritual, faith, and mental healing," which has recently been published. There can be no doubt that the report has drawn attention in a very marked way to the fact that material methods of treating sickness have no longer the hold they once possessed upon the community. It also indicates that in orthodox circles there is an awakening to the significance of those wonderful demonstrations of divine power which the Founder of Christianity gave in proof of his knowledge of spiritual causation and law.

I should like to point out that as Christian Scientists were not approached with regard to the many healings that have taken place through Christian Science treatment, the pronouncements of the committee who issue the report, cannot in any sense be taken as constituting a judgment upon Christian Science healing; and it would be well if the public kept this clearly in mind. Christian Science treatment of sickness and evil differs entirely from the methods arraigned before the committee; in fact, there is not the slightest indication given that any single member of it, or any one of those who were examined, had the faintest idea of its nature. Neither hypnotism nor suggestion enters into its practice. It will have nothing to do with such methods, for the perfectly obvious reason that if suggestion can heal, it can also cause sickness, and is, indeed, constantly causing it. Christian Science treatment, on the other hand, can never have any other than a good effect on a sick person, since it sets in operation, by the understanding of absolute truth as opposed to a relative sense of existence, laws whose action produces harmony and health alone.

As your correspondent infers, the "mind" has a great deal to do with bodily conditions. Most people will readily admit, for example, the baneful effects of evil; that such emotional states as hatred, fear, jealousy, anger, impurity, etc., are directly responsible for much of the disease that is prevalent today. Christian Science has been pointing this out for upward of fifty years; and by destroying these and kindred evils, replacing them by such virtues as courage, loving-kindness, truthfulness, purity, and at the same time imparting an understanding of the spiritual nature of man and his real relationship to God, it has healed many a case that had baffled the efforts of those practising material methods of healing. Further, it is a great mistake to imagine that Christian Science heals only functional ailments, since organic disease is being constantly healed through its ministrations.

One is astonished at the crude opinions that are still prevalent about Christian Science, when it is so comparatively easy nowadays to obtain authentic information on a subject so fully and explicitly dealt with in the Christian Science textbook, "Science and Health with Key to the Scriptures," by its Discoverer, Mrs. Eddy. Nevertheless the report is a hopeful sign of the times in so far as it indicates a breaking away from materialism in its crass forms; and this in itself is something for which to be grateful.

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[George Shaw Cook in *Canton* (Ill.) *Register*]

Referring to a recent issue, I would say that Dr. ——, an evangelist, seems to have vainly endeavored to practise what he mistakenly termed Christian Science, in asking his hearers to imagine that the vacant seats at his revival were filled. Aside from the fact that Christian Science treatment is vastly different from exercise of the imagination, it may be said that, generally speaking, if it were necessary for Christian Scientists to imagine anything with respect to their church services, it would be that there were seats enough to accommodate those who wish to attend. Christian Science church services are generally crowded by those who come, not because of anything they have imagined, but because of what they have known. This Christian knowledge, they find, is liberating them from bondage to sickness and sin, and they are glad to go where they can learn more of the truth that makes free.

At another time the critic, as quoted in another issue, displays lack of familiarity with or understanding of Christian Science by his reference to its teachings concerning the atonement. Christian Science teaches its adherents to "pray without ceasing," and constantly to seek a higher and better understanding of the true nature of God and of man in His likeness. Furthermore, it requires the demonstration of this understanding in right thinking and right living. Such thinking inevitably results in the lessening of sin and disease. This is the practical atonement, or "exemplification of man's unity with God" (Science and Health, p. 18), and Christian Scientists believe that in no other way can they realize the full import of what has been mistakenly regarded as the vicarious atonement of Jesus the Christ. Only by following his example can we avail ourselves of the atonement of Christ Jesus, which was in fact the perfect demonstration of man's at-one-ment with God, and this rendering of the word atonement is not used by Mrs. Eddy alone, but is being given by modern scholars as the correct translation.

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Editorial

"The Lord our God is one Lord"

As this number of the *Sentinel* goes to press, the interest of the world is centered upon the conflict which seems imminent in Europe. It is not, however, a time for fear and excitement, but rather for that exaltation of thought which rests with calm assurance on the knowledge of the omnipotence of God, knowing, as on a similar occasion our revered Leader bade us, that "He will bless all the inhabitants of the earth, and none can stay His hand nor say unto Him, What doest Thou? Out of His allness He must bless all with His own truth and love" (The First Church of Christ, Scientist, and Miscellany, p. 280).

A few months ago, when war clouds gathered in the western hemisphere, we quoted from the writings of Mrs. Eddy for the benefit of Christian Scientists and others who might be ready to listen. Today, when millions of men are arming in preparation for war in the other hemisphere, it may be well to call attention again to these words,—the words of one whose Christianity was demonstrable. We quote from the *Sentinel* of May 2, 1914, as follows:—

In these days of wars and rumors of wars, it is well for us all to remember that evil is never made good by the seeming necessity for its employment. The fact that mankind appears to think there is no other way by which it can rise out of or overcome certain human conditions, is the only excuse for an appeal to force; but even this does not change the fundamental truth that there is but one power and this power is good. Christian Scientists especially should be entirely clear in their thought about war, because they are endeavoring to stand for righteousness at all times; and as Mrs. Eddy has so clearly answered the questions now being asked as to what shall be the attitude of Christian Scientists on this subject, it seems fitting to bring these answers directly to the attention of our readers by republishing some quotations from her writings. Most pertinent of all, perhaps, is the following sentiment from her letter of March, 1898, the period of the Spanish war:—

"The characters and lives of men determine the peace, prosperity, and life of nations. Killing men is not consonant with the higher law whereby wrong and injustice are righted and exterminated. . . . But if our nation's rights or honor were seized, every citizen would be a soldier and woman would be armed with power girt for the hour" (The First Church of Christ, Scientist, and Miscellany, p. 277).

Again, on page 286 of the same volume, she writes:—

"For many years I have prayed daily that there be no more war, no more barbarous slaughtering of our fellow beings; prayed that all the peoples on earth and the islands of the sea have one God, one Mind; love God supremely, and love their neighbor as themselves.

"National disagreements can be, and should be, arbitrated wisely, fairly; and fully settled.

"It is unquestionable, however, that at this hour the armament of navies is necessary, for the purpose of preventing war and preserving peace among nations."

In another letter, which appears on page 278, she writes:—

"Nothing is gained by fighting, but much is lost.

"Peace is the promise and reward of rightness. Governments have no right to engraft into civilization the burlesque of uncivil economics. War is in itself an evil, barbarous, devilish."

Pondering these truths voiced by our revered Leader, our desire can but be that the peace "which passeth all understanding" may hover over this and every other nation until discord of every kind shall cease. Above all else, we must be careful to resist the clamor which at a time like this attempts to sway public feeling by appeals to prejudice and sentiment rather than to divine justice and love.

ARCHIBALD MCLELLAN.

"Loose him"

ONE of the greatest moments, surely, of all the gospel narrative, was that when the company of those who stood before the tomb of Lazarus, and had heard the Master's call, "Come forth," awaited the outcome in breathless wonder. One can easily picture the fixed tensity with which both the incredulous and the expectant leaned forward and looked upon the cave's opening, and hear the cries of astonishment, the exclamations of joy with which they greeted the once dead man as he "came forth, bound hand and foot with grave-clothes," and yet with the step of a conqueror. For him life's supreme event had been experienced, the direst human bondage escaped from, and yet the first word spoken of him was in recognition of limitations, the need of a larger liberty. "Loose him," said Jesus, "and let him go." Manifestly the truth had come to confer the fullest freedom. It demanded the removal of every shackle of mortal belief, including those of affection, and thus, as we learn in Christian Science, it would bring complete spiritual emancipation to each and every one.

Interpreting Jesus' words in the light of Science, one gains a new sense of duty to his fellow men, and especially to those to whom he is deeply attached. He sees as not before what a fettering fact affection may become, and how imperative the call to remove every limiting enswathement with which our erroneous thought may have encumbered those whom we fain would bless. The vision of the truth, the realization of the truth, and the gain of entire freedom by the truth,—these are stages of consciousness, the advancing steps of redemptive experience. He who has even glimpsed the light of Life is in so far "raised from the dead." The valley of shadows can never seem real to him again, he has come to know that its darkness must give place to light; but to articulate this higher sense of Truth and Life with every aspect of past belief, and demonstrate its efficiency in every time of need,—this is an achievement which may be long delayed. Moreover, when gained, entire freedom from the disabling influence of world beliefs, the impress of education, and the manacling mesmerism of personality, must await his further patient growth. It is just here that the Master's mandate, "Loose him," relates itself to his spiritual advance, for it may be his to find that in their mental attitude his family, his social circle, and the Christian friends with whom he has been sympathetically identified,—that all these, under the dominion of false mortal sense, would keep him in a state of bondage which he will consciously or unconsciously have to resist long after he has been able to prove in many ways his saving apprehension of divine Truth.

One of the greatest ministries of Christian Science is recorded in its redemption of human attachments. As fathers and mothers, brothers and sisters, companions and friends, how zealously, and insistently ofttimes, have we hampered those we love, mesmerically bound their hands with our fears and entangled their feet with our selfish solicitudes, and this perchance at the very moment when they were otherwise called and prepared to step out into a life of the largest freedom! To us, therefore, there comes this word today, Loose them, and let them go! Our loved ones, our pupils, our friends—give to all these, to everybody and everything, the freedom of the gospel, the freedom which belongs to

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their true nature, kinship, liberty, and privilege in Christ. This does not mean that we are to neglect the requirements of obedience in love from our children, nor that we shall hesitate to administer words of counsel and rebuke under circumstances which have Scripture warrant. It means simply that we shall free our fellow pilgrims from every limitation or restraint which the selfish or dominating disposition of human attachments is so wont to impose.

About the best we can do for any one is this,—to know the truth, the divine word spoken of and to him, and then remove the grave-clothes with which our fearsome affections have bound him, and leave him free to work out his own salvation under the divine guidance.

JOHN B. WILLIS.

Watchfulness and Prayer

No professed Christian would deny the necessity for prayer, also for watchfulness, but the most sincere of these would readily admit that they do not avail themselves as they should of the protection and privilege therein involved. Even students of Christian Science, who are awakening to see the wide range of spiritual activity covered by watchfulness and prayer, are apt to excuse themselves for neglect of these requirements, on the ground that they are crowded out by other things, even by what seem the demands of duty. When, however, we admit this even for a moment, we unconsciously arraign the wisdom and justice of our Father, who never requires of us more than we can do; indeed, all that God requires of us is "for our good always," as Moses found out so long ago. It is well to remember here that Christ Jesus, who undoubtedly understood the Father's will, warned his disciples against long prayers and "vain repetitions," but he insisted upon constant watchfulness, and St. Paul advises us to "pray without ceasing." If, however, we ponder these sayings in the light of Christian Science, we shall find them to be in perfect agreement with each other.

On page 4 of Science and Health Mrs. Eddy lays great emphasis upon "silent prayer, watchfulness, and devout obedience," which, she adds, "enable us to follow Jesus' example," and on page 116 of "Miscellaneous Writings" she thus defines obedience: "Never absent from your post, never off guard, never ill-humored, never unready to work for God." Now it is quite possible that one may find one's self so crowded with worldly cares that the prayer which calls for retirement may seem to be ruled out, and material sense may argue that even watchfulness is extremely difficult. The fact is, that without watchfulness everything is likely to be not only difficult but discordant, and the busy hour is the time when we most need the yoke of the Christ-spirit, which makes every burden light. If we then watch our thoughts constantly, knowing that the one important thing is to maintain a Christlike attitude, we shall be astonished at the clarity of vision which results, even while we are under the pressure of earthly demands. We shall know how to do things in the best way and thus shall be "more than conquerors," to quote St. Paul.

This sort of watchfulness really merges into prayer, for it lifts thought into communion with God; but it furnishes no argument for neglect of the kind of prayer enjoined by the Master, when he said we should enter into the closet and shut the door. Respecting this, our revered Leader says (Science and Health, p. 15): "To enter into the heart of prayer, the door of the erring senses must be closed. Lips must be mute and materialism silent, that man may have audience with Spirit, the divine Principle, Love, which destroys all error." Christ Jesus said, "Watch and pray, that ye enter not into temptation," and we cannot too often recall this warning. It matters not whether the temptation come from a projected thought of error, or whether it be some phase of mortal belief which lingers in the student's own consciousness, it must be met and destroyed by Truth, not entertained until it has wrought discord where there should be harmony.

If, like Jesus' disciples in Gethsemane, we are tempted to sleep when we most need to be awake and alert, we should remember that the Master offered them the privilege of watching with him, and if they had responded rightly for that "one hour," who can tell how different would have been the pages of human history! Be that as it may, it rests with us to watch at this crucial hour, that the world's history may be written in letters of light, and the lives of all Christian Scientists become a mighty power for good, because they watch with the ever-present Christ. Who can estimate the influence of one life nobly lived, be the environment lofty or low! Prayer lifts us into man's "native air," and watchfulness forbids the intrusion of aught that is unlike God's perfect idea.

ANNIE M. KNOTT.

Among the Churches

Current Notes

SYDNEY, AUSTRALIA.—Our Thanksgiving service was held on Christmas day, and as the directors of The Mother Church were necessarily included in our thanksgiving, we feel impelled to write and assure them of our loyalty; also of the deep gratitude we feel for the grand work accomplished by them during the past three years, such important years for those at headquarters, as the spiritual ideal of leadership was waiting to be more fully demonstrated. For the achievement of this we send forth a loud song of praise. For the infinite blessings bestowed on this church during the same period, we are deeply grateful.

Since Dec. 31, 1910, our membership has increased seventy-five per cent, and the attendance has grown considerably, on Wednesday evenings having become threefold. In May, 1911, a property was purchased in Riley street for eighteen hundred pounds. In March, 1913, the adjoining property was purchased for two thousand pounds, a mortgage being given for this amount. The site has now a frontage of about 90 by 102 feet, with a lane at the side and in the rear. Plans have been accepted for the erection of a church edifice, to cost eight or nine thousand pounds, capable of accommodating seven hundred and fifty people, and including Sunday school and reading-rooms.

The work of the literature distribution committee has increased wonderfully. *Monitors*, *Sentinels*, or *Journals* (to some places all three publications) are sent regularly to sixteen lighthouses, thirteen pilot stations, eleven literary institutes, six fire stations, P. & O. and Orient mail steamers, thirty interstate steamers, Darlinghurst gaol, Long Bay reformatory, police barracks, three police stations, city municipal library, city school of arts, Queen Victoria markets, Commercial Travelers' Club, "Canberra" federal capital, Burrinjuck, offices Sydney *Morning Herald* and *Daily Telegraph*, Newington Asylum, Sailors' Home, and Balmain Workingmen's Club. During 1913, five hundred and ten *Monitors*, one hundred *Sentinels*, and forty *Journals* were sent out monthly. Large parcels of literature are sent to four mental hospitals at regular intervals. Four thousand *Sentinels* were distributed in the city and suburbs during the lecture period, and large numbers of *Sentinels*, *Journals*, and *Monitors* were given away on the days of the lectures.

Correspondence.

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MANCHESTER, ENGLAND.—The members and friends of Second Church of Christ, Scientist, Manchester, have erected a new church at Didsbury, and they will hold their opening service on Sunday next [June 21]. The site is excellently situated, both for appearance and convenience, being on part of the well-known Priory estate, and situated near the Didsbury railway station and the tram terminus, Palatine road. The church has a seating capacity of two hundred and fifty, and attached to it is a reading-room for the use of the public, residents or visitors.—*Manchester South District Advertiser.*

OGDEN, UTAH.—The corner-stone of First Church of Christ, Scientist, was placed Monday morning, June 22, on a lot at the northwest corner of Twenty-fourth street and Monroe avenue. The building will have a seating capacity of four hundred and twenty-five and will cost about eighty-five hundred dollars.—*The Ogden Standard.*

NEODESHA, KAN.—The corner-stone for the new Christian Science church was laid Saturday morning [May 16] with appropriate services. The site is at the corner of Fifth and Indiana streets and is one of the choicest in the city. The building will cost between seven and eight thousand dollars.

The Neodesha Register.

FORTUNA, CAL.—Dedicatory services were held at First Church of Christ, Scientist, Sunday, June 14.

Fortuna Advance.

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The Lectures

Astoria, Ore.

At a lecture on Christian Science by William R. Rathvon, the speaker was introduced by N. J. Judah, who said:—

Through countless ages, unnumbered millions of mankind, of all races, tongues, and standards, have sought the solution of the deific mystery and their own peculiar relation to it. To some of these people it has come in volume and phase of enlightenment acceptable to them; and these popular convictions stand today as the religions of the world. To many other millions of this waiting and yearning horde of humanity these interpretations are not wholly satisfying, and the mind of man is yet open and receptive to revelations which shall yield ampler and truer concepts and realizations, wherewith the peace "which passeth all understanding" shall fall to them, bring life and conscience into harmony with the Godhead, and seal their living faith to a deathless spirituality. The Christian era has furnished forth the most exalted and enduring of these messages, but even these have been so diversely construed and diffused that their vital essence has been almost eliminated, if not destroyed. The yearning for the readjustment of the Word yet fills and thrills every heart amenable to such appeal, and it is my honor and privilege tonight to make known to you a man with a message garnered at the very feet of the woman chosen to fathom, interpret, and utter the simplest, the most beautiful of these expositions, and known to the world as Christian Science.

Astoria Daily Budget.

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Akron, Ohio

A lecture on the subject of Christian Science was delivered at the Grand Opera House, where an audience of about twelve hundred listened attentively to the speaker, Judge Clifford P. Smith. The lecturer was introduced by Frank A. Seiberling as follows:—

The stupendous mystery, whence we came and whither we go, is left for us to solve in the short journey from the cradle to the grave; and while traveling through the valley to the peaks of infinitude of time, we are ever and always searching for divine Truth. You, the adherents of the faith of Christian Science, believe you have found it. I do not know. But I know many instances of those thus believing who have experienced marvelous transformation in thought and being. I do know that where Christian Science has been received, it comes like the morning dew, freshening and awakening to new life those who feel its touch. I also know that Christian Science has added to the sum of human happiness, that it radiates love to all. And believing that it has these beneficent influences, that it humanizes and spiritualizes all who receive it, I feel that we who do not understand should willingly give it a sympathetic hearing.

The Akron Beacon Journal.

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Phoenix, Ariz.

Before a representative audience that filled both the auditorium and the balcony of the Arizona School of Music, a lecture on Christian Science was delivered by Virgil O. Strickler. He was introduced by Garth W. Cate, who spoke in part as follows:—

The remarkable growth of Christian Science in this and other countries is no cause for wonder, when we realize that the same tremendously inspiring cause is behind it that gave the early Christian church its divine impetus. It is our demonstrable belief that Jesus Christ was no less sincere when he said, "Heal the sick," than when he commanded the apostles to "preach the gospel." It is the countless number of authenticated cases of healing that have attracted the multitudes of today, exactly as did the healing in Palestine twenty centuries ago. Thousands of happy, grateful people today bear witness that the promise of the Master was founded on truth when he said, "He that believeth on me, the works that I do shall he do also."—*The Arizona Republican.*

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Chicago, Ill.

The edifice of Fourth Church of Christ, Scientist, of Chicago, was filled to overflowing at the two lectures on Christian Science delivered by Col. William E. Fell. On the first evening the speaker was introduced by J. Edward Reilly, first reader, who said in part:—

The great interest evidenced in this subject is indicative of the growing unrest of the human mind, which has become wearied with the unsatisfying materialism that has for so long a time held the children of men in unrelenting bondage.

The human mind is slowly realizing its own inability to supply that peace of mind and that healing of the body for which the heart of mankind continually yearns, and this humble state of mind, hungering and thirsting after righteousness, becomes receptive to the divine influence. The illuminating declarations of Christian Science come to this mental condition as a light shining in the darkness, and the individual is led forth by the right way. Christian Science is attracting the multitudes because it preaches the gospel of Christ, Truth, and not only holds forth a promise for the future, but in the present hour bears healing to the sick and reformation to the sinning.

On the second evening Oscar E. Flint introduced the lecturer, and said in part:—

The members of this church have proven and are ready to bear witness to the beneficent influence of Christian Science in every condition which has come into their experience. These proofs are constantly multiplying, and Christian Sci-

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ence is thereby becoming more widely known, more talked about and written about; and those who are seeking release from the bondage of disease and false appetites, who are seeking to escape from the blighting influence of poverty and misfortune, are turning to Christian Science and are finding a remedy for all these ills.—*Correspondence.*

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Pocatello, Idaho

W. W. Witty in introducing Clarence W. Chadwick, who lectured on Christian Science at the Auditorium, said in part:—

In the religious thought of the world, people are coming to demand some practical demonstration of our religious doctrine. They demand that it shall be demonstrated in the daily life in the making of better citizens, better neighbors; in the curing of the ills of society, political and social, as well as personal; and I am led to say, without any hesitancy, that to the Christian Science church we are largely indebted for this enlarged and heightened conception of the religious thought of the world. If I am correctly informed, one of the claims of Christian Scientists is, that the great and fundamental truths of God are as readily demonstrable as a problem in mathematics, and this claim alone is sufficient to warrant a respectful consideration of their doctrines. Their further claim, that through the demonstration of these truths of God the sick are healed, the lame made to walk, the sinner reclaimed, and the despondent caused to rejoice, at once challenges our respect and intensifies our interest. They seem to be willing to be judged alone by the standard set by the Master, "By their fruits ye shall know them," which again challenges our admiration.—*Correspondence.*

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San Francisco, Cal.

Bliss Knapp delivered three lectures on Christian Science. At the first, in Dreamland Rink, Arthur F. Fosbery in his introduction said in part:—

Jesus said, "Ye shall know the truth, and the truth shall make you free." Now if a knowledge of truth frees us from sickness or sin, it is plain that the sickness or sin is the effect of believing something which is not true. There are many people who think that evil is sometimes necessary and often profitable, and that sickness is in accord with law. In Christian Science we are taught that sin is selfishness and ignorance, and that those who indulge it are shutting their eyes to the good which God is always giving to those who are willing to use good. We are also taught that disease is never the result of law. Disease is discord, disorder, and there is no way in which God's law, which is the only law there is, can produce disorder.

At the second lecture, delivered in First Church edifice, Miss Carlotta Mabury said in part:—

Mankind is reaching out and longing to know more about God, the God whom Christ Jesus proved to be a God of love, when he healed all manner of disease among the people of his time, and thus unfolded the Scriptural promises to their understanding.

At the third lecture, in First Church edifice, Frank W. Gale said in part:—

Christian Science was given to the world through its Discoverer and Founder, Mrs. Eddy, at a time when the teachings of Christianity were losing their hold upon the people, and materialism and skepticism were setting aside the Bible and its teachings as mythical and impracticable. Yet Christ Jesus had said, "Heaven and earth shall pass away: but my words shall not pass away," and in the fulness of time Mrs. Eddy gave to the world the spiritual understanding of his words "with signs following," proving that the power of divine Truth and Love is still as effective in healing the sick and the sinful as it was when Jesus did his mighty works and said of his followers, "He that believeth on me, the works that I do shall he do also."

At the present time, when the teachings of Christianity are being challenged and many of the accepted beliefs regarding Christ Jesus and his marvelous works are being questioned, Christian Science not only agrees with all the teachings of Jesus, but explains them in such a way that they can be understood.—*Correspondence.*

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Lancaster, N. H.

A large audience gathered at the Opera House to listen to an address by Prof. Hermann S. Hering on Christian Science. He was introduced by Willis O. Smith, principal of the high school, who said in part:—

We are all seekers after the truth; I trust that all believe in the greatest welfare of the greatest number, and that all are open to honest convictions. Therefore, if there is any way, based upon religion and science, whereby death shall lose its sting, disease its terror, and sin its power, I am sure we shall all welcome it.—*Coos County Democrat.*

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University of Minnesota, Minneapolis

Under the auspices of the Christian Science Society of the University of Minnesota, William D. McCrackan, M.A., gave a lecture on Christian Science in the auditorium of the Physics Building. The lecturer was introduced by Donald P. Loye, president of the society, who said in part: —

We have come here this evening with a desire to learn more of the laws of Truth. People of all ages have sought continually for the truth which can be applied in the solution of the problems of every-day life. Christian Science is the truth which is now being demonstrated with mathematical exactness in all parts of the world. Those of us who are applying it in our university life are finding ample opportunity every day for its demonstration.—*Correspondence.*

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Redding, Cal.

The remarks of the Rev. F. N. Cockcroft of All Saints Episcopal church, in introducing Francis J. Fluno, M.D., who lectured on Christian Science in Masonic Temple, were as follows:—

There are few present tonight who have not some friend or relative owing allegiance to the religious body in whose interest this meeting has been called; and we have all seen something of the wonderful healing which the teachings of Christian Science have brought about. These results, to my mind, are a silent rebuke to Christians of other religious bodies, in that the latter are not taking hold of God's promises with the faith that they should.—*Correspondence.*

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Lectures to be Delivered

Vinalhaven, Maine.—Bliss Knapp, Christian Science Hall, Main street, 8 p.m., Aug. 18.

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Testimonies of Healing

It is with deepest gratitude that I wish to tell what God has done and is doing for us all, through this wonderful healing truth of Christian Science. It is now seven years since I first heard of this teaching through my sister's instantaneous healing of an eruption on her hands. She herself knew so little of Christian Science, and I was so hungry to know more of this good news (which really to me did seem too good to be true, because I had been taught that God sent all our troubles to us), that she introduced me to a lady living quite near us who had been a Christian Scientist a number of years. When this lady explained what Christian Science really is, I felt I could not thank God enough for all His love.

A few weeks after this, we had occasion to prove the truth. My little boy, aged six, was taken very ill with measles. I asked my husband if I should send for a doctor or should prove Christian Science. He liked the idea of trusting God absolutely, and on his way to business he left a note for the Christian Scientist. When she arrived, she spoke so lovingly and confidently that I had a beautiful sense of rest and peace, and a sweet consciousness of God's ever-presence.

The boy slept nearly all day and all night, which was most unusual. He had been very ill a few months before this, and the doctor had said he would always be delicate and would require a lot of care, and that I should never allow him to go out in damp weather; indeed, he made me think it almost a pity the child should have come into the world at all if he was to be so frail all his life. When the child awoke in the morning he said, "Mama, I am all better; I want to get up." My husband and I were overjoyed; it seemed to us then so wonderful! When the lady came, I told her the child was much better, and she said, "Of course he is; did you not expect he would be?" I then told her all about his other ills, and she said we must know the truth about them. In less than a week the boy was out, although it was very cold. This was the end of the entire trouble,—cough, bilious attacks, all had to yield to the healing power of Truth. He has been perfectly well ever since. He is now thirteen years old, but every one thinks he is much older, because he is so big and strong.

Words fail me in expressing my gratitude for all that divine Love has done for me and mine. I can truthfully say that Christian Science is the greatest blessing which has ever come into my life.

MINNIE A. TAYLOR, Thornton Heath, Surrey, England.

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It is eighteen years since I first learned of Christian Science. My wife at that time began to take treatment and was healed of many diseases. I was in good health then, save for an occasional attack of severe headache, to which I had been subject for years. I paid little attention to Christian Science, until one day when I had a bad headache. I suffered so that I could not sleep or rest, but my wife insisted that I lie down. I did so, and she began to treat me with what knowledge she had of Christian Science. In a short time I was sleeping soundly, and I am happy to say I have never had a return of the old complaint. About ten years later I was taken very suddenly with a serious case of appendicitis. Not knowing what was the trouble, in my fear I hastened to a physician about twenty miles from home. With my wife and daughter I was detained there in a hotel for twenty days and had several doctors examine me. Some told me one thing and some another, but they finally decided I had appendicitis and stomach disorder. They did all they could for me, but I continued to grow weaker.

Being about sixty years of age, I thought I could not last more than a few more days under the doctor's treatment, so I told him if he was going to do anything for me I wanted him to do it, and he said he was doing all he could for me. I then decided to turn to Christian Science for help, so I had my family take me home. After asking for Christian Science treatment, I began to get better, but the improvement was quite gradual, as I had become very ill and weak from taking so much medicine and from suffering. However, I was able to sit up in a month, and I kept on improving until, in about two or three months, I was well again. I did not take the interest in Science that I should have taken and I neglected to put into practice the little I knew, therefore error overcame me again about five years ago in the form of erysipelas. I had a very serious attack, but I applied for Christian Science treatment at once, and it was overcome in a week or ten days. Three years ago I had a second attack, which was also very serious indeed, but through Christian Science this was also soon overcome and destroyed, and I think for good, as I am in perfect health.

I am trying more and more every day to live and learn Christian Science. I enjoy reading the literature very much, and feel deeply thankful to God, and grateful to Mrs. Eddy for the revelation of Christian Science to this age.

J. H. BELL, Hereford, Texas.

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Previous to my first attendance at a Christian Science church service, the doctor was a frequent and welcome visitor at our home. Since that day, however, no doctor has entered our house. It was then that I first realized the inspiring truth that God is Love.

We have been freed from many physical ills through Christian Science. A severe case of measles, blood-poisoning, nervous breakdown, varicose veins, and serious burns received from an explosion, have all been overcome. Grateful as I am for these healings, I am much more so for having learned to study the Bible daily, also Science and Health, whereby I have been enabled to overcome envy, jealousy, and a sense of resentment. I am daily gaining a clearer understanding of this healing truth.—FLORA BICK, Milwaukee, Wis.

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I feel it is my duty as well as privilege to tell something of what Christian Science has done for me. Prior to the winter of 1908, I had been ill for a number of years. I had been to different hospitals at various times, and had undergone five surgical operations. At the last operation, three of the pelvic organs were removed. I came home from the hospital hoping to experience relief from suffering, but was disappointed in this. I had stomach trouble, pains in head and spine, and was not able to attend to my household duties, as I suffered from nervous shock and was mentally very much depressed.

At this time a good neighbor called, and told me of her healing in Christian Science. At first it seemed as if I did not care to hear about it, that as I had been associated with *materia medica* in the capacity of professional nurse, I could not understand Christian Science; but as I thought over what the dear friend had said to me of her healing and noted the sincerity of her manner, I decided I would try Christian Science for physical healing. I called for the help of a practitioner, and immediately secured a copy of the text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, and began to read it. With one week's treatment I was free from all suffering. Whereas I had not been able to sit at the table with my family to partake of food, I could

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eat anything I desired. Refreshing sleep came to me, and anxiety and worry were gone; in their place was a sense of peace which I had never thought possible to experience. Since that time we have had a number of healings in our family; acute lung trouble, colds, measles, whooping-cough, and other ailments, have all been met and overcome in Christian Science.

I am grateful for the physical healing, but for the better understanding of God as divine Love, and for the surety that Christian Science is the truth, words cannot express my thankfulness. I wish also to express my appreciation of the good that is coming to me from our literature, the *Journal*, *Sentinel*, and *Monitor*, and my gratitude to the dear friends who were instrumental in helping me to the better understanding of God.—Sadie A. Malzen, Lima, Ohio.

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A few years ago, when I came to Christian Science because of a deep bereavement, I received great help in this direction, so much so that I reached out for more good.

Up to this time I had been a heavy smoker from a boy. I decided that the habit was bad for me, and by exercising considerable will-power, stopped it abruptly, and did not, with one exception, smoke for about nine months. At the end of that period I experienced financial reverses. Discouragement crept in, and the tobacco habit returned even worse than it was before, to the extent that I was smoking forty to fifty times a day. In a few months the financial troubles righted themselves, and as things took on a brighter hue, a loving practitioner pointed out to me the need of clearing my garden from weeds, for if not uprooted, they might grow up and choke the truth that was implanted in one's consciousness. Knowing what she meant, I told her that I would be most grateful to be healed of the desire for tobacco, but that I could not give it up and still have the desire, because it would cause me more suffering than I was willing to endure. At her request, I went to her home one Sunday afternoon, and after talking the matter over, she gave me a treatment. I have never used tobacco since—I have had no desire to do so. It was an instantaneous healing, an absolute proof of the power of Christian Science.

Although the healing of physical ills and false appetites is both pleasant and profitable, it is not to be compared with the spiritual uplift, the joy of knowing that "God is infinite, all-power, all Life, Truth, Love, over all, and All" (Science and Health, p. 17). Surely, no one can have more cause to be grateful to God for Christian Science than have I and mine. Although my understanding may be slight, I at least know that I am headed in the right direction, and I shall make every effort to evidence how truly I am grateful by trying to keep the ten commandments and live the golden rule.

George L. Parker, Reading, Mass.

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Many times the testimonies in our periodicals have been the means of renewing my courage and rousing me to greater spiritual activity, and I feel I must add my note to the great song of thanksgiving which is being poured forth by thousands today.

Eight years ago I was taken very ill with rheumatic fever and blood-poisoning. I suffered everything for about four months, when I recovered sufficiently to get on my feet again. Later, complications set in and I was sent to the hospital, operated on, and then sent home again, with the verdict that I had tubercular trouble. The doctor who was then attending me, advised the placing of my couch out of doors (it was then the middle of winter) for a portion of each day. He also had a special stretcher made for me, to which my limbs were to be fastened. The family doctor who had attended me previously, did not agree with the hospital doctor's diagnosis, but could recommend no way of healing the condition. I was quite helpless, in constant pain, weakened by a wholly unnecessary operation, and very thin and worn.

It was at this point that I asked for and received Christian Science treatment. In a few weeks the trouble all came away in the most natural manner, and what doctors, drugs, and operation had failed to do, was accomplished by divine Mind. It seemed like a miracle that I was able to get up out of bed, walk again without pain, and eat and sleep naturally. The suffering I had undergone, and this healing in Christian Science, awakened me to the fact that there was something more in the world than my philosophy had dreamed of; nevertheless, I did not begin the earnest study of this Science until I found that I needed it very much to lead me out of other false conditions. Then, through the study of Science and Health, together with the Bible, other healings were wrought in my family, and I came to recognize that a wonderful change had come into my life.

I had never been religious, in fact I had a most self-righteous contempt for so-called religious people; therefore when sorrow and trouble came I had nothing to depend on. I had always been an omnivorous reader, but nothing I had ever read came to my support when I needed it most, save a sort of hard stoicism which boasted of its indifference to hurt. Little did I know that the heavenly Father's love was pouring forth abundantly all the time, only awaiting my recognition of my own hunger and need. For this awakening to the fact that God is Life, Truth, and Love, I am indebted to Christian Science, and the wonder and beauty of it grows daily. Life is still full of perplexities, but we are alive to the promise that "he which hath begun a good work in you will perform it." We have daily food, inspiration, and comfort in our periodicals and the Lesson-Sermons, and by applying our study to each daily experience, the path "shineth more and more unto the perfect day."

Ethel Munro Goss, Toronto, Canada.

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[Translated from the German]

It is with a grateful heart that I wish to tell of all the blessings that have come to me through Christian Science. I had been suffering for several years with very severe and often recurring cramps, which at times made life miserable and kept me from properly attending to my duties, which included indoor and field work. One morning, while getting up, I was seized with dreadful pain in the stomach, which lasted four days and four nights. The physician who was summoned, designated the trouble as a case of gall-stone. Although hypodermics were administered twice and I took medicine, the pain did not yield, and I grew weaker and more wretched, owing to my inability to retain nourishment, medicine, or drink. These attacks recurred every two weeks, and I could not recuperate in the intervals. I was expected to go to the hospital, upon the physician's advice, in order to be operated upon, as this was supposed to offer the only hope of being freed from the pain; but to this neither my parents nor myself could consent.

I had heard of Christian Science through relatives in Berlin, and I now decided to seek help from God. I asked a Christian Science practitioner for treatment, which was lovingly taken up. On the day on which my letter reached her, the pain grew less, my appetite returned, and with ten days' treatment I was completely freed from the disease and able to help my parents considerably in the work which now seemed mere play to me.

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I am indeed very grateful to God, and also to all the dear people who have helped me on the way to Truth, and I cherish a sense of love and deep appreciation for our dear Leader, Mrs. Eddy, who has again pointed out this way to mankind.—Emilie Jürgens, Belling b. Pasewalk, Germany.

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I am glad of the privilege to be numbered among those who bear testimony to their release from bondage through Christian Science. I was suffering from female trouble, said by the doctor to be a malignant condition, and the only hope left was another operation. I had undergone a very serious one eight months before this, and was "none the better, but rather grew worse." I had reached man's extremity, which proved to be God's opportunity. It is certain I would have died but for the saving power of divine Principle. My experience was like that of one whose case is given in Science and Health (p. 382): "The treatises I had read and the medicines I had taken only abandoned me to more hopeless suffering and despair. . . . Mortal mind needed to be set right;" and as our Leader tells us on page 370, "The body improves under the same regimen which spiritualizes the thought." I began to have treatment June 22, 1910, and since that time Christian Science alone has met my every need. My healing has been permanent, and I have not been in bed a day since I took up the study of this Science.

I am so happy and thankful for this saving truth that I cannot worthily express my gratitude.

Lily A. Oliver, Sherman, Texas.

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In the interest of suffering humanity I wish to tell others of Christian Science and its wonderful works, to show that "man's extremity is God's opportunity." Some four years ago I had been given a number of opportunities to abstain from the excessive use of strong drink, and although I had tried time and again to do right, the result was always the same. Having been given my last chance, and failing to grasp this opportunity, I was suspended from duty indefinitely. This would ultimately result in my discharge, leaving me physically unfit for work as a consequence, with a family depending on me for support. I was in utter despair, when I consented, upon appeal from my mother, to visit a Christian Science practitioner and submit myself to treatment. After receiving my first treatment I found I had no longer any desire for drink. I was healed instantaneously and decidedly; also, the way was opened for me to reach my employer, which was done satisfactorily, the result being that I was taken back. I soon regained his confidence, also a promotion, and have had three distinct increases in my salary since that time.

Words cannot express my gratitude for what Christian Science, through its great Leader, Mrs. Eddy, has done for me.—Charles L. Gilchrist, Brooklyn, N. Y.

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Christian Science has brought such an abundance of good into my life that I feel I can never find words to express my thankfulness to God for leading me to this wonderful healing truth. When I think of the first visit of the Christian Science practitioner, and compare myself as I was then with my present self, I am filled with gratitude, for I have been changed from a nervous, despondent invalid to a useful, busy woman. Formerly the hours dragged by and the days seemed never-ending. I longed for night and sleep, for oblivion, in which to get a little peace. Now the days fly past, and my life is full of joy and work.

Christian Science has wrought this great change in me, banishing the belief of nerves, and also a continuous dread of sudden death, the result of severe fainting spells. So vivid was this dread that I always had a material remedy at my bedside, and during my periods of better health, when I was able to get about more, I would not willingly move from one room to another without this seeming restorative. I had various doctors and a specialist from London to see me during the five years I was ill, but although I appeared to benefit by their remedies at times, I soon lapsed into my old state, and remained in that condition until I received treatment in Christian Science. Even with the first visit of the practitioner I received help, and one serious ailment has never troubled me since. I was also able at once to dispense with the remedy I kept at hand, although I had not spoken about it to my practitioner. During the first week I destroyed the last bottle of medicine, and have not used drugs since that time. I eagerly took up the study of Christian Science, and although I seemingly caught only glimpses of its healing truth, I gradually but surely found myself improving in health and peace of mind.

To show how great is the power of divine Science, I will mention that a few weeks after coming into Science I was able to help my father in the bakehouse to get a good-sized batch of bread in the oven when he was left without help. This was wonderful for one who had spent the greater part of five years in bed, or at her best in easy chairs. Even after this experience many errors had to be turned out of mortal mind, but I received patient, loving help, and with Science and Health and the Christian Science literature my eyes are gradually seeing the nothingness of all discordant conditions.

It gives me great pleasure to say that my healing has been permanent. I am quite a different woman from what I was before I came into Science, and I am making good progress in my study and understanding of this truth, also in bodily strength. I get about the village with confidence, as I had not done for years, and also work about the house. As we are tradespeople I have the care of the shop work a large part of each day. I would like to state that I have had many demonstrations of the power of God to help me over business problems as well as over health problems.

I wish to express my thankfulness to God, and my gratitude to Mrs. Eddy for the love and light which have come into my life.—Rosamond E. Colston, Welling, Kent, England.

I wish to testify that my daughter's testimony is perfectly true, and I am very thankful to God for sending Christian Science to our home, and for the blessing it has brought.

Hester Colston, Welling, Kent, England.

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Before coming into Christian Science I realized that I must gain a better condition of thought, so I took up a line of studies that I had been over in my younger days, and the Bible was one among the many books I studied. It always seemed to me that it contained everything for me if I could understand it, and by turning thought from self to study, my health was very much improved.

Soon after this, Christian Science was presented to me by a friend. I did not know at the time why I enjoyed being with her, but I can see now that it was because she reflected Truth and Love. I realize, too, how wise she was in presenting Christian Science to me so that I might get the exact meaning of it. She asked me if I would read one of her books if she sent it to me. I consented to do so to please her, and for no other reason, for I had plenty of reading matter of my own and felt quite satisfied. She accordingly sent me "Miscellaneous Writings." I did not know what the book

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contained, and I was so little interested in it that I laid it aside till a more "convenient season."

Some time afterward I thought I would read the book carefully, in order that we might talk it over together. It appealed to me from the beginning, and I was convinced that it contained the truth I had been seeking, so my other studies were laid aside and forgotten. At its conclusion I knew that Christian Science was what I needed to bring me peace, happiness, and health. I was not satisfied to stop there, for I wanted "Science and Health with Key to the Scriptures." I therefore purchased it, together with Mrs. Eddy's other writings, and for many years I have made them a constant study. This course has brought me understanding. I have found that Christian Science is to be lived each day, and that today is the time to work. If my work is well done today, I need not be anxious about tomorrow. I realize more and more each day that I exist as God's idea and not as matter, that error is impersonal, a lie, and that a lie has no reality. Regardless of what mortals do or think, Truth remains "the same yesterday, and today, and forever."

Christian Science healed me of severe headaches, from which I had suffered for years. Any extra exertion would bring them on. It also healed me of neuralgia, from which I had been a great sufferer. When I came into Christian Science I knew the promises were for me. I realized that every affirmation of good was helping me to destroy the thought of these ailments, and I know this gave me strength and courage. No manifestation whatever of these troubles has been observed since I obtained relief ten or more years ago. I am very grateful for an understanding of this demonstrable truth.—Mary A. Lipscomb, Joplin, Mo.

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[Translated from the German]

Having received so many blessings through the reading of the testimonies, I would like to tell what Christian Science has done for me, with the hope that this may prove a help to others. I had been nervously affected for years, and suffered with headaches daily. I could not sleep at night, and felt so weak physically and mentally that I was not equal to managing my household, despite all my efforts. This condition made me feel so unhappy that nothing seemed to afford me joy, and the remedies prescribed by the physicians failing to effect an improvement in my case, I was afraid that I might never regain health.

While in this mood, I heard of Christian Science through an acquaintance, who brought me some literature on the subject, among which was the *Herold*. Upon reading testimonies of healing dealing with cases similar to mine, I gained new courage. I continued reading with much interest and attended the services as often as I could. Still, my improvement was slow, and I therefore applied to a Christian Science practitioner. Treatment was taken up, and I began to understand the power of Truth, which gradually freed me from all thoughts of disease and sickness. I have been an adherent of Christian Science for the past two years and a half, and although I have gone through some severe struggles during that time, I have been able to perform my daily work in the knowledge that God is my strength and support.

I am very happy indeed, and most deeply thankful to God for having been led to Christian Science, whereby I have gained health and a better understanding of the power of divine Love. I am also grateful to Mrs. Eddy, and to all who have been of assistance to me.

Karoline Hippe, Frankfort-on-the-Main, Germany.

From Our Exchanges

[*The Universalist Leader*]

The pious believer of the old school is having a difficult time adjusting himself to the new and enlarged conception of religion which is brought to his attention constantly. This believer has lived long in a state of mind when he accepted a very plain and simple notion of what religion is. It was always something very definite, very tangible. He has always identified his spiritual experience with a visible church or an ancient book or an ancient creed or an observance of certain ritualistic formulas. Religion, to him, has always been inseparable from and identical with one or more of these objective realities. He thought he knew just what religion was, where he could locate it, and just where it begins and ends in human experience. And now he finds that something has gone amiss. He is bewildered at much that he hears.

Here are men talking about religion, acting as though they take religion seriously who have no religion, so far as any standard with which our puzzled traditionalist is familiar, is concerned. Religion seems to have moved out of its ancient abiding-places. It has lost its distinguishing marks. It has, to our observer, ceased to be real. He fears that religion is vanishing from the world.

[*The Christian Register*]

That people do not make religion the center of their life, do not pursue the culture of the devout life as in past times; that institutions of a social and philanthropic character flourish while purely devotional gatherings do not,—all this means only the change of outward habit and ways. Life is more interesting, as well as more exacting and absorbing, than ever before. People have less time than they ever had for reflection and the expression of meditation. But that there is any radical inward change that makes religion less necessary and welcome, we can see no evidence at all. Meditation and prayer do not take time; all they need is a disposition and an instant. There is no necessary connection between a busy life and the decay of religion. What religion has to do is to adapt her methods to the new circumstances, and devise new forms of calling men to their higher nature.

[*Zion's Herald*]

It does not require a tedious search to find in most individuals something for us to pin our faith to; there are the better parts in most of the people we meet. It does require, though, a manifestation of gentle and courageous qualities upon our part; for it is only as the goodness of our lives shines forth that the best is stirred in others.

Should not this opportunity of bringing out in relief the pure gold of another's character so stir our better natures that we should count it a high privilege to show to the world a pure and brave and patient and loyal front? So to live that our own lives are made richer and deeper is a worthy endeavor; but so to live that the very winsomeness of our living calls into being the best qualities there are in others —ah! such living as that is a loving tribute to him who said that he came that others might have life, "and that they might have it more abundantly."

[Rev. W. E. Orchard, D.D., in *The Christian Commonwealth*]

In view of the wider thought that is going to set Christianity free from sectarianism and bondage to intellectual dogmas, and in view of the great missionary propaganda which has shown that Christianity is not national or racial or hemi-

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spherical, we have every promise that Christ is going to become the rallying-point of our humanity, the means of reconciliation with one another, the breaking down of all middle walls of race, temperament, and thought, and the atonement of God and man. These are things that we hold to be already potential of all humanity. Whoever is human is so far related to Christ, the epitome of our humanity and the Son of man. All must grow into relation to the Godhead through him, that is, by the same way, by the same experience, by the same bearing of the cross. But meanwhile there is being prepared the body, composed of those who are conscious of their relationship to Christ, and who by their corporate life continue the incarnation of God. The spirit of Christ already forms the greatest and deepest fellowship that humanity has ever seen; but the endeavor to express it in a body has met with many setbacks, betrayals, and failures.

[*The Living Church*]

Most of us make an altogether unjust classification of matters into secular and sacred. There are some things which we attempt wholly of ourselves, as though God were not interested or concerned in them; and there are other things which we leave for God to do, as being His particular business and not ours at all. But there is no business from which we can rightly exclude God, and no business of the Father's that is not ours also. Therefore, all things come under the dominion of prayer, even the slightest and the most personal. And while personal failure thrusts us upon the care and protection and help of the Father, it is an infinitely sweeter thing to know an absolute dependence upon Him, to see all our business glorified because it is His.

[*The Christian Intelligencer*]

People are always impressed with religious genuineness. When a man's faith is not merely profession but transforming possession, men will take note that he has been with Christ and they will learn of him. Men who are conscious of a mighty deliverance in Christ, and whose lives exhibit the joy and power of spiritual emancipation, make strong witnesses for the great Physician of souls. In every sphere a genuine faith in Christ, a faith that lets Christ lead in everything, a faith that is steadfast and regnant under all circumstances, is like a light set on a hill: it points the way to God for many a weary traveler.

[Rev. A. C. M'Giffert in *The Hibbert Journal*]

Men know measurably what the past was. They feel secure in it, and in their timidity would like to go on reproducing it to the end of time, repeating the old formulas, believing the old truths, doing the old things, working in the old paths. The future is an untracked country, and their hearts often fail them. The great business of Christianity, the great business of any religion worthy of the name, is to give men faith,—not faith in the past, but faith in the future,—to strengthen their confidence, to study their purposes, to increase their courage, as they look and labor for better things to come.

[Charles S. Hager in *The Advance*]

We are living in days when men dare hopefully to dream the dream of a united Christendom. And we well know that the dream can never come true until men generally become large enough in soul each to try to understand the other, to see from the other's point of view, at least to recognize that there are other points of view. Christian toleration is a plant of slow growth.

Special Announcements

From the Publisher of Mrs. Eddy's Works

THE CHRISTIAN SCIENCE TEXT-BOOK, "SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES."—For styles of bindings and prices see back cover of this periodical.

"THE FIRST CHURCH OF CHRIST, SCIENTIST, AND MISCELLANY."—A volume of the later writings of Mrs. Eddy, compiled from the files of *The Christian Science Journal* and *Sentinel*, together with historical matter pertaining thereto, as selected by her, is now on sale, and orders will be received by the publisher. Prices as follows: Cloth, single copy $2.25; six or more copies to one address, each $2.00. Morocco or pocket edition, single copy $4.00; six or more copies to one address, each $3.75. Orders for six or more copies to one address may include the two styles of bindings at the quantity prices.

In response to many requests, the "CHURCH MANUAL," heretofore published only in the cloth binding, is now issued in a "pocket edition," size 4 x 5¾ inches, morocco, limp, round corners, gilt edges, Oxford India Bible paper. Prices of this special edition: Single copy $2.00; six or more to one address, each $1.75.

Orders for the books named above and the other works by Mrs. Eddy should be addressed to ALLISON V. STEWART, Falmouth and St. Paul Streets, Boston, Mass.

From the Editor

All manuscripts submitted for publication in the *Sentinel*, *Journal*, and *Herold*, whether articles, poems, or testimonies, and all correspondence relating thereto, should be addressed to the EDITOR, and not to individuals.

From the Publishing Society

We are glad to announce a lower schedule of rates for the cloth edition of "The Life of Mary Baker Eddy," by Sibyl Wilbur, and we believe that this will assist in a greater distribution of this valuable book. Single copy, cloth, $2.00; three copies, $5.50; six copies, $11.00; twelve copies, $22.00.

New photogravure plates have been made to replace the half-tone engravings in the edition de luxe of this book, and these plates, printed in a sepia ink, have greatly improved the appearance of the new edition. Single copy, $5.00; two or more copies, each $4.50.

"Christian Science: The Explanation of the Ideal Man," a lecture by William D. McCrackan, M.A., has been published in pamphlet form and is now ready for distribution. The sale prices are shown on the opposite page under the list of regular pamphlets.

From the Clerk of The Mother Church

CHURCH TENETS.—The tenets of The First Church of Christ, Scientist,—The Mother Church,—printed on folded sheet for use of the branch Churches of Christ, Scientist, with space for the names of the churches and their by-laws, can be had at seventy-five cents a hundred. Orders will not be taken for less than one hundred, and postage stamps should not be sent in payment.

Correspondence relative to the tenets or to membership with The Mother Church, should be sent to J. V. DITTEMORE, Clerk, 105 Falmouth Street, Boston, Mass.

From the Church Treasurer

The annual per capita tax of members of The Mother Church is due June 1, but may be paid at any time during the year. The per capita tax of members uniting in November is reckoned from the preceding June, this being the beginning of the church year. Unless otherwise directed by the sender, the full amount of each remittance will be credited for the current year.

Please remit by postal or express money order, bank draft, or check. Currency should be sent by registered letter only.

Please advise promptly of any change in name or address.

Send all per capita taxes and contributions to ADAM H. DICKEY, Treasurer, 103 Falmouth Street, Boston, Mass.

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The Christian Science Journal

Published Monthly

Founded April, 1883, by Mary Baker Eddy, Discoverer and Founder of Christian Science, and author of the Christian Science Text-book, "Science and Health with Key to the Scriptures."

This monthly magazine is the official organ of The First Church of Christ, Scientist, in Boston, Mass. In addition to articles, lectures, and testimonies not published elsewhere, it contains a complete list of Christian Science practitioners, and a directory of Christian Science Churches, Societies, and Reading Rooms.

SUBSCRIPTION PRICE, PAYABLE IN ADVANCE, POSTPAID: For the United States, Mexico, and Cuba, single copy, one year, $2; six months, $1.20. For Canada add 25 cents for postage. SALE PRICE: Single copy, 20 cents. In all other countries add 65 cents postage for each annual subscription. SALE PRICE: Single copy, 25 cents.

BOUND VOLUMES: Current and past year, cloth, $2.50; half calf or half morocco, $3. Of earlier volumes write for prices.

The Christian Science Monitor

Published Every Day, Except Sunday

A daily newspaper for the home. Adequate news service. The various departments of a modern newspaper. Unique home forum page. Entire page of editorials dealing with the vital topics of the day. Contributions for the columns of the MONITOR should be addressed, Managing Editor, THE CHRISTIAN SCIENCE MONITOR.

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The Christian Science Quarterly

Published January, April, July, and October

Contains the Lesson-Sermons which are read at the Sunday services throughout the year in all the Christian Science churches. These Lessons, which present citations from the Bible and "Science and Health with Key to the Scriptures," are valuable for daily study.

TERMS OF SUBSCRIPTION AND SALE: In the United States, Canada, Mexico, and Cuba, 50 cents annually; single copy, 15 cents; fifty copies or more to one address, 12½ cents each. In all other countries, 60 cents annually; single copy, 18 cents; fifty copies or more, 15 cents each.

Subscriptions not accepted for less than one year. Subscriptions begin with current quarter unless otherwise designated, and terminate with the last of the month named on wrapper.

Der Herold der Christian Science

Published Monthly

A magazine printed in German. It contains original and translated articles bearing upon Christian Science, testimonies of healing, also the Lesson-Sermons which are read at the Sunday services in all the Christian Science churches. Improved and enlarged in 1910

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CHRISTIAN SCIENCE SENTINEL

"What I say unto you I say unto all-WATCH" Jesus

Vol. XVI No. 50

Boston, August 15, 1914

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A·LADY·WITH·A·LAMP·SHALL·STAND·IN·THE·GREAT·HISTORY·OF·THE·LAND·

A·NOBLE·TYPE·OF·GOOD·HEROIC·WOMANHOOD·
Longfellow

THE·CHRISTIAN·SCIENCE·PUBLISHING·SOCIETY·
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Items of Interest

Notice has been served by Kansas upon the promoters of railroad organizations, that it will not permit the capitalization of "possibilities" any more than it will permit the sale of "blue sky" securities within the state. The Kansas City, Mexico & Orient railroad, now in course of reorganization, was the first corporation to suffer under this new rule, as it was not permitted to issue securities upon something like twenty-five million dollars' estimated worth of intangible values, franchises, concessions, and grants, which may become valuable parts of the property but are not now of any considerable worth.

The official review on the progress of education in the province of Bengal, India, for the year 1912-13, shows a general satisfactory improvement in the conditions obtaining in the various schools and colleges. Although the number of institutions showed a decrease of thirty-six in the twelve months, the number of pupils rose by twenty-one thousand, and the total number of pupils in a population of 45,488,077 was 1,718,623. This attendance at schools represented fifty-five per cent Hindus and forty-five per cent Mohammedans, the last decade showing a large increase in the latter.

Eight men of prominence have been chosen as members of the board of trustees of the National Bureau of Public Utilities Research suggested by Mayor Blankenburg of Philadelphia to the heads of other cities in this country to assist in efforts to secure lower rates from the lighting, transportation, and other utility companies. The bureau, which will be permanently organized at a convention of mayors and other representatives of cities in all parts of the country in November, has already effected a temporary organization.

Formation of a general international bureau by the consolidation of all international organizations of an administrative character will be discussed at the World Peace Foundation, Boston. These international organizations, about fifty in number, are now so scattered about the world and working along such small lines that their significance is not realized, it is thought, and consolidation of all of them under one head and in one place will add to their efficiency and strength, besides supplying a focus which will make possible a future international world organization.

A proposal to grant a subsidy of one hundred thousand kroner for the official representation of Norway at the San Francisco exhibition is to come before the Storthing shortly. It is thought that this sum will be devoted to the erection of a Norwegian pavilion which, it is estimated, would cost two hundred and fifty thousand kroner. The financial responsibility for the remainder of the sum required will rest with the Norwegian-American committee which has been formed in connection with the undertaking.

The King and Queen of England opened the new joint dock at Hull recently. The new dock has been brought about and is controlled by the North Eastern and the Hull and Barnsley Railway companies, and has been rendered necessary by the rapid increase in the trade of the port during recent years. The area of the new dock opened by the King is fifty-three acres, and there is provision for a future expansion to eighty-five acres. The capital expenditure involved is about three million pounds.

Austria has declared war on Servia, and hostilities have already begun. The incident on which Austria hung her decision to make war on Servia was the reply sent by the Balkan state to the note from Vienna demanding that she take steps to put a stop to the Pan-Servian propaganda in Austria, and also punish Servians indirectly concerned in the assassination of Archduke Francis Ferdinand. The response of Servia was considered "unsatisfactory" and "filled with the spirit of dishonesty."

The opening of the Panama canal to the world's commerce on Aug. 15 has been announced by Secretary Garrison. Probably the first vessel to pass through the waterway will be the Cristobal, a war department steamer now at Colon. There will be no formalities in connection with the event, all ceremonies being left for the official opening in March, 1915, when the international fleet passes through. The canal will be open first to vessels not needing more than thirty feet of water.

The Cape Cod canal was dedicated July 29, and is now open for coastwise traffic. This new waterway, eight miles long, twenty-five feet deep, and from one hundred to two hundred and fifty feet wide, connects Buzzards bay with Cape Cod bay, shortens the route from Boston to New York by about seventy miles, and makes the passage safer. It has taken the Boston, Cape Cod & New York Canal Company about five years to build the canal, and the cost was approximately twelve million dollars.

The Great Indian Peninsular Railway Company has lately completed plans for the improvement of the station conveniences at the Bombay terminus, whereby passengers by the mail steamers from Europe will be able to proceed straight on board the train instead of having to drive through the town, as at present. This has been rendered possible by the construction of a new deep water-mole, alongside which the largest steamers can be berthed.

Two hundred Chinese political exiles met at the Tsukiji Seiyoken hotel, Tokio, and decided to form a new political party called the Mingkwotan, nominating Sun Yat Sen as president. The object of the party is to facilitate the exchange of opinions and effect a true understanding between the members of the party staying in Europe, America, and the South Sea islands, thereby preparing for achievement of success in the future.

The opening up of Asia Minor to trade and European enterprise is progressing. The receipts of the railway from Haidar Pasha, opposite Constantinople, to Angora, have this year, for the third time, exceeded the amount guaranteed by the Turkish government. Yet in the whole of Asia Minor, an area five times as large as the United Kingdom, there were in 1912 only three thousand miles of railway, practically all of it single track.

A proposal has been made by the government of the Netherlands to the effect that the countries which sent representatives to the second peace conference should appoint delegates to a committee for the preparation of a program for the third peace conference, based on proposals of the governments concerned. The date mentioned for the meeting of the committee is June 1, 1915.

The federal government of Australia has appointed a royal commission to inquire into the operations of the alleged meat trust in Australia. Considerable uneasiness has been evinced for some time as to the establishment of the meat combine, and this commission, it is to be hoped, will sift the matter to the bottom. Parliamentary legislation is sure to eventuate if the trust is uncovered.

When an inch of rain has fallen, it means that on each acre of land water enough has fallen to fill more than six hundred barrels of forty-five gallons each. This quantity of water weighs more than one hundred and ten tons. If a rain-storm covered a territory comprising a thousand acres, and this would be a very small shower, one hundred and thirteen thousand tons of water would fall from the clouds.

It is stated that A. J. van der Brenk of Melbourne, Australia, has received instructions from the Australian government to visit the Netherlands and Belgium for the purpose of inducing people from those countries to settle in Victoria, where the government has placed a large area of land at their disposal.

The fifteenth annual convention of the Gideons, known officially as the Christian Commercial Men of America, was held in Boston recently. About sixteen hundred Bibles were distributed among the hotels of the city.

With the registration for the summer session at Columbia University (New York city) practically complete, there are 5,625 students for the six weeks' term, the largest number, by more than a thousand, ever registered there.

A new Italian embassy in Washington, D. C, to cost one million dollars, is being considered by the Italian government, and definite arrangements may be put under way by the first of the coming year.

The production of grain for each of the last five years in South Australia has averaged 21,652,903 bushels, and inclusive of the wheaten hay crop, the mean annual value for the five seasons was £5,296,789.

Twenty thousand six hundred and fifty large, new grain-cars have been bought by seven railroads operating in Illinois, for delivery Aug. 1, to help handle the bumper crops.

President Wilson has directed Attorney-General McReynolds to bring civil and criminal proceedings against the New York, New Haven & Hartford railroad.

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Christian Science Sentinel

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

Vol. XVI August 15, 1914 No. 50

Mental Habit

HON. CLARENCE A. BUSKIRK

PEOPLE do not sufficiently consider how very largely a man's mental habit influences, and in fact decides, his character, conduct, the circumstances which environ him, and the whole tenor of his life. It is like the sap of the tree, like the tide that moves in the ocean whatever the winds or storms or sunshine above. It is like the magnet that draws the needle ever its way.

As we scrutinize the people we meet, we find the evidence carved upon their faces and crystallized in their speech and manners, whether they be habitually hopeful or despondent, genial or crabbed, kind and polite or cruel and selfish, helpful and happy or cynical and miserable. "As he [a man] thinketh in his heart, so is he." It may seem much easier, of course, to form the better mental habit when we are young; but the belief in the rigidity of habit when our heads are thatched with gray, may be resisted and subdued successfully if we but persist in the habit of thinking rightly. We may invite and entertain as guests of our mental households, at every period in our lives, our constantly increasing powers to resist and thus subdue all phases and presentments of evil consciousness. The faces of many sickly people whom we encounter show as plainly as the colored glass changes the light of the flame within it, the distempering effects of disappointed ambition, and greed, and like blighting passions. As Paul wrote, "To be carnally minded is death; but to be spiritually minded is life and peace."

Let us consider the mental habit which is the offspring of the Christian Science doctrine and practice. It surely begets a serene and imperturbable faith that the ever-present government of the supreme power which rules man's destiny and being is absolutely good in all ways; it teaches us to realize in our daily thought the admonition of Jesus, "Have faith in God." This means everything; it is the potter's wheel that works day and night to better us. This helps us to obey the command, "Be ye therefore perfect, even as your Father which is in heaven is perfect." We are no longer troubled by the consciousness of a perfunctory and elusive faith in the divine intelligence,—the wavering faith too often begotten of the teachings which present a self-contradictory deity. And right here too much emphasis cannot be laid on the supreme fact that we can surely acquire more and more "faith in God," and that we can learn more surely as we contemplate more and more the divine verities. It is thus that the understanding and realization of the one supreme power becomes a positive force in our consciousness to regenerate and bless.

Why should not the benefit of pondering the power of Truth be even more certain than the benefit of pondering the multiplication table? Bacon has the apothegm, "Reading maketh a full man." The students of Christian Science certainly have an abundance of good reading to uplift and purify. Such reading is a great help in the formation of the right mental habit. It greatly helps to concentrate attention to the right paths of meditation. Mrs. Eddy's writings assist in expelling erroneous concepts of God and man; and we are aided thereby on our way to the point where we gaze forward and upward and glimpse boundless realms of love and loveliness, where our reason is pacified and invigorated, and our spiritual intuitions, ideals, and aspirations are never shocked or appalled.

Words may never portray, save inadequately, the service rendered to humanity by Mrs. Eddy in defining the one lovable and true and wholly reasonable Supreme Being. Unnumbered thousands have thereby been rescued from the forlorn deserts of materialism, where they had been wandering athirst and well-nigh hopeless. The condition is indeed pitiable and affrighting for those whose "faith in God" has become outgrown and moribund. Public corruption and private immorality break free of their strongest restraints when materialism seizes belief and strangles right-seeing conscience. Mortals go forward, or go backward and downward.

It is well for us to consider carefully what a perilous thing it is to entertain wrong concepts of God. "The truth shall make you free," said Jesus. The correspondent of the eternal fact thus stated, is this, that falsehood enslaves humanity. Take, for a specific instance, the wrong concept taught by erring theology to the effect that sickness and death are mysterious dispensations of divine Providence. He who entertains this notion concerning the supreme power, cannot heal the sick according to the Christian way therefor. But the closer and oftener his consciousness comes into communion with God, the more immune it would render him to belief in disease and death; for he thus entertains the great truth that God is Life, instead of believing that God mocks Himself with the direct or indirect causation of disease and death.

This falsehood, inherited for fifteen centuries from pagan mythology, with its admixture of evil-minded deities governing the destinies of mankind, has visited Christendom with its dire slavery of suffering altogether too long. Hasten the time when the entire human race, as well as all Christians, shall learn the truth that disease and death are falsehoods of human origin, and not of God at all; that they are no part of man's being, but are the errors from which the truth makes us free!

Cheerful Giving

GRACE POTTER EVERSON

"GOD loveth a cheerful giver" just as surely today as when Paul proclaimed this joyous truth to the Corinthians; and the results of one's giving are the same, for "as he purposeth in his heart," he shall reap "sparingly" or "bountifully." Because of the common acceptance of matter as the basis of everything, mortals have long been accustomed to believe that only those possessing an abundance of material things, money or goods, could give to any purpose, while quite the contrary is often true. All that will eventually be found worth while, either to give or to receive, is the heavenly treasure, the things of Spirit, to which matter cannot add its minus quantity.

The test of true giving is not what specific thing is given,

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but how it is given, "grudgingly, or of necessity," or freely and in the spirit of love. Of the widow who cast into the treasury her two mites, Jesus said she had given more than the many who were rich and had cast in much, "for all they did cast in of their abundance; but she of her want did cast in all that she had." Thus he endeavored to bring home the futility of giving for display or to ease conscience, and set above it the giving of a grateful heart. It is not always of avail to give money, unless the understanding of true riches goes with such giving. Dependence upon persons rather than upon God, mental laziness, and dishonesty are often fostered by promiscuous giving. One can never give too much, however, of the understanding of Love. If God-given thoughts, motives, inspirations always went before our giving of things, whatsoever we gave, be it much or little, would never fail to help and bless.

The good of giving cannot be measured in dollars and cents. A tender thought to the broken-hearted is more than the riches of Crœsus; an encouraging word to one struggling with self has helped to gain many a victory; an assuring smile may bring the light to a darkened consciousness. These we can best give only as some measure of infinite Love is unfolded to us; but the loving desire and the infinite supply are one, and the more this gift of giving is exercised, the more abundant does it grow in good. "God gives the lesser idea of Himself for a link to the greater, and in return, the higher always protects the lower. The rich in spirit help the poor in one grand brotherhood, all having the same Principle, or Father; and blessed is that man who seeth his brother's need and supplieth it, seeking his own in another's good" (Science and Health, p. 518).

God never requires any one to give out of lack. That is not the kind of giving which He loves, neither that which seeks something in return, but rather the giving out of one's own abundance,—giving as God gives. Indeed, we are told in Scripture that though one bestow all his goods to feed the poor, and though he give his body to be burned, if he has not charity it profits him nothing. Our giving must needs be limited and laborious if we attempt to give out of our own human sense of self and through its ways and means. But to remember that God is the giver, and man but the reflector of His infinite goodness, substance, sufficiency, and liberality, opens the very gates of heaven to us and all.

Into the heart of each one who has learned the lesson of true giving, enters the joyous assurance that it is indeed "more blessed to give than to receive," because giving is the open door through which all good flows into human experience. A homely philosopher says that the hole through which we receive is the same size as that through which we give. The free giver is the free receiver of good as well. He does not give that he may receive, but receives that he may give. The open hand, the open mind, the open heart, is always ready to do both, to be blessed and to bless.

Readiness to grasp opportunities for giving, brings big blessings. The rich young man who asked the Master for eternal life was not ready to give his riches in exchange for it, while the widow woman gave her last handful of meal and a little oil to sustain the prophet when her own need seemed very dire indeed. Wherefore, we are told, the barrel of meal and the cruse of oil failed not, because of her selfless and obedient giving.

Nothing is more obstructive to spiritual growth than the habit of accumulating matter, of hoarding mortal belongings. It is simply laying up trouble, shutting the door on the infinite and omnipresent supply of good. This fact Jesus emphasized in the parable of the man who pulled down his barns and builded bigger ones in which to store his possessions, but was "not rich toward God." It follows, then, that nothing is so operative to break limitation and take off the clamps of fear, poverty, and lack, as right giving.

Writing again to the Corinthians in an appeal to them to prove themselves "ministers of God," Paul counsels that they be "as poor, yet making many rich." From this Christian admonition it is clear that a lack of material things is no adequate excuse for failure to minister good. The disciples and early Christians were generally of humble circumstance, yet there is no collective record of giving that can equal theirs. They gave out of their abundant spiritual store: peace, freedom, blessing, harmony, health; feet to the lame, eyes to the blind, hearing to the deaf. These spiritual blessings Christian Science is again making it possible for every follower of Christ to give. No greater individual gift has ever been offered than that of Jesus the Christ, who gave his human sense of life that the immortality of Life might be revealed and demonstrated. In all his teaching Jesus emphasized the blessedness of giving, even its necessity as a means of advancing spiritual growth.

One need never be deterred from giving by the thought that he has nothing to give. We always have something, more than we think, and the activity of giving releases and so increases our treasure. "Giving does not impoverish us in the service of our Maker, neither does withholding enrich us" (Science and Health, p. 79). None can feel too poor to give when he remembers what God has given him. Out of the divine largess he constantly receives abundant life and all that this includes,—activity, intelligence, health, harmony, dominion, opportunity, faculty, capacity,—and if any of these seem to be withheld, the giving of the good he does possess will make him receptive of more. The spirit of the Christ says to each one of us: "You have something to give! Give up, give out, give in to the outpouring of good! Bring all your tithes into the storehouse of divine Love, and blessing will surely be poured out that you will hardly have room to receive."

It is neither the greatness nor the importance of the gift which counts, but rather the simplicity and sincerity of the giving. Note how unconsciously a little child brings sunshine and joy to all he passes, just because his natural impulse to reflect, to radiate, to give out love and happiness has not been restricted by educated fear and repression. As God's children we have the right to regain this childlike confidence and spontaneity, to let the love we feel flow out impartially to all. This very desire will unseal for us the springs of divine Love and fill our dry and empty watercourses with that living water which shall invite the world-weary traveler and quench his thirst. As in the Christian Science Hymnal (p. 89), let us all—

> Make channels for the streams of love,
> Where they may broadly run;
> And love has overflowing streams,
> To fill them every one.

Our Daily Prayers

GUSTAVUS S. PAINE

In the "Rule for Motives and Acts" (Manual, p. 40) we read that "the members of this church [The Mother Church] should daily watch and pray to be delivered from all evil, from prophesying, judging, condemning, counseling, influencing or being influenced erroneously." Though any merely personal interpretation of the duty here indicated is uncalled for, it is well to note the care and insight with which the words in this by-law have been chosen. Every one of the words used to denote the specific evils against which we must

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daily protect ourselves is full of meaning, and the thoughtful study of this by-law must unfold more and more of helpful truth.

On page 41 of the Manual is the familiar by-law about "Daily Prayer," which reads, "It shall be the duty of every member of this church to pray each day: 'Thy kingdom come;' let the reign of divine Truth, Life, and Love be established in me, and rule out of me all sin; and may Thy Word enrich the affections of all mankind, and govern them!" Truly Christian Science is a religion of constant aspiration. Only as we purify mortal thought with the understanding that divine intelligence is ever present, can we give to the humanly limited the truth which is to make them free. Even the little children are learning to pray more and more freely in Christian Science, and their prayers are effective.

It would seem that inasmuch as every member of our church is instructed to "pray without ceasing," those who are preparing themselves for membership in the church should likewise conform to this requirement. In fact, the young student will find that from this daily exercise he will gain countless blessings. Thought is turned to the infinite idea, and to the one intelligence which is the source of that idea, so that devotion to mortal personality is given up. Thus step by step the perfection of God, and man in His image and likeness, is unfolded until the perfect healing is attained. Naturally we see the importance of giving heed to our Leader's earnest injunction that we "pray daily" for ourselves; "not verbally, nor on bended knee, but mentally, meekly, and importunately" (Miscellaneous Writings, p. 127). When we thus pray, first of all in the early morning, before mortal thought has had opportunity to raise its clamor, we do indeed receive, as Mrs. Eddy declares in the same paragraph, "more grace, obedience, and love," and are fed "with the bread of heaven, health, holiness."

In the Reading-room

KATE A. BAUM

WHEN one is placed in care of a Christian Science reading-room, to serve God and man, it is soon learned that the answering of questions is a large part of the loving service required each day. Not only the questions of new students and other inquirers, but sometimes those of church-members, give opportunity for wise answers.

To one of these caretakers, whose constant prayer is, "Send out thy light and thy truth: let them lead me," a visitor came one day last summer and asked for a pamphlet now out of print. When she was told that it was not to be had any longer, the would-be purchaser said, "I wonder why." The thought came quickly to the librarian that the right answer to that question was in an old copy of the *Sentinel* which she had been reading the day before, in an article entitled "Infinite Resources" (*Sentinel*, April 28, 1906); but she could not place it at that moment, as another visitor stood waiting for attention, so she answered as best she knew. Next day that article was found, cut out, pasted on a piece of cardboard, and kept near-by. The next time the same question was asked, others were waiting for literature and the day was a busy one; but it took only an instant to pass the card bearing the article to the questioner, and to say with a smile, "If you will read this carefully, it will answer your question better than I can." The remark which came back with the card, was: "I see now; that explains it to me. Thank you very much."

At another time the question was, "If Christian Science is taught in the Bible and is the same method used by Jesus in healing the sick and sinful, why is such value set upon Mrs. Eddy's book?" The editorial entitled "A Great Need Met" (*Sentinel*, Oct. 6, 1906) was ready for this inquirer. Yet another said in a discouraged tone, "Since I have been reading this literature, I have lost my old way of praying, and have not found a better one," and an editorial on "The Lord's Prayer" (*Sentinel*, Jan. 27, 1912) comforted this one. A newly-elected director of the local church remarked that he had not made his demonstration to attend board meetings, and "Our Business Meetings" (*Sentinel*, Oct. 12, 1912) helped him. A member of this church who rarely entered the reading-rooms, said that he supposed the reading-rooms were only for the use of strangers in the towns or cities, but after attention was called to "Reading-room Privileges" (*Sentinel*, Nov. 30, 1912), where one of our editors spoke of this state of thought as "a sly little fox which would injure this branch of the Mother Vine and at the same time rob the members of one of their privileges," the member's gratitude was sincere and his attendance and good works and happiness increased. To one who had the *Journal* and *Sentinel* but seemed to think that he did not need the *Monitor*, the editorial on "Blessing and Blessed" (*Sentinel*, Dec. 28, 1912) was helpful. And so the cards grew in number, articles from the *Monitor* being added to those from the *Sentinel*. In the case of the *Journal*, it is obviously not desirable to cut out any articles, but the title of some article, which is found to answer certain questions specifically, can be put on a smaller card and the inquirer referred to it, the date of the *Journal* being of course supplied.

Many indeed have been the demonstrations of love made with the little card "Expression the Cure for Depression" (*Sentinel*, Oct. 14, 1911). The comment which often came from those who read the article was, "I see now where the trouble lies; it is in my own wrong thinking;" and the face which came in with a cloud upon it, would go out lighted up with a smile. Each card is offered with the loving thought that God is the only power, and that He heals all our diseases; and it "meets the heart's great need" of the visitor in such a quiet, impersonal way.

The librarian's gratitude should be deep for all the articles on reading-room work, and "Profitable Servants" (*Sentinel*, June 15, 1912) was a blessing. Day by day the joy of serving the Lord "with gladness" grows greater as Truth unfolds the way, and the apostle's words are often recalled, "By love serve one another."

Cause for Rejoicing

CHRISTINE J. M. SHULTS

THE writer has received much spiritual inspiration from the words of Moses in the thirty-third chapter of Deuteronomy. Like many others, she has learned in Christian Science the wonderful joy of knowing that the eternal God is our refuge, and "underneath are the everlasting arms." While as yet perceiving so little of what this means in its fulness, the modicum that is apprehended is wonderfully sweet and precious. To be conscious of this unchanging, abiding presence is indeed a foretaste of heavenly bliss. As our loved Leader tells us in Science and Health (p. 351), it is the "living, palpitating presence of Christ, Truth," which heals the sick. It is an active, vital consciousness of "God with us." The realization of this is, in truth, our heritage. The deeper and fuller our realization of this Christ-presence, the better "doers of the word" will we be. The world will then take notice of us, that, like those of old, we have been with Jesus, for we shall shine forth, reflecting the Father.

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We further read, "Thine enemies shall be found liars unto thee; and thou shalt tread upon their high places." How comforting to know that every enemy, no matter what its mortal name and classification, is a lie, and that power is ours to tread upon it. Our Master says, "Behold, I give unto you power to tread on serpents and scorpions, and over all the power of the enemy: and nothing shall by any means hurt you." He straightway adds, however, that this is not to be the subject for our rejoicing, but rather the fact that our "names are written in heaven." On page 102 in Science and Health we read, "Man, reflecting God's power, has dominion over all the earth and its hosts."

It is ours to know that there can be no partnership between Truth and error, and then courageously to put this into practice. If we are honest, we will be intolerant of every lie that makes an attempt to enter our consciousness, and we shall, through our understanding of Truth, tread upon it to its utter destruction. Dominion is being given to us continually. Let us then express it in thought, word, and deed. A people "saved by the Lord" must needs be a happy people, for the psalmist tells us, "Happy is that people, whose God is the Lord."

Passing of Evil

CHARLOTTE KENNARD

THE symbols used by the writers of the Holy Scriptures are a never-failing source of enlightenment and of unfolding joy to the student of Christian Science. The only way by which we can "dwell in the house of the Lord" all the days of our life, so earnestly desired by the psalmist, is in persistently and perseveringly turning all our thoughts away from materiality, and letting God rule our every desire and aspiration, until what once seemed an effort, becomes so easy and natural that we do indeed dwell in the consciousness of divine Love,—"the house of the Lord." From this spiritual attainment goes forth the power which transforms all our seeming material obstacles and difficulties into nothingness.

Isaiah prophesied that the veil of materiality "spread over all nations" should be taken away, and students of Christian Science know that it is only a veil, a cloud, made dense or transparent by the thinking of mortals. Our beloved Leader plainly counsels us in "Miscellaneous Writings" (p. 290), "When thought dwells in God,—and it should not, to our consciousness, dwell elsewhere,—one must benefit those who hold a place in one's memory, whether it be friend or foe." When an inquirer into Christian Science was advised by the writer to make a practice of spiritualizing his thoughts, the query came, "How can I go through my daily material duties if I keep my thoughts elsewhere?" It was pointed out that by turning his mentality away from all that is unlike God, good, he would soon find that his "material" duties would be accomplished with greater ease, be controlled by an intelligence above the mortal, which he would reflect in the harmonious performance of a required service, until friction, discord, and all evil would fade from his experience.

Our constant prayer for increased spiritual understanding may be thus phrased: "Open to me the gates of righteousness." In his first epistle, the beloved disciple tells us that Christ Jesus "came by water and blood." As water is a symbol of purity, and Mrs. Eddy tells us in Science and Health (p. 25) that "the spiritual essence of blood is sacrifice," we can realize that the only way by which we enter into "the gates" is by a purified consciousness, and by taking up the cross, being ready to sacrifice all material hindrances to the advancement of the kingdom within. The gospel illustration of Jesus driving out of his Father's house all unhallowed forces of commercialism is an important lesson to us, showing that only as we entertain material beliefs do we experience discord, and that they must all be driven out.

If consciousness is filled with pure, loving thought for all humanity, we shall dwell in God, and God in us, as we are assured in the first epistle of John, and thus only will it be found possible to obey the Scriptural injunction as found in the epistle of Peter, "If any man speak, let him speak as the oracles of God; if any man minister, let him do it as of the ability which God giveth." Mrs. Eddy says, "We must act as possessing all power from Him in whom we have our being" (Science and Health, p. 264). These inspired words speak of the grandeur possible to those who dwell "in the secret place of the most High," our only real home. The prophet Isaiah tells us that we shall with joy "draw water out of the wells of salvation;" and it is pure joy for the sincere student of Christian Science, in whose consciousness all belief in sin, sickness, and death is being destroyed.

Isaiah's further words also ring with clear meaning and comfort when he says of the right thinker, "His place of defense shall be the munitions of rocks: bread shall be given him; his waters shall be sure." The rod and the staff of the Lord shall comfort us; we shall become pure in heart and "shall see God." As we overcome all that is unlike God, we are promised that we shall be clad in white garments, symbolic of purity; and to the consecrated Christian Scientist the "white stone" is already his in the concrete understanding and unfoldment of the inspired teaching of Christian Science, so that he echoes St. Paul's words to the church at Corinth, "Thanks be unto God for his unspeakable gift."

Gentleness

MARION EDDISHAW

How winning is the gentleness of Jesus! It has drawn the best in every age, and it never gave offense save to those who wilfully resisted the demands of Truth. Although Jesus rebuked sin, he did so because the offense was against God. His was the true gentleness, at-one with divine compassion, but it was a consuming fire to error.

Christian Science is hourly bringing the reminder that we should think gently,—that we may act and speak accordingly. It is not our business either to judge or to condemn; therefore what need have we for unkindness? If we attain the quality of gentleness, we shall be broader-minded, for we shall not only be able to listen unbiased to two or more sides of a question, but we shall be able to decide wisely and with justice.

That the gentleness of Jesus was appreciated by his loyal disciples is well known, and as Christian Scientists we should endeavor to attain and maintain this quality of the Christ-Mind, so that we may bring help and blessing to many. We find Paul giving prominence to this virtue when he says, "I Paul myself beseech you by the meekness and gentleness of Christ;" and again he tells us that "the servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient." Another promise is, "The wisdom that is from above is first pure, then peaceable, gentle."

He who follows the example of Christ Jesus will find that every circumstance may be handled with gentleness, and that an awakened spiritual vision will banish the vexations and annoyances of mortal experience. We can never lose by being gentle, for gentleness will show that we are already thinking Godward, and this is to be on the winning side.

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Selected Articles

[Frederick Dixon in *West Kent Argus*, Lewisham, England]

A recent writer criticizes Christian Science on the grounds that it is at once unorthodox and illogical. In these circumstances, I am sure you will permit me to examine the value of this contention. Orthodoxy is a mere chameleon, if ever there was one. It has changed with every century, but that has never deterred the orthodox who have just come out of the Egypt of heterodoxy, from attempting to perpetuate all the brutalities of orthodox Egypt on heterodox Philistia. Let us leave the past with its record of fagots and racks, thumb-screws and branding-irons, to the execration of history, and come for our example to the present.

If there is any point on which orthodoxy has staked its infallibility, it has been the creeds. For merely questioning the truth of these dogmatic utterances untold thousands of lives have been rendered miserable, and untold thousands sacrificed. Today the question whether the Athanasian creed shall be banished from the services of the Established Church, is deliberately argued in convocation, and the *Times* throws open its columns to attacks upon its use, in which the bishops who voted for its retention are criticized for attempting to make black white by proposing to limit the repetition of a lie to one Sunday in the year.

Unfortunately for the cause of dogma, it does not do to set people thinking. A letter from the bishop of Oxford on orthodoxy, in which he took up the usual position of authority toward questioners, has caused the attack to spread to the Apostles' creed. The most incisive, perhaps, of the church's controversialists, the dean of Durham, has joined the most brilliant, probably, of church scholars, Dr. Sanday, in a reply to the bishop; and their utterances are quite as caustic as those of the Hulsean professor of divinity at Cambridge, on the subject of the Athanasian creed. In these circumstances, it is a little daring of the critic to launch an attack on the orthodoxy of Christian Science, especially as Christian Science is based not upon any creed extracted from the New Testament, but on *ipsissima verba* of the New Testament. Jesus of Nazareth declared that those who believed on him would be able to do his works. In these words he made the criterion of a man's Christianity the extent of his ability to repeat these works. Jesus saw clearly enough that merely claiming to be orthodox was no proof of Christianity, and the writer of the epistle of James made this abundantly clear when he declared that "faith without works," assertion without demonstration, "is dead."

Mrs. Eddy saw clearly enough that the only proof it was possible to give that the gospel preached was the gospel of Christ, was the evidence that the "signs following" were the works of Christ. She therefore accepted for the Christian Science movement the responsibility of proof. For almost fifty years that proof has been given in an ever-increasing volume all over the world. Today the fact that the movement has caught the world in the net of its services, is due to the fact that wherever those services are held, sickness is healed, sorrow is overcome, and sin is being gradually mastered. Whether the Church of Rome, which regards Anglicanism as heretical, or the Church of England, which regards dissent askance, or the Dissenters, who have quarrels enough among themselves, combine to proclaim Christian Science unorthodox, matters less than nothing. The world, hungering for the healing of the seamless garment, proclaims as the man born blind, in ever-growing stentorian tones, "I see."

As for the logic of Christian Science, the charge is even more absurd. Christian Science insists, like the other Christian churches, that God is infinite Spirit, but it does not proceed, like them, to endow infinite Spirit with a finite material form. It insists, like them, that the image and likeness of Spirit must be spiritual, but it does not declare, like them, that sick and sinning material beings are the image and likeness of Spirit. It insists, like them, that God made all that was made and called it good, but it does not say, like them, that evil is real, for that would necessitate the admission that God made evil and called evil good. It insists, like them, that God made man in His own image and likeness, but it does not maintain, like them, that God made the carnal man and the carnal mind, as He must have done if He made all things, and if these are real; neither does it maintain that Spirit inhabits the flesh, which Jesus declared "profiteth nothing," and which Paul says "cannot please God."

If the critic really thinks that this constitutes Christian Science the doctrine of Cerinthus, I can only say he must have a remarkable idea of what Cerinthus is supposed to have taught. Very little is known about Cerinthus, but what is supposed to be known, proves at all events beyond any doubt that whatever Cerinthus is supposed to have taught, was the very antithesis of Christian Science. The supposed Cerinthian teaching may be summed up in three general statements: First, that the Christ came down into Jesus in the form of a dove, and that this dove at the end of Jesus' career flew away from him. I really do not know where the critic is going to get any authority for that in Mrs. Eddy's book, "Science and Health with Key to the Scriptures," which is the text-book of the Christian Science movement. As far as that goes the comparison is absurd. Second, Cerinthus insisted that there was no virgin birth, but that Jesus was the son of Joseph and Mary in the ordinary way. Seeing that Christian Science insists on the virgin birth, and absolutely denies that Jesus was the son of Joseph and Mary in the ordinary way, I do not think the critic's comparison is a very fortunate one here. Third, Cerinthus taught that the world was not made by God, but by another power. Seeing that Christian Science teaches that God made the whole spiritual universe, of which the material universe is merely a supposititious counterfeit, and that it also denies the reality of matter, the gentleman's comparison seems to be a little deficient in exactness. On the whole, most people will be of opinion that it would have been wiser if the critic had left Cerinthus out of the question.

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[Judge Clifford P. Smith in *Boston* (Mass.) *Journal*]

"Compensation is no more important to a Christian Scientist than it is to a preacher or a doctor, but he has the same right to it that they have. For one who is able to heal the sick by prayer, to do so and to receive payment for that service no more tends to commercialize religion than paying salaries to judges tends to commercialize justice. All thinking people ought to be able to see that Christian Science healing without compensation would be just as objectionable to those who oppose it as it would be with compensation. The outcry made about compensation is simply a method of opposition."

With these statements Judge Clifford P. Smith sprang to the defense of New York Christian Scientists who are endeavoring to have the court of appeals of New York reverse the decision of the appellate division of the supreme court in the case of a Christian Science practitioner of New York city, a healer, who had been convicted before Justice Seabury of practising medicine without a license and fined one hundred dollars. Judge Smith continued:—

"In court at the trial were about twenty witnesses who were ready to testify to their healing by Christian Science

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after the failure of other means, and other witnesses to the same effect were within call. This proof was duly offered. For instance, the record contains the following: 'We offered several witnesses to prove that they have been healed in Christian Science, through the mediation of the defendant as a practitioner of the tenets of the Christian Science church, of ills and sicknesses that had been pronounced incurable by licensed physicians of this city.'

"All such offers of proof were rejected, the court being of the opinion that the statutes of the state had been so framed as to make such facts immaterial. The case will be further appealed, but if these rulings should be confirmed by the highest court of New York, would it not be perfectly plain to any intelligent citizen that the law of New York was not drawn with due regard for human rights?

"Nine states, among which is Massachusetts, specifically recognize by name the Christian Science practitioner, and twenty-five by general terms in their statutes. A bill known as the McClelland bill passed both branches of the New York legislature while the case of the practitioner was being tried in the courts. The vote in the Assembly was seventy-nine for and fifty against. In the Senate it passed by the overwhelming vote of thirty-seven to five. This bill was sent to Governor Glynn just before the prorogation of the legislature, and was vetoed by Governor Glynn after the legislature had prorogued. The vote in the legislature shows that the bill could have been passed over the veto of Governor Glynn had the proponents of the bill had the opportunity of securing the two thirds vote necessary.

"Governor Glynn, in justifying his veto, said: 'This bill is advocated by Christian Scientists. If it simply allowed Christian Science healers to practise, there might not be serious objection to it, but it goes further than this and adopts the loose language of the medical practice act of Illinois, where the standards of state education and public health are distinctly lower than they are in the state of New York, and it opens the gates to all medical pretenders. Under the phrasing of the proposed law, I am precluded from passing upon the claim of the sincere believers in Christian Science.' "

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[H. Cornell Wilson in *New York Sun*]

In reply to the article entitled "Apostolic Gift Found Dormant, not Withdrawn," in a recent issue, permit us to call attention to the fact that both theology and medicine had been in vogue for many centuries when Jesus of Nazareth appeared on the scene, healing by spiritual means alone all manner of sin, sickness, and deformity. He even raised the dead. Doubtless most of those healed and saved had in times past resorted to material methods of some kind in the hope of finding relief, and theology and medicine in Jesus' day were doubtless put to the same shifts to explain his healing work as they are today to explain Christian Science healing to their adherents.

Jesus did not employ medicine. Despite this, however, it is not recorded that he failed to heal in a single instance. If medicine had been the way to effect this result, he certainly would have employed it. But if by spiritual means he healed cases which otherwise could not be healed, he must have had the more effective remedy. He made it known that "no man can serve two masters: . . . Ye cannot serve God and mammon." How preposterous it would be, therefore, to proceed from a material basis, with all the limitations this implies, to aid a spiritual system founded upon the scientifically Christian basis of Jesus' teachings!

If spiritual healing is, as the joint committee concludes, the same as mental suggestion and other so-called human mind methods, the report resolves itself into a veritable declaration that Jesus employed mesmerism or hypnotism, thereby renewing the charge of the Pharisees that he healed through "Beelzebub the prince of the devils." Now, since the human mind causes sin and sickness, it cannot heal them, for Satan will not cast out Satan, even as Jesus said. Jesus distinctly declared that of his own self he could do nothing, that it was the divine and not the human will that did the works credited to him in the New Testament.

The doubt expressed by the committee as to whether moral excellence in healers or the healed was essential to success, again brings into question Jesus' method. The Master asked, "For whether is easier, to say, Thy sins be forgiven thee; or to say, Arise, and walk?" implying that his system healed both sin and disease by the same process. One cannot be helped physically by Christian Science without at the same time being improved morally. The lives of those who become Christian Scientists undergo an improvement which witnesses to this fact.

If the joint committee takes the stand that God is able to heal functional but not organic diseases, it virtually admits that God is all-powerful on some occasions but powerless on others. The Scriptures declare that God is omnipotent, and "the same yesterday, and today, and forever." Therefore, with God one disease may be as readily healed as another. To admit otherwise, would be to declare that Jesus could walk on one kind of water but not on another; that he could heal one kind of leprosy but not another; that he could raise a person who died in one way but not one who died in another. Such logic has not a foot on which to stand.

The fact is, popular systems of theology and medicine find themselves facing a dilemma. Either they must deny the authenticity of Scriptural records of healing and Jesus' iterated and reiterated injunction to his followers that healing the sick would be one of the necessary and inevitable signs of discipleship throughout all ages, or they must accept these records as authentic, and thereby admit that Christian Science, discovered and founded by Mrs. Eddy, and recorded by her in the Christian Science text-book, "Science and Health with Key to the Scriptures," is fulfilling prophecy, and that Christian healing has, through Mrs. Eddy's discovery, been successfully practised for nearly fifty years. While hesitating about which horn of the dilemma to grasp, however, theology and medicine are being put to ludicrous shifts in order to explain to questioners the healing effects of Christian Science.

"Must Christian Science come through the Christian churches as some persons insist?" asks Mrs. Eddy on page 131 of the text-book. She answers: "This Science has come already, after the manner of God's appointing, but the churches seem not ready to receive it, according to the Scriptural saying, 'He came unto his own, and his own received him not.' . . . As aforetime, the spirit of the Christ, which taketh away the ceremonies and doctrines of men, is not accepted until the hearts of men are made ready for it."

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[Paul Stark Seeley in *The Oregonian*, Portland, Ore.]

In *The Oregonian* the retiring head of the City and County Medical Society is reported as having condemned Christian Scientists for their attitude toward the medical profession. The critic also expressed displeasure because diseases, the causes of which are much sought after by his profession, are denied by Christian Scientists to exist. Let me first state, and plainly, too, that Christian Scientists entertain no ill

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will against physicians. Rather do they hold in esteem the honest, high-minded physician who is endeavoring, in what he believes to be the best way, to lessen the sum total of human suffering. It is true that Christian Scientists do not agree with the theories and practices of that system of therapeutics which the learned doctor represents, and for this there is good reason, since a large majority of them have tried its ministrations without relief, and only as a last resort have they turned to the spiritual law of Christian healing. A difference of opinion on matters medical has, however, not lessened their friendly feeling for honest practitioners of other systems than their own.

To say that Christian Scientists deny the reality of diseases is stating only part of the truth, and that the least important part, as I shall endeavor to point out further on. If, however, the doctor is piqued because Christian Scientists deny the existence of diseases which he and his professional brothers are seeking to trace to their cause, he must admit, whatever he may think of the Christian Science method, that it is reasonably successful in the results obtained. Then, too, let it be remembered that *materia medica* has yet to find the primal cause of disease, though its efforts in this direction began many centuries before Christ. Unable to trace disease to its origin, it has ever placed the responsibility for it on certain intermediary physical laws and phenomena, sometimes honestly called secondary causes, always failing to recognize that the phenomena are all reducible to mind, even the carnal, mortal mind which would have men believe that evil is power.

And so, when it is said that Christian Scientists deny the existence of disease, a more complete statement is necessary correctly to present the fact, which is that they have found where disease originates, that is, in a false belief in a power opposed to God. They have found, too, what is of far more importance to the human race, that this belief can be destroyed by realizing the demonstrable truth of being, namely, that God, divine Mind, is in reality the only cause and creator of man and the universe; that God's creation, including man, is, like Himself, perfect; and that sin and disease have no place in or power over God's man, who is in reality forever godlike and harmonious.

Christian Science is primarily concerned, not with the ambiguities of a mortal, material existence, but rather with the finding and demonstrating of the scientific and therefore eternal and unchanging laws of life and health. By its works it is proving to a materialistic world that as man gains a correct understanding of God, infinite Mind, and begins to realize in some degree that there is, in truth, no other power, presence, or intelligence but God, he will, in proportion to his fidelity to divine law, come into that understanding of truth to which the Master referred when he said, "Ye shall know the truth, and the truth shall make you free." Disease, then, becomes recognized for what it is, namely, a strongly entrenched mortal belief in evil as power, and is destroyed by the destruction of that belief,—a result attainable only through the realization and demonstration in individual consciousness of the eternal fact that the true man is made in God's image and likeness, and is, therefore, in reality perfect, even as his Father in heaven is perfect.

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[Henry Deutsch in *Duluth* (Minn.) *News-Tribune*]

The recent sermon by the Rev. Mr. —— of Superior, as reported, illustrates the misapprehension which arises from lack of a clear understanding of the Principle, teachings, and operation of Christian Science as set forth in the textbook, "Science and Health with Key to the Scriptures" by Mrs. Eddy. Christian Science is not suggestion, or merely mental healing, so called, the operation of the human mind. It is the restoration of primitive Christianity, a restatement of the teachings of Jesus, fulfilling his promise, "These signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover."

Christian Science performs its cures on the same basis upon which Jesus made his,—absolute faith in the power, presence, intelligence, and love of the infinite God. "Thy faith hath made thee whole" is today illustrated again in the healing works of Christian Science. "The prayer of faith shall save the sick" is again fulfilled in the demonstrations of Christian Science,—a faith that is not merely a belief, but such a clear understanding and realization of the nature of God, and man's relation to Him, as establishes the absolute conviction that He not only can but will heal all our iniquities and diseases. It is scarcely less than sacrilegious to attribute the healing done in Jesus' way to the mere force of suggestion—the action of the carnal mind, which the Bible declares is "enmity against God." That this cannot be the basis of Christian healing is implicitly admitted by its most ardent exponents, when they confess to its own limitations, and when indisputable evidence shows cases healed by Christian Science that could not be healed by mental suggestion.

It is not claimed that suggestion is efficacious beyond mere functional, nervous, or imaginary disorders, and no one even presumes to intimate that it ever brought "sight to the blind" or hearing to the deaf, that it ever healed so-called incurable or organic disease or raised the dead. Neither has it ever brought, as an accompaniment to its physical so-called healing, that spiritual uplift and regeneration,—that transforming "by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God." Christian Science has healed not only nervous and functional disease, but all manner of so-called incurable and organic diseases, even to the extent of restoring life where all usual evidences of death were present. But beyond these proofs to the physical senses, Christian Science has brought into the lives of thousands that breath of Spirit or Soul which gives irrefutable evidence and conviction of "God with us," and thus has restored to agnostic, atheist, and the weak in faith the religious attribute so indispensable to the real growth, progress, and civilization of mankind.

Christian Science furnishes the "signs following" in fulfilment of the Master's promise, "He that believeth on me, the works that I do shall he do also;" but its works reach beyond the mere physical healing, which is a manifestation of the efficacy of the divine Principle to make fully whole, healing sickness as well as sin, as the Master pointed out, "For whether is easier, to say, Thy sins be forgiven thee; or to say, Arise, and walk?" and as is expressed by Mrs. Eddy in Science and Health (Preface, p. xi): "The physical healing of Christian Science results now, as in Jesus' time, from the operation of divine Principle, before which sin and disease lose their reality in human consciousness and disappear as naturally and as necessarily as darkness gives place to light and sin to reformation. Now, as then, these mighty works are not supernatural, but supremely natural. They are the sign of Immanuel, or 'God with us,'—a divine influence ever present in human consciousness and repeating itself, coming now as was promised aforetime—

> To preach deliverance to the captives (of sense)
> And recovering of sight to the blind,
> To set at liberty them that are bruised."

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Editorial

Testimony Meetings

THE great value of the Wednesday evening meetings is largely recognized by Christian Scientists to be the assurance they convey to inquirers that Christian Science is indeed what it professes to be, namely, a religion which heals the sick, destroys sin, and comforts them that mourn; therefore it is important that the testimonies given should be such as can be easily understood and appreciated by even the casual visitor. To give this assurance in the best way, it is necessary that some care be given to both the substance and the phraseology of these testimonies. We therefore venture the following counsel, based upon experience.

It should be borne in mind by those who speak at these meetings, that persons who attend a Christian Science service for the first time are not familiar with the technical habits of speech into which so many Christian Scientists unfortunately have drifted, and that these inquirers cannot be expected to understand the rather mystifying way in which such words as "belief," "claim," "error," etc., are so frequently used. Another thing to be remembered is that a lengthy recital of details invariably becomes wearisome to the listeners, and in the majority of cases thus described, the point which was intended to be emphasized is entirely obscured by trivial circumstances and conversations which are not essential to the narrative and can have no better effect than to set the stranger to wondering what it is all about. The total time available for testimonies at these meetings is never more than thirty-five or forty minutes, and to use this short time to the best advantage should be the aim of every one who speaks.

Vital questions are pressing themselves upon the attention of the inquirer who has come to this meeting in search of the help which he has failed to find in other systems, and these questions invariably are: Can I be healed of the sickness from which I am suffering? Can I be relieved from the bondage of sinful habits and desires? Can I obtain surcease from sorrow and affliction? It is to the affirmative answer of these questions that the person who gives a testimony to the efficacy of Christian Science should address himself, and it is only through a simple and concise narration of personal experience that this can be successfully done.

A statement that some person of whom the speaker has heard through some other person, has been healed by Christian Science, does not carry much weight with the man who is investigating, neither does the account of cases in which the speaker has acted as practitioner. The most valuable and helpful testimony is that of the persons who have been healed, and if those who speak at the Wednesday evening meetings will bear this in mind and express themselves accordingly, much will be added to the usefulness of the meetings, and the reasonable demands of the investigator will be met. When Jesus was questioned as to his claim to the Messiahship, he did not preach a sermon on the subject. He called attention briefly to the works he had done, and we as Christian Scientists may well follow his example when we attempt to make known the reason for the faith that is in us.

In the larger churches there is seldom any difficulty in filling the time allotted for the giving of testimonies, but where the numbers are fewer it is sometimes a problem, because there seems to be "nothing new to be said," as some have expressed it. If we stop to think, however, we will see that the blessings of Christian Science, like God's "compassions," "are new every morning." Divine Love meets many another need than that of physical health, and if we are making our religion practical, striving to put into constant use the greatest of all the commandments, there will be some new experience of God's goodness to relate each week. There are so many that "labor and are heavy laden," so many hungering for the bread of life, for whom it may be our happy privilege to speak the "word in season," and "blessed is that man," our revered Leader tells us, "who seeth his brother's need and supplieth it" (Science and Health, p. 518).

To sum up, we would urge upon those who wish to benefit their fellow mortals at these meetings, to give a concise and conservative account of their own healing; also to give this account in words which may be understood by the casual hearer, who perhaps has known nothing of Christian Science other than its name. Every Christian Scientist may do this, and in the doing of it, more will be accomplished for humanity than is possible by recounting the experience of others or by the utterance of words unsupported by works.

ARCHIBALD MCLELLAN.

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"Invisible things"

IN Paul's epistles there are several references to "invisible things." The one which is in the epistle to the Romans is at the first glance somewhat paradoxical in its declaration that "the invisible things of him [God] . . . are clearly seen." These words cannot, however, seem contradictory or even enigmatical to the student of Christian Science, who soon learns that if he would lay hold upon reality, he must turn away from the evidence of material sense, as did Moses, who "endured, as seeing him who is invisible."

Now it goes without saying that all we see with the physical eye is at best perishable and can never satisfy man's real nature. Besides this, it cannot be denied that the most beautiful and substantial things in the world are supported by an invisible force whose nature is but dimly guessed at, even by those who most admire these things. People are disposed to talk glibly about the phenomena of nature, while those who know most about them frankly confess to their ignorance of that which underlies the appearance. Thus one deep thinker says, that although the law of gravitation was discovered and declared by Newton, gravity itself was as yet unknown.

The Scripture writers agree in saying that God is invisible, and Christian Science goes even farther in saying that the man who is God's likeness is also invisible to material sense. Respecting this, Mrs. Eddy says (Science and Health, p. 264), "As mortals gain more correct views of God and man, multitudinous objects of creation, which before were invisible, will become visible." These objects will have to be apprehended first mentally and spiritually, then they will take the place of the distorted views accepted by mortals as the facts of existence. This would explain the incident at Nain, when Jesus and some of his humble followers were entering that town. To mortal sense "a dead man" was being carried out for burial, but the spiritual fact must have been "clearly seen" by the Master, who said on another occasion, "If a man keep my saying, he shall never see death." The young man was restored to his mother, and great was the change which came over all who were present, for we read that "they glorified God," and saw, though perhaps but dimly, that He had "visited his people."

Many painters have loved to depict the head of Christ Jesus with a halo of golden light, and we need not wonder at this, for on at least one occasion, on the mount of transfiguration, he radiated light till even his garments seemed "white and glistering." This was the shining forth of his divine nature, which was invisible to the darkened sense of

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those around him; but the eyes of his disciples were opened to perceive its radiance even in the night. This light of Truth and Love was ever shining from Christ Jesus, and it brought healing to all who responded to its life-giving influence. Later, it was reflected by Peter, so that the sick were healed thereby, though it would seem that some mistakenly believed it to be "the shadow of Peter" which brought this happy result. Instead of this, the apostle had so far overcome corporeal sense as to be a transparency for the light of Spirit. In speaking of the transfiguration he tells us that we should take heed to this light, "that shineth in a dark place," until "the day star" arises in our hearts. He also tells us that all the visible and apparently solid things seen by physical sense "shall be dissolved," and then he makes a strong appeal for godliness on our part, so that we may find ourselves in the new heaven and the new earth which are always "visible" to God and His ideas.

Here we may ask ourselves whether we are loyal to the teachings of Christ Jesus and faithful in our obedience to the truth which has come anew in Christian Science. If we are, then the halo of Love's reflection will rest upon our heads, and though it be invisible to mortal eye, it will witness to the divine ever-presence, "outshining sin, sorcery, lust, and hypocrisy" (Science and Health, p. 571). Who would not choose to wear perpetually this crown?

ANNIE M. KNOTT.

"Awake thou"

THE primary and most pressing need of the average man is this: that he resist the temptation to mental torpidity; and this is the appeal of Christian Science. In the spirit of the word of the Lord, saying, "Awake thou," it counsels him to be alert, to think actively, honestly, purely, consistently; to think of God, and God's man, his spiritual endowment and resources, of life's obligations, problems, opportunities, and high destiny. This is the Christ-way, the ascending path, and we are to follow it. The emphasis of much religious teaching has been laid upon a trusting, uninquiring faith, which is defined in the phrase "Only believe." It is a faith which is content that others should solve one's problems, define his privileges, do his thinking, and it need not surprise us, therefore, that the Christian world is full of the spiritually inactive and superstitiously dependent.

Christian Science takes its stand for the present possibility of proving the truth of St. John's great declaration, "We know that the Son of God is come, and hath given us an understanding, that we may know him that is true." It teaches that effective faith in itself is highly intelligent, even when possessed by the humblest; that it quickens, stimulates, impels, and ennobles thought; that it is given to demonstrating its propositions, and that while it is the gift of God, it can become the possession of only him who wills to be wide-awake, who is not disturbed or discouraged by the difficulties which right endeavor may come upon, and who has no other thought than to work out his life-problems.

There is a saying that if one wants to escape trouble he should elect to be born an oyster, and this may serve to remind us of the inescapable fact that the higher the order of human existence, the larger the range of inquiry, the more pressing the problems of thought, and the more abundant the possibilities both of pain and of pleasure. A dull sense is satisfied with a small arena of activities and demands correspondingly few explanations. It takes the majority of things for granted, and has no relish for philosophizing; and the insistence that we rise from this state of mental sleepiness is expressed by Mrs. Eddy when she says, "It is essential to understand, instead of believe, what relates most nearly to the happiness of being," since only "the understanding of Truth gives full faith in Truth" (Science and Health, p. 285). This understanding, it is manifest, can be gained only through that intuition which postulates a high degree of mental alertness, or that process of reasoning which, if inductive, involves the acquisition and classification of all the facts on which a legitimate generalization may be based; or, if deductive, that regard for true premise and logical conclusion which is the very sinew of continuous right thought.

This scientific sense of the nature of faith begets two convictions of supreme significance to Christian efficiency,—first, that the inspiration and healing power of the disciples was not the outcome of an inexplicable spiritual endowment or gift conferred upon them alone, but rather the logical and inevitable result of their apprehension of the spiritual law and order which the Master made known and proved efficient; second, that this law of Truth is still apprehensible, and thus practically available to all spiritually aspiring men. Christian Science thus teaches that one's salvation depends upon a divine factor, the immutability of Truth and Love, together with the righteousness which is evidenced in right thinking and right living. There can be no unintelligent ascension.

To the Christian idealist, the thought of the compass and continuity of the activity of divine Mind is so overwhelmingly vast as to bring him to his knees in adoring wonder; and this thought is no less surely present when he looks upon an opening bud, than when he gazes upon the lens-revealed majesty of a midnight sky. And when he remembers that man is the highest expression of divine Mind, the abnormality of the sleepiness and stupidity of mortal sense begins to appear. For him the call to wide-awakeful thinking has assumed thunderous proportions, and he realizes as not before the imperative reasonableness of the gospel mandate that we "be dead indeed unto sin, but alive unto God."

JOHN B. WILLIS.

Among the Churches

Current Notes

ST. PAUL, MINN.—The new edifice of First Church of Christ, Scientist, Summit avenue and Grotto street, will be opened Sunday [June 14]. With the completion of the building, services at the Masonic Temple, where the Christian Scientists have met for the past five years, will be discontinued. The church, together with the furnishings, represents an outlay of one hundred thousand dollars. Work on the foundation began in the fall of 1912 and actual work of construction began about a year ago. The new edifice has a seating capacity of one thousand and twenty-five. First Church of Christ, Scientist, was organized more than ten years ago, and for a number of years services were held in the Masonic Hall on Holly avenue. Increased membership, however, made it necessary to obtain quarters in the Masonic Temple.—*Pioneer Press.*

HOOD RIVER, ORE.—The Christian Science Society has been organized into a church, to be known as First Church of Christ, Scientist, of Hood River. The trustees are negotiating for a lot, with the intention of building in the near future.

Hood River News.

PITTSBURGH, PA.—The note in the issue of August 1 referring to Harrisburg, Pa., should have referred to Pittsburgh. The increase in seating capacity should have applied to the Sunday school room and not to the church auditorium.

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CEDAR RAPIDS, IOWA.—Another new church is soon to be built in Cedar Rapids by the congregation of First Church of Christ, Scientist. It is to be erected on Second avenue east, between Twelfth and Thirteenth streets, on a lot on the north side of the avenue which has been purchased by the congregation for that purpose. The building is to cost forty thousand dollars when completed, including the organ, and it will seat about seven hundred people.

The Evening Times.

TRANSVAAL, SOUTH AFRICA.—No less than two thousand three hundred and thirty-four pieces of Christian Science literature were distributed by our local distribution committee in the past twelve months. A presentation copy of Science and Health has now been accepted by the Barberton Library, although the gift met with determined opposition from the curators when first offered.—*Correspondence.*

TRAVERSE CITY, MICH.—First Church of Christ, Scientist, will hold their first service in the new church home, in the Ebner Building on State street, tomorrow [June 7]. While the membership is not large, nevertheless all the expenses have been met, the equipment is all paid for, and there is a substantial sum in the treasury.—*The Record-Eagle.*

CLEVELAND, OHIO.—A new Christian Science society has been organized as the result of the crowded condition of the denomination's services in the various churches. It is known as the Cleveland Christian Science Society.—*Cleveland News.*

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The Lectures

Cleburne, Texas

There was not a vacant seat in the auditorium of the Carnegie Library when the Hon. H. P. Brown arose to introduce Virgil O. Strickler, who lectured on Christian Science. The introduction was in part as follows:—

The object and purpose of all earnest men and women has been, or at least should be, to discover and reveal to others the true concept of God in His relation to man, and man in his relation to God, as gathered from and portrayed in the revelation of God to man. It frequently happens that the real truth in reference to subjects of investigation, when finally discovered and admitted, is contrary to and in direct conflict with our deep-seated convictions and prejudices. This being true, whatever may be our own ideas upon any question about which there may be honest differences of opinion, it behooves us to give thoughtful consideration to the views of those who entertain opinions different from ours, and who are willing to submit those differences to the impartial judgment of the individual man or woman.

Cleburne Morning News.

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Long Beach, Cal.

An audience of approximately twelve hundred listened attentively to a lecture on Christian Science delivered by Bliss Knapp in the church edifice of First Church of Christ, Scientist. The speaker of the evening was introduced by Albert M. Cheney, first reader of the local church, who said in part:—

Regardless of what you or I may think about this vital subject, the undeniable facts remain, that Christian Science has healed a great many people; has brought harmony and happiness into many homes which before were inharmonious and unhappy; and today great numbers of thoughtful, intelligent people are grateful to God for His manifold blessings, which they have been able to receive since gaining, even in a small degree, an understanding of this great truth.

Correspondence.

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Centralia, Wash.

The new Christian Science church was packed to the doors on the occasion of a lecture by William R. Rathvon. The speaker was introduced by Mayor H. W. Thompson, who spoke in part as follows:—

I want to add my tribute of praise and recognition to the people of the Christian Science church for the work they are doing throughout our land today in aiming to elevate and lift up humanity wherever they go. I have been acquainted with very many of them, and I find among them the very best people in the land, representative people, and in my personal experience and acquaintance I have discovered that they are about as charitable toward their fellows as any people I have ever met. I have yet to remember wherein a Christian Science man or woman spoke ill of any individual, no matter who that individual might be, and I am sure that is a Christian virtue.—*Daily Chronicle-Examiner.*

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Indianapolis, Ind.

L. Ert Slack, in introducing the Hon. Clarence A. Buskirk, who lectured on Christian Science for First and Second churches, said in part:—

More people are trying to find out the right today than ever before, and it is no uncommon occurrence to hear of men and women of high standing, capacity, and ability coming to Christian Science and taking up its study and practice. Mankind do not want to make mistakes. All of us want less of errors in our every-day life. All activities depend too much upon uncertain and imperfect laws, rules, and customs existing under present conditions. We know the divine plan and law is perfect, and we believe it is ours to have. If we can get it, we certainly want it. The demand of the age is to get hold of the divine law and plan, so that we may use it every day, and people are reaching out for information about Christian Science, to see what it means and what it will do.—*Correspondence.*

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Portland, Ore.

Clarence W. Chadwick delivered three lectures on Christian Science in the edifice of First Church of Christ, Scientist. The introductions follow. Charles S. Russell said:—

At this time, all over the civilized world, there is a growing tendency to put aside the old ideals, conditions, and teachings which have for many centuries brought us, in only a limited degree, the health, happiness, and contentment that humanity is seeking. It is very evident that we shall never go back to the old conditions, nor will the people be satisfied with any new condition that does not give them these blessings in a very large degree.

One of the encouraging signs of the times is the general inquiry that is being made into the causes which promote human happiness and human misery. At Christian Science meetings all over the world, the halls and churches are being crowded to the doors by an inquiring people, and since they that seek find, many are getting an understanding of this truth that will make them and the world better. Even among those who have but little knowledge of Christian Sci-

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ence, and who give it limited credit for healing, there is a growing feeling that the worry and suffering they have experienced is not entirely necessary, and a wonder whether it is not caused by a lack of understanding of the great science of life, the science of right living and right thinking.

Judge Stevenson said:—

What I know about Christian Science is little else than a vague impression; but it is a very favorable impression. In common with others present, I am here to learn more about this teaching. I do not know that it is the best religion in the world, but I do know that it is a good religion.

As it is given me to understand it, I am impressed that Christian Science transcends the barren limitations of mere dogma. I am led to believe that it is broadly constructive; that it aims at an uplift general in its scope; that it is concrete as well as abstract, practical as well as philosophical. While it would enlarge the spiritual and embellish the mental, it does not overlook our physical well-being. It teaches the doctrine of health, longevity, and happiness. It mingles hope with cheer, and so teaching, spreads a gospel that touches the heart of our temporal affairs and promises a religion for this as well as for another life.

F. Elmo Robinson said:—

Ages of belief in a manlike God have failed to redeem the world from its self-imposed burden of sin and disease. Great as are the worthy achievements of preceding reformers, it remained for Mrs. Eddy to restore the primitive Christian concept of God and man, which reveals God as infinite Spirit, divine Love, and man as His reflection. In so doing, Mrs. Eddy has again made Christianity a matter of demonstration rather than of mere faith or belief.—*Correspondence.*

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Lockport, N. Y.

In introducing William D. McCrackan, M.A., who lectured on Christian Science at the Temple, the Rev. Harry M. Wright, pastor of the Universalist church of Lockport, said:—

If I were to put into a single sentence what I believe to be the dominant thought and desire of the soul of humanity today, I should select the words of the ancient psalmist, "My heart and my flesh crieth out for the living God." To those who form their opinions from the outward appearances, as they find them in the restless, seething mass of objective conditions, this may seem to be too exalted, too optimistic an estimate of the present-day situation from a religious standpoint. But to all who have to any extent risen above the fog and the depression of medieval dogmatism, to all who have come into a clearer light and to a better understanding of pure Christianity as lived and taught by the Master and his disciples, to all who begin to apprehend something of the magnitude of the task assigned to the true followers of the Christ, I believe there has come this thought: "I shall be satisfied, when I awake, with thy likeness." For we have yet to measure up to the command: "The works that I do shall he do also; and greater works than these shall he do; because I go unto my Father."

Objectively the world is in a turmoil and a strife, because the soul can never rest in the creeds of apologetic, partialistic theology. It must know the Christ; it must receive his power. It is because of this that the world is listening to the voice of optimism, for the soul hungers for the living bread that endureth unto life eternal. We have every reason to believe that this great message of Christian Science has lifted many a shadow, many a doubt from the human heart, by giving a clearer, nearer view of the Son of God as the Saviour and healer of mankind.

With regard for this church which counts its membership by the thousands all over the world, a church seeking to show forth its faith in works well pleasing to the Master, a church which has yet many things to say unto the world, I commend your careful, prayerful attention and thought to the message that shall be here and at this time presented.

Lockport Journal.

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San Diego, Cal.

A crowded audience was present at First Church of Christ, Scientist, to listen to a lecture on Christian Science by Bliss Knapp. The speaker was introduced by Edward Champion, first reader, who said:—

Your presence here is conclusive evidence of your interest in the subject of Christian Science. On page 252 of "Miscellaneous Writings" Mrs. Eddy says: "Christian Science is not only the acme of Science but the crown of Christianity. It is universal. It appeals to man as man; to the whole and not to a portion; to men physically, as well as spiritually, and to all mankind." It is the truth of this statement which attracts people in every part of the world where these lectures are given. The demand today in all things is, Is it practical? and this applies equally to things religious. Christian Science is practical as a religion, as a physician, practical in the home and in business.—*The San Diego Union.*

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Dublin, Ireland

A lecture on Christian Science was delivered by Bicknell Young to a large audience in the Abbey Theater. The lecturer was introduced by Capt. H. N. Lee, who said in part:—

Being a soldier in India, this will be the first Christian Science lecture I have heard. Barely four and one-half years have passed since I began applying the truths we are to hear about tonight, but even in this short time I have learned what a wonderful help Christian Science is, not only in cases of sickness but in all the little affairs of every-day life, and naturally the wish is strong that others too may learn as soon as possible to avail themselves of the good awaiting them.

Non-Scientists often ask me what first interested me in Science, and they usually seem surprised when I reply that it was its logic, for there seems to be a very general idea that this religion is even more illogical and visionary than most, whereas, as a matter of fact, it is the only religion which carries its premise of a God who is good straight through to its final conclusion, and then proves by demonstration that this conclusion is true. This is the reason why Christian Science is growing with such rapidity throughout the world, for each person can apply its rules for himself and get his own results for himself; and my advice to every one is: Go and read "Science and Health with Key to the Scriptures" and Mrs. Eddy's other writings, and apply what you learn. As you stick to the truth therein presented, you will obtain the blessings which, as I know, are there for the taking.—*Correspondence.*

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Lectures to be Delivered

Boulder, Col.—William R. Rathvon, Curran Opera House, 3 p.m., Aug. 23.

Charlevoix, Mich.—Jacob S. Shield, Charlevoix Theater, 3:30 p.m., Aug. 23.

Petoskey, Mich.—Jacob S. Shield, Aug. 24.

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Testimonies of Healing

Christian Science was first brought to my attention about six years ago. I did not turn to it for healing, although I was in very poor health at the time. From early childhood I had medical treatment for a bowel disorder which never left me, except for a short time when I first came to Colorado. The medicine used would seem to answer the need for a while, then would lose its effect, and I would try something else with like results. I was also subject to neuralgia, but my greatest trouble was imperfect action of the heart. This condition seemed to make me very weak. Once I fell unconscious, and at another time I was under the doctor's care for two hours before normal action was regained. The physician claimed it was caused by the high altitude.

In 1900 I went to Europe. While there, I felt well and strong, and continued so for a year or two after coming home; then the old ills came back. Although the heart disease never returned in such an alarming form, still I was weak and in constant dread of anything which I believed might bring it on again. Five years later I spent three months in Oregon, and this also seemed beneficial for a time; but no permanent results were obtained. Finally, I was led to consult a Christian Science practitioner for advice and help on a matter that was troubling me at that time, and she kindly loaned me a copy of Science and Health, also some *Sentinels* and other literature. I became so interested that I forgot the medicine I had been taking daily, forgot everything but the wondrous truths I had found.

I do not know how soon I was healed, but at the end of two weeks I realized that I was a well, strong woman. This healing took place six years ago, and none of the conditions mentioned have returned. No medicine or material remedy has been used for myself or our six children since that time. Two of our children were born under Christian Science treatment, one of the births being almost painless.

We have had many satisfying proofs of the healing power of Truth with the children. Our two little girls were exposed to whooping-cough, and one night both were taken sick. A form of acute lung trouble seems to accompany the disease in many cases, and our eldest girl was affected that way. She lay all day in a high fever, taking no nourishment and rousing up only when she wished a drink of water. About six o'clock in the evening I telephoned to a practitioner, who gave both children absent treatment. In about a half-hour my eldest daughter asked for some bread and milk, which she ate, then went to sleep. The fever gradually left her, and she was well the next morning. The younger girl had one hard spell of coughing the next day, then she too was well.

All of the healings were not accomplished so quickly, however; but when they were slow I generally learned some needed lesson. One such lesson came during the healing of our little boy of acute lung trouble. A practitioner was called, and during treatment the child would seem much better, so much so that twice I thought he was healed; but the fever would return. We had lost a little boy of about the same age before we knew of Christian Science, and I found myself continually comparing the cases; they seemed similar in so many ways, although the physician had given the other a different name. To get my thoughts away from the child, I engaged a Christian Science nurse, but still the fever remained.

One evening the practitioner told me it was time for me to rejoice; she said we are told to rejoice always, in ever-present Love. I wished to be obedient, so took the Hymnal and tried to sing, but found I could not. I retired early, with a great desire to be obedient, but did not know how I could, as the child seemed no better. Then I found myself comparing again, but in a different way. I thought of the medicines our other little boy was compelled to take and of the hot baths which frightened him so, and of how this little boy was always made comfortable and happy, of how peaceful and easy he always grew under treatment; and I was so filled with gratitude that I went to the nurse and told her that even if the demonstration was not made, still I had much to be grateful for. I would not have all that torture to remember, which we in our ignorance thought was for the other child's good. Then with a promise from her that she would call me if there was any change, I again retired.

In a few hours the nurse called me. The fever was entirely gone; the boy lay still and white, the only color being his blue lips and finger nails. She said that under a physician she would be instructed to use material methods to give circulation and strength, so I telephoned to the practitioner to treat him, and in a very short time, less than a half-hour, his natural color returned and he asked for a drink of milk. He was well, and regained his strength rapidly.

Mrs. Eddy says in Science and Health (p. 3): "Are we really grateful for the good already received? Then we shall avail ourselves of the blessings we have, and thus be fitted to receive more." I am indeed grateful for the health, peace, and joy that have come to me through Christian Science, and more grateful still for the better understanding it has given me of God and the Bible. Our dear Leader has also taught us, as we read on the same page, that "gratitude is much more than a verbal expression of thanks," and that our lives should attest our sincerity. I want to live so close to Truth that selfishness and worldly ambition will be laid low, to hold so firmly to the rod of Principle that the waves of mortal belief will roll back, so that I may go forward with my feet firmly planted on the rock Christ, Truth, and by my daily life lead others to this truth which makes us free.

MAY RECKER, Rocky Ford, Col.

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During the summer of 1911, through the reading of our text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, I was healed of nervous breakdown. The healing was gradual, and I but half realized what had been done for me. In the spring of 1912 I was taken with what seemed to be a severe attack of malarial fever, and I thought that this was an opportunity to prove Christian Science healing. Up to that time material means had been used to overcome such difficulties, but with the faithful work of a kind practitioner I was healed of that trouble. At the same time my little girl was completely healed of a bowel disorder, from which she had suffered since birth.

I then joined the church in Orange. The three children were brought quickly through an attack of measles. The oldest boy, eight years old, was healed of an injured ankle, and through his own work was cured of chronic bleeding at the nose. There seemed much to be done for the little family, but as understanding of the truth came, the joy of being able to do the work myself was very great. Previously, it had been impossible for me to walk any distance or do my housework without severe pain in back and head, and I seemed to be always tired; but now I am on my feet almost constantly without experiencing the slightest fatigue.

There is no joy to be likened to the realization of Truth's power which is made manifest in the healing of those who suffer. My hope and prayer is to be loving and pure enough to be able to help others through the understanding gained in Science. It has been my privilege, this year, to have class

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instruction. As I look back on the doubt, chaos, fear, and dread of little more than a year ago, and realize the power of divine Love which has met so many of my needs, I know that this is indeed the truth which has made me free, and that the kingdom of heaven is at hand. Each day is a new opportunity to prove the all-power of infinite Mind, and to express our gratitude for all that has been done for us by our Leader in giving us Christian Science.

FANNIE STEELE WILKINSON, East Orange, N. J.

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I feel I cannot afford to let another year pass without a word of gratitude through the *Sentinel* for blessings received from the study and work in Christian Science, for help and healing in the past years. I remember well the joy that came to me with the first article I ever read on the subject. It showed how Jesus' teachings could and should be made practical here and now. "Science and Health with Key to the Scriptures" was advertised on the back of the leaflet. The thought of a key to the Scriptures so charmed me, hungry as I was for a better understanding of man's relationship to God, that without consideration as to what this book might be, I ordered it the following day from the publisher. I had never heard of the book before, and no one had ever mentioned Christian Science to me, save a much-loved friend who a few weeks previous to that time had told me she was instantaneously healed by its methods, after being discharged from a hospital years before as incurable. The account of her healing had little weight with me, however, other than joy to see her well.

The book came, and I shall never forget how the title "Key to the Scriptures" held my thought, nor the interest I felt when I read the first line in the Preface,—"To those leaning on the sustaining infinite, today is big with blessings." It was many months before I met a Christian Scientist or any one who knew anything about this teaching. I have since felt that I have great reason to rejoice in this search alone, for it was then I saw that Christian Science was the promise of Jesus fulfilled. Though I have passed through many hours of darkness and mental anguish since then, I have never doubted that a better understanding would clear the vision and destroy every phase of suffering and morbid human longing.

Many positive proofs of my convictions have come under my observation, showing that we have found the living Christ that heals all our diseases, corrects all erring thought, and will lead into all truth. Words cannot express the gratitude I feel.—ADELAIDE BURRELL, Pomona, Fla.

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In the hope that an account of my healing may help others, I will give my experience of God's love and power. A beloved one first told me of Christian Science after I had been to a second oculist, for a serious trouble had arisen about my sight, and operations (two at least on each eye) were considered a certainty. This was in July, 1904, and the time fixed for the first operation was October; but when I went for a final examination it was found there was nothing left on which to operate. The growths had mostly disappeared as a result of the healing power of Truth. I knew that the sight was much clearer, but had not realized that I was healed, though all fear had gone. The surgeon appeared to be very much surprised, for he kept repeating, "It is wonderful." Science and Health had been given me in August, when reading was not easy, but I grasped enough of the truth in those six weeks to see that divine Mind is the great and only power, that God, and God alone, is the healer; and this must have been the saving thought. I am thankful to say that my sight is good, and I see without the aid of glasses.

At that time I was also suffering from so-called hereditary rheumatic gout, with its attendant pain and the inconvenience of dieting (which often meant semistarvation when I was away from home). That has also disappeared, though not so quickly, and hands and feet have gradually regained their original shape. There has been no recurrence of this ailment, though now for years I have eaten any ordinary food without considering possible effect, as in times past.

These are by no means all the blessings for which I am thankful. The more spiritual thought, and the understanding of God, even in a small degree, gives a larger and truer outlook on life, a realization of man's relation to his creator, Spirit, and is cause for much gratitude. Daily I am overcoming error, and gaining more understanding of the true Life, the Life that is Spirit and spiritual.

I give heartfelt thanks to God for Christian Science and for all the benefits received.

ANNA ROW, Streatham, London, S. W., England.

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It would be impossible for me to enumerate all the blessings I have received through Christian Science, but I want to tell of one healing which has been more significant to me than any other event of my life. For many years I was addicted to the use of an opiate. It was primarily administered for the relief of pain, but afterward became a daily necessity. I do not need to state here the sufferings, both physical and mental, which I have undergone in past years on account of this habit,—the loss of one position after another, together with the respect and confidence of friends and relatives, although many of them tried in every way to aid me. Physicians tried to give me help and encouragement. I was treated at a local sanitarium for some weeks, and the habit was broken temporarily, but I soon relapsed and became worse than ever.

I continued in this way for some time, trying my best, but was finally reduced to destitution, unable to make a living for myself and wife. With the assistance of friends I was at length sent to one of the best institutions in the country designed exclusively for the cure of drug habits. I remained there for several weeks and was discharged as cured, but after about three months I had to resort to the drug again. For a time I struggled desperately to hold my own, but health began to fail, and everything went wrong, until I realized that I could not last much longer. I actually prayed that death would come to my relief, as all known means for a cure had been exhausted.

One day, however, I found a *Christian Science Sentinel*, which in some unknown manner had come into our house. I had ridiculed Christian Science so much—largely on account of knowing nothing about it, also through the reading of articles on the subject which were entirely misleading—that the contents of this *Sentinel* were altogether different from what I had expected. I began to be filled with hope, and decided to investigate further, for my case was so desperate that I was glad to try anything which would help me. I went to a practitioner, who with marvelous patience listened to my troubles, and kindly and compassionately assured me that help was at hand; that "with God all things are possible." She gave me a treatment, and to my astonishment a feeling of peace, strength, and courage came over me. I willingly parted with the drug, and I have never had a desire for it since. I improved immediately in physical health, to say nothing of the spiritual uplift which I have received through a knowledge of the truth. I had often sought spiritual help, but it always failed to satisfy my anxious thought.

I am glad to state that my healing is permanent. I can

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truthfully say that for four years and a half there has been no sign of the old desire for the drug, and I can say further that my spiritual regeneration is constantly advancing. I find myself gradually awaking to a fuller appreciation of the great possibilities of Christian Science as a moral and regenerating agent in the world today, and I am finding that I take a keener interest in the world's activities.

I am indeed grateful to Mrs. Eddy for bringing to the world this saving truth, and I am glad that I have gained a sufficient understanding of this Science to be able to demonstrate in a degree the healing power of Truth and Love.

ELIAS HALLENGREN, Galesburg, Ill.

The above testimony of my husband is true in every respect. I am thankful to God that we found the truth when everything seemed so dark and hopeless. I myself have received many benefits from Christian Science, such as health and new courage, for which I cannot be too grateful. I can only express my deep thankfulness to divine Love, and my gratitude to Mrs. Eddy for this great manifestation of Truth's power.—BERTHA HALLENGREN, Galesburg, Ill.

✧

I want to tell of my healing through Christian Science. When I came to Seattle I had been suffering from what the doctors diagnosed as a serious female trouble. In moving here from Portland, the packing and lifting of heavy things seemed greatly to aggravate this sense of weakness. I could not walk any distance, and to carry or lift anything heavy seemed to cause great suffering.

I had some understanding of Christian Science and tried to handle the case myself with the help received from the reading of Science and Health, but was not successful. I then applied to a practitioner, who gave me one treatment. I was leaving the city to be gone some time, but she said she would remember me. I was able to carry my heavy suit-case that day, walked over a mile, and rode twelve miles in a stage over a rough road before I reached my destination that night. I was not conscious of any pain and have never had a return of this weakness. I was completely healed in the one treatment.

My heart goes out in grateful appreciation to divine Love for helping me to a better understanding of this great truth. To say I am thankful for all that Christian Science has done for me, for Science and Health with its wonderful "Key to the Scriptures" which our beloved Leader has given us, expresses my feelings but slightly.

JOSEPHINE BACUS, Seattle, Wash.

✧

I was troubled for eight years with a condition of the arch of the foot. I suffered continually, and at times the pain was very severe. I could not bend my foot, and wore double braces of steel and horn all through the day. At night the foot was swollen, and the pain so acute that I could not rest. I had received practically no relief from medicine, except temporarily from an opiate or visits to the mineral springs.

About a year and a half ago I had another sudden attack, so that I could hardly walk. I limped to the telephone, called a Christian Science practitioner, and told her of my condition. She assured me that the pain would cease, and it did immediately. I prepared breakfast and did my home work, and suffered no pain from that time. About ten days later I dressed to go out and walked for three miles, but it did not tire my foot at all. When I returned home I discovered that I had forgotten the braces. Now I can stand on my toes, something which I had not done for years. I had no faith in Christian Science when I turned to it, but said that when in pain I would call on a practitioner and test it. It has stood the test, for I have had no further trouble with my feet since I had treatment. I am thankful every day for what Christian Science has done for me.

MRS. M. J. WILSEY, Willows, Cal.

✧

I wish to tell of the healing of illness in my family through Christian Science. My daughter's baby, when twenty months old, was very ill with a most serious bowel trouble. A doctor was called, and medicine was administered according to his directions. The child grew rapidly worse, however, and to all appearance was dying. Every one thought it was too late, but still a Christian Science practitioner was sent for. She came, sat down by the mother and child, and in fifteen minutes all saw a great change. Color returned to the child's face and he began to get warm, the purging and vomiting stopped, and all retired for the night (it was then one o'clock). The baby slept well, and was up in the morning completely healed.

There have been more recent demonstrations, and one I wish to speak of. I had rheumatism for several years, and finally could not raise my hands above my head. One day I had a severe attack which affected my heart, and a Christian Science practitioner was called in. She came and gave me treatment. The next morning I awakened to find the pain had left, and in a few treatments I had the free use of my arms. The healing has been permanent. I have been working every day since, sometimes out in the rain, and have felt no ill effects. I was healed at the same time of cramps in my limbs and feet that had troubled me for some time. I am very thankful for the blessings I have received through Christian Science.—M. D. VOORHEES, Baldwinsville, N. Y.

✧

It is now seven years since the light of Christian Science shone upon my life, and with each new experience comes a deepened sense of gratitude, a stronger resolve to pass on the good tidings of this rebirth of the Christ-idea, in which is "no variableness, neither shadow of turning," and a more earnest desire to apply it to my daily life that others may be led to the truth and to that peace "which passeth all understanding." Great happiness has been granted me in my earthly relations, and various physical inharmonies have quickly vanished into their native nothingness. Mrs. Eddy says in Science and Health (p. 494), that "divine Love always has met and always will meet every human need," however seemingly complex, and this is more and more deeply borne into my consciousness. The measure of my gratitude for this priceless blessing is boundless.

MARY S. BAXTER, London, England.

✧

It is with a heart full of love and thankfulness to God, and of gratitude to our dear Leader, Mrs. Eddy, that I send this testimony. I had stomach trouble for fifteen years. I tried the best physicians I knew of, only to find myself growing worse daily. I went to San Antonio, Texas, thinking perhaps the climate would do me some good, but I was no better; then I went to a Christian Science practitioner for treatment. She told me to eat anything I wanted and it would not hurt me. I did not take any more medicine, but I kept it in my room for a few days, until I found that God was what I needed and not material remedies; then I threw all the medicine away and read Science and Health. I was not healed instantly; it was about six weeks before I was

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entirely well. It has been more than three years since then, and there has been no return of the trouble. I am permanently healed, and for this healing, and the spiritual uplift, I am very grateful.

I would like to mention the great joy I experienced in the healing of my son of a malignant growth in the nose. I received a long-distance telephone message from Dallas, asking me to come to him, so I went. I told him I had nothing to offer but Christian Science. He came home with me and I called in a practitioner. In four weeks he was healed, and is now perfectly well.

I have not words to express the gratitude I feel for the many blessings that have come to me and my family through Christian Science. I am thankful to God for giving us this understanding of Truth through Mrs. Eddy, our beloved Leader.—Mrs. L. J. Caldwell, Fort Worth, Texas.

✧

I have felt for some time that it was my duty as well as privilege to tell what Christian Science has done for us. Two years ago my wife was very sick when our little girl was born, as she had blood-poisoning. The baby's ears were in a very bad condition, and she was not well otherwise. The mother had to be taken away for an operation, and the baby was left with a Christian Science lady. The child came home well and strong and has had only one slight sick spell since, when Christian Science soon healed her. Since then, the truth has done wonders for us in many ways. My wife had dropsy and was under medical treatment for years. The doctor said he had done all he could, but could not help her. She is now well and strong as a result of the healing power of Christian Science.

We are indeed thankful to God for what Christian Science has done for us.—Alfred Bardsley, Wing, S. Dak.

✧

I have always enjoyed the testimonies in the *Sentinel* and the *Journal*, and I would like to add my word of thanks. Five years ago I was very sick and miserable from a nervous breakdown. I had tried all the means known to *materia medica*, but receiving no help, I turned to Christian Science. My healing came very quickly and has been permanent. Finding God, however, has seemed much greater and better than anything else. To think we can have the kingdom of heaven with us all the time, if we strive to know only good! I am very thankful there was a woman pure enough and spiritual enough to perceive this truth and give it to the world. Mrs. Eddy has made the way so plain that all who seek shall find.

Alice C. Fertig, Bronxville, N. Y.

✧

I wish to express my gratitude for what Christian Science has done for me. I have been entirely healed of heart, liver, and lung trouble, from which I suffered a great deal. It is now over seven years since I was healed. I feel very thankful to God for my healing, and I am also grateful to Mrs. Eddy for Christian Science.—Mrs. I. M. Orcutt, Milton, Wis.

✧ ✧ ✧

Let us then labor for an inward stillness,—
An inward stillness and an inward healing;
That perfect silence where the lips and heart
Are still, and we no longer entertain
Our own imperfect thoughts and vain opinions,
But God alone speaks in us, and we wait
In singleness of heart, that we may know
His will, and in the silence of our spirits,
That we may do His will, and do that only!

Longfellow.

From Our Exchanges

[Rev. H. S. McClelland, B.A., in *The Christian Commonwealth*]

If you are truly conscious of an intense desire for righteousness, God is intensely manifest in that desire. If you are sincerely following after the things that are true and good and beautiful, you already possess, within the depths of your being, the surest witness of His presence that the human heart can know. Nor is the day far distant when you will find yourself compelled to acknowledge that your love for the true and the good and the beautiful is the revelation within you of one who Himself is beauty, goodness, and truth. But that vision will come to you, O lover of righteousness, not as the sudden flash of the lightning that blinds the startled sleeper in the valley, but rather as the morning sunshine that softly creeps across the heavens and lights up the face of the traveler already moving toward the dawn. Pray for the coming of that hour. Live in the hope of it, for most surely it will come.

[*Zion's Herald*]

The church and the world are approximating, which does not mean that in their basic principles they are any nearer together than they were in the days of the apostles, but that the thought of many people is confused on moral issues, and less interest is taken anyway in the deeper experiences of the heart-life (where, if anywhere, a man must be right with God) than in the outward conformities to convention, which constitute the average morality of the age. The Neronic barbarism has gone, but in its place has come a self-indulgent indifference to questions of regeneration, conversion, and immortality, which, like Gallio, cares for none of these things.

The change, so far as the church is concerned, is not wholly for the better, for now it is not easy, offhand, to distinguish our friends from our foes, since both, in many instances, wear the same uniform. To be a thoroughgoing Christian, requires in the twentieth century not less courage, but more insight and judgment, than it did in the first century. The plausible, golden-mouthed world will undo all but the most wise and wary followers of Christ. The terror of the old persecutions has been succeeded by the lure of a pretty paganism. Who—now, as then—"is sufficient for these things?" unless he be filled with the Spirit of God, and constantly watch unto prayer?

[*The Christian Work and Evangelist*]

The reason that the disciples, and that small portion of the populace which joined with them, rejoiced so heartily in Jesus' entrance into the city, was that they thought he was going to reestablish a throne in Jerusalem, restore her lost power and prestige, and reign in might and glory. Their "Hosanna" was for a king of this world, for a ruler whose kingdom was to be great, dominant, instantaneous. He knew this and might have yielded. Had he done so, he would have been a great "success," and his cause would have been equally "successful" in the eyes of the world. But he knew that this would have been no success at all compared with the real and lasting success that abode in the seeming failure. He refused to adapt himself to the demands of the multitude. He simply won a handful of men to his cause, taught a few great truths which only a few understood, imparted a new life and vision to a few apostles who wavered even before he died, and then died, not in pomp and glory, but as a defeated man.

Yet this was success infinitely greater than would have come had he yielded to the popular conception. The few

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men trained became lasting powers in the kingdom of God, and won many more to Christ. The great truths silently, as all great forces move silently, made their way through the years and transformed nations. The new life and vision has bred a new race of men.

[*The Christian Advocate*]

Those Christian leaders who are placing heavy emphasis upon social reform, have no intention of abandoning the work of teaching the doctrines of spiritual religion or the obligation of individuals to God. But they recognize the importance of counteracting the harmful influence of a state of things in the church described by Professor Peabody in these words: "The theological and philosophical interest of the life of Jesus has for the most part quite overshadowed his human and social significance. It has seemed more important to determine the relation of the person of Christ to the mystery of the Godhead than to determine his attitude toward the secular problems of the modern world."

This is a criticism which cannot now be made against the churches with the degree of appositeness which marked it ten years ago. The social teachings and implications of the Christian religion are at this moment assigned a place of priority in the instructions which proceed from our American pulpits. This does not mean that our religious leaders are forgetting the evangelical appeal to the individual conscience for a personal consecration to God, or ignoring the duty of preaching the offices of the Holy Spirit in convincing men of sin and transforming and sanctifying their lives.

[*The Universalist Leader*]

All along the way of religious progress the ecclesiastical world has placed scarecrows to frighten the timid soul back into the beaten path. The church has tried to mother the individual too long. And thus the soul in its passion for liberty hesitates, falters, knows not what to do. Trembling, it sits amid the shadows of its doubts, afraid to advance into the light.

The church should be the mother still, ministering, instructing, leading, but it should not bind and restrict. The wise gardener does not cut off the roots of the growing plant, but he gives it a larger pot or sets it out in the garden. Ecclesiastically, the principle has been to twist and crowd the roots of the unfolding soul so that it would be able to occupy the old pot. And even in advanced, up-to-date southern California, this truth applies in some measure.

[*The Pacific Baptist*]

Our every desire to be right, to be in harmony with the eternal laws of the universe of which we are a part, is the voice of the divine Spirit speaking to us. The secret wish within the heart that the life shall be pure, the simple wish to be true and good, the impulse toward nobleness that comes to every living soul in its best moments, is the voice of God speaking through the conscience.

[*The Standard*]

Our habits are a large part of our stock in trade. Our good habits are our stability in righteousness. We cannot live effectively without acquiring habits. But life is not mere habit. Life is progress. Life is attainment. And he who attains, must now and then survey a new path, and he will do well to try to straighten a few of its windings.

[*The Congregationalist and Christian World*]

The most up-to-date ethics in the world is the ethics of Jesus Christ. His insistence upon love and unselfishness, his refusal to despair of his fellow men, are ahead of and not behind the procession of modern thinking.

Special Announcements

From the Publisher of Mrs. Eddy's Works

THE CHRISTIAN SCIENCE TEXT-BOOK, "SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES."—For styles of bindings and prices see back cover of this periodical.

"THE FIRST CHURCH OF CHRIST, SCIENTIST, AND MISCELLANY."—A volume of the later writings of Mrs. Eddy, compiled from the files of *The Christian Science Journal* and *Sentinel*, together with historical matter pertaining thereto, as selected by her, is now on sale, and orders will be received by the publisher. Prices as follows: Cloth, single copy $2.25; six or more copies to one address, each $2.00. Morocco or pocket edition, single copy $4.00; six or more copies to one address, each $3.75. Orders for six or more copies to one address may include the two styles of bindings at the quantity prices.

In response to many requests, the "CHURCH MANUAL," heretofore published only in the cloth binding, is now issued in a "pocket edition," size 4 x 5¾ inches, morocco, limp, round corners, gilt edges, Oxford India Bible paper. Prices of this special edition: Single copy $2.00; six or more to one address, each $1.75.

Orders for the books named above and the other works by Mrs. Eddy should be addressed to ALLISON V. STEWART, Falmouth and St. Paul Streets, Boston, Mass.

From the Editor

All manuscripts submitted for publication in the *Sentinel*, *Journal*, and *Herold*, whether articles, poems, or testimonies, and all correspondence relating thereto, should be addressed to the EDITOR, and not to individuals.

From the Publishing Society

We are glad to announce a lower schedule of rates for the cloth edition of "The Life of Mary Baker Eddy," by Sibyl Wilbur, and we believe that this will assist in a greater distribution of this valuable book. Single copy, cloth, $2.00; three copies, $5.50; six copies, $11.00; twelve copies, $22.00.

New photogravure plates have been made to replace the half-tone engravings in the edition de luxe of this book, and these plates, printed in a sepia ink, have greatly improved the appearance of the new edition. Single copy, $5.00; two or more copies, each $4.50.

"Christian Science: The Explanation of the Ideal Man," a lecture by William D. McCrackan, M.A., has been published in pamphlet form and is now ready for distribution. The sale prices are shown on the opposite page under the list of regular pamphlets.

From the Clerk of The Mother Church

CHURCH TENETS.—The tenets of The First Church of Christ, Scientist,—The Mother Church,—printed on folded sheet for use of the branch Churches of Christ, Scientist, with space for the names of the churches and their by-laws, can be had at seventy-five cents a hundred. Orders will not be taken for less than one hundred, and postage stamps should not be sent in payment.

Correspondence relative to the tenets or to membership with The Mother Church, should be sent to J. V. DITTEMORE, Clerk, 105 Falmouth Street, Boston, Mass.

From the Church Treasurer

The annual per capita tax of members of The Mother Church is due June 1, but may be paid at any time during the year. The per capita tax of members uniting in November is reckoned from the preceding June, this being the beginning of the church year. Unless otherwise directed by the sender, the full amount of each remittance will be credited for the current year.

Please remit by postal or express money order, bank draft, or check. Currency should be sent by registered letter only.

Please advise promptly of any change in name or address.

Send all per capita taxes and contributions to ADAM H. DICKEY, Treasurer, 103 Falmouth Street, Boston, Mass.

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The Christian Science Journal

Published Monthly

Founded April, 1883, by Mary Baker Eddy, Discoverer and Founder of Christian Science, and author of the Christian Science Text-book, "Science and Health with Key to the Scriptures."

This monthly magazine is the official organ of The First Church of Christ, Scientist, in Boston, Mass. In addition to articles, lectures, and testimonies not published elsewhere, it contains a complete list of Christian Science practitioners, and a directory of Christian Science Churches, Societies, and Reading Rooms.

SUBSCRIPTION PRICE, PAYABLE IN ADVANCE, POSTPAID: For the United States, Mexico, and Cuba, single copy, one year, $2; six months, $1.20. For Canada add 25 cents for postage. SALE PRICE: Single copy, 20 cents. In all other countries add 65 cents postage for each annual subscription. SALE PRICE: Single copy, 25 cents.

BOUND VOLUMES: Current and past year, cloth, $2.50; half calf or half morocco, $3. On earlier volumes write for prices.

The Christian Science Monitor

Published Every Day, Except Sunday

A daily newspaper for the home. Adequate news service. The various departments of a modern newspaper. Unique home forum page. Entire page of editorials dealing with the vital topics of the day. Contributions for publication in the columns of the MONITOR should be addressed, Editor, THE CHRISTIAN SCIENCE MONITOR.

SUBSCRIPTION PRICE, PAYABLE IN ADVANCE, POSTPAID: For the United States (except in the Boston Postal District), Canada, Mexico, and Cuba, $5 a year, $3 for six months. In all other countries additional postage at the rate of $3 yearly is required. When delivered by carrier through a local news-dealer, 12 cents a week, payable to the news-dealer. In the Boston Postal District, by mail, $7.25 a year. Quantity rates will be furnished on application.

The Christian Science Quarterly

Published January, April, July, and October

Contains the Lesson-Sermons which are read at the Sunday services throughout the year in all the Christian Science churches. These Lessons, which present citations from the Bible and "Science and Health with Key to the Scriptures," are valuable for daily study.

TERMS OF SUBSCRIPTION AND SALE: In the United States, Canada, Mexico, and Cuba, 50 cents annually; single copy, 15 cents; fifty copies or more to one address, 12½ cents each. In all other countries, 60 cents annually; single copy, 18 cents; fifty copies or more, 15 cents each.

Subscriptions not accepted for less than one year. Subscriptions begin with current quarter unless otherwise designated, and terminate with the last of the month named on wrapper.

Der Herold der Christian Science

Published Monthly

A magazine printed in German. It contains original and translated articles bearing upon Christian Science, testimonies of healing, also the Lesson-Sermons which are read at the Sunday services in all the Christian Science churches. Improved and enlarged in 1910.

SUBSCRIPTION PRICE, PAYABLE IN ADVANCE, POSTPAID: For the United States, Canada, Mexico, and Cuba, $1 a year, 60 cents for six months. In all other countries $1.25 a year, 75 cents for six months.

SALE PRICE, POSTPAID: Single copy, 10 cents; twelve copies, ONE ADDRESS, $1. Foreign rate, single copy, 12 cents; twelve copies, ONE ADDRESS, $1.25.

Pamphlets

CHRISTIAN SCIENCE: ITS RELIGIOUS PHILOSOPHY. By HON. CLARENCE A. BUSKIRK.

CAUSATION: VIEWED IN THE LIGHT OF CHRISTIAN SCIENCE. By FREDERICK DIXON. Also printed in Swedish

CHRISTIAN SCIENCE VS MENTAL SUGGESTION. By FREDERICK DIXON. Reprinted from the *Weekly Budget*, London, England.

CHRISTIAN SCIENCE VS FINITE SENSE. By FRANCIS J. FLUNO, M.D.

CHRISTIAN SCIENCE: THE GOSPEL OF FREEDOM. By WILLIS F. GROSS.

CHRISTIAN SCIENCE: THE RELIGION OF THE BIBLE. By JUDGE SEPTIMUS J. HANNA.

CHRISTIAN SCIENCE: THE SCIENCE OF SALVATION. By HERMANN S. HERING.

CHRISTIAN SCIENCE HEALING: SPIRITUAL AND SCIENTIFIC. By PROF. HERMANN S. HERING. Also printed in German.

ANSWERS TO QUESTIONS CONCERNING CHRISTIAN SCIENCE. By EDWARD A. KIMBALL. Also printed in Dutch, German, and Norwegian

CHRISTIAN SCIENCE: ITS ADVANTAGE TO MANKIND. By EDWARD A. KIMBALL. A London lecture. Also printed in French.

CHRISTIAN SCIENCE: MAN'S DOMINION OVER EVIL. By EDWARD A. KIMBALL. A Harvard University lecture

CHRISTIAN SCIENCE: ITS DIVINE AUTHORITY. By BLISS KNAPP.

CHRISTIAN SCIENCE: DEMONSTRABLE RELIGION. By FRANK H. LEONARD. Also printed in Norwegian.

CHRISTIAN SCIENCE: THE EXPLANATION OF THE IDEAL MAN. By WILLIAM D. MCCRACKAN, M.A.

CHRISTIAN SCIENCE: ITS RESULTS. By WILLIAM R. RATHVON. Also printed in German.

CHRISTIAN SCIENCE: THE GOSPEL OF THE KINGDOM. By JUDGE CLIFFORD P. SMITH. Also printed in German and French.

CHRISTIAN SCIENCE: A RELIGION OF LOVE. By VIRGIL O. STRICKLER. Also printed in German.

CHRISTIAN SCIENCE: THE NEW BIRTH. By BICKNELL YOUNG. Also printed in German.

CONFIDENCE AND SUPPLY.

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ENVIRONMENT AND OPPORTUNITY.

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PRAYER AND HEALING. Also printed in German.

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THE LAW OF KINDNESS.

BIRTHRIGHT AND DOMINION.

MARY BAKER EDDY: HER PURPOSE AND ACCOMPLISHMENT. By FREDERICK DIXON. Printed in German only.

THE FOUNDER OF CHRISTIAN SCIENCE. By B. O. FLOWER. Printed in German only.

CHRISTIAN SCIENCE: ITS NATURE AND PURPOSE. By BLISS KNAPP. Printed in French only.

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CHRISTIAN SCIENCE: HUMANITY'S HELPER. By PROF. HERMANN S. HERING. Printed in Dutch only.

CHRISTIAN SCIENCE: OR, DELIVERANCE FROM EVIL. By REV. WILLIAM P. MCKENZIE. Printed in French and in Dutch only.

CHRISTIAN SCIENCE: A RELIGION OF PROGRESS. By WILLIAM D. MCCRACKAN, M.A. Printed in French, German, and Swedish, but not in English.

CHRISTIAN SCIENCE: THE CHRISTIANITY OF JESUS. By SUE HARPER MIMS. Printed in Swedish only.

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PRICE, POSTPAID: Single copy, 5 cents; twelve copies, ONE ADDRESS, 55 cents; fifty copies, $2; one hundred copies, $3.50. Orders for above pamphlets may be assorted as desired.

For table: English, German, Swiss, and French money equivalents, see inside front cover page.

Miscellaneous

BIBLES. Clarendon Brevier (01483 x), heavy faced, very distinct type, Turkey morocco, size, 6½ x 4⅝ inches, corresponding in size and binding to pocket edition of Science and Health. Price, $3.75.

Morocco cases, to hold pocket edition of Science and Health, *Quarterly*, and above Bible, may be had at $1.25.

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THE CHRISTIAN SCIENCE HYMNAL. Cloth, single copy, $1.15; six copies, $5; twelve copies, $9. Half morocco, single copy, $1.40; six copies, $6.50; twelve copies, $12. Full morocco, single copy, $2.50. Levant, single copy, $3.50. Pocket edition, size 4½ x 6½. Full morocco, single copy, $3; twelve copies, $30.

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CHRISTIAN SCIENCE SENTINEL

"What I say unto you I say unto all-WATCH" Jesus

Vol. XVI No. 51

Boston, August 22, 1914

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Items of Interest

A concerted effort is to be made during the coming year to bring into use all of the remaining unused ranges in the national forests under the jurisdiction of the Denver office of the forest reserve. The forestry department seeks to utilize all of the accessible forage resources as far as possible consistent with the interests of timber and water conservation, and the permanent use of the ranges themselves. In consequence, practically all of the accessible areas within the national forests of Colorado, Wyoming, and South Dakota are now annually allotted to the live-stock industry.

That the attitude of the Brazilian government toward local manufacturers is one of protection, and that the protective policy is the cause for the high cost of living in the republic, are some of the claims of that portion of the population which insists on a complete revision of the tariff system. It is stated in influential quarters, not identified with the industrial enterprises, that Brazil has outgrown a tariff which places embargoes on importations, and which at the same time serves to enrich the few to the detriment of the many.

Postmaster-General Burleson has completed temporary arrangements for handling mail for Europe under conditions imposed by the withdrawal of many liners from service on account of the state of war in Europe. At least one mail each week would be assured by the vessels of the American line if all the big German, English, and French ships were taken from service. Ships flying the Italian, Dutch, Norwegian, or Swedish flags would be available at times to carry the Atlantic mails.

Arrangements are being made for laying a cable during this year between the Netherlands and England, with a capacity of two double wires. The expenditure will be shared by the two countries. It is intended to experiment in telephonic communication between England and Germany by means of this cable. Should these experiments give good results, the laying of a second cable, exclusively for use between England and Germany, will probably follow.

Because Servia did not give a satisfactory reply to her ultimatum, Austria-Hungary declared war against her July 29. Russia in consequence came to the aid of Servia. Following this, war is in progress, with Russia, France, and England on one side and Germany and Austria-Hungary on the other. Belgium has been invaded by Germany, and France and England are supporting Belgium in her efforts to repel this invasion and to maintain her neutrality.

The first formal ceremony in honor of the one hundred years of peace between the English-speaking nations occurred at Sulgrave, England, July 25, when Sulgrave manor, the home of the family of George Washington, purchased for forty-two thousand five hundred dollars, subscribed in Great Britain, was handed over to members of the centenary committee as a gift to the American people.

It is announced that December, 1914, is the time fixed for the commencement of the work of delimitating the Franco-Italian frontier in North Africa. The task is to be entrusted to two missions, and they will carry it out on the basis of the declaration of March, 1899, on the Franco-British convention of 1898. The distance to be covered by the missions amounts to two thousand kilometers.

Money from the federal treasury will be deposited in national banks throughout the country this fall, to facilitate the movement of crops and promote business generally. Secretary McAdoo will place approximately thirty-four million dollars, and says he is to increase the amount to any extent necessary to meet the country's need.

To carry out the provisions of the bill to assign naval auxiliary vessels and cruisers to mail and commercial use, passed by the United States Senate, the navy department announces that there are twenty-two ships in the navy of tonnages varying from six thousand to nine thousand six hundred that would be available for the work.

Windham hall, to be erected at an estimated cost of fifty thousand dollars, and to be presented to Connecticut College for Women in New London in token of the interest and devotion of the women of Windham county, has just been announced as an established fact. The funds will be raised by popular subscription.

The new light recently installed in the famous lighthouse on the island of Heligoland, in the North sea, can claim the distinction of being the most powerful flashlight in European waters, if not in the world. It is equal to forty million candle-power, and in normal weather is clearly visible a distance of thirty miles out to sea.

It is said authoritatively that the government of Brazil is favorably inclined to the erection of a building in Washington in which there would be a permanent display of the export wares and general products of that country, if the United States government will furnish a site free of cost.

President Wilson of the United States has tendered his good offices to mediate in the European war situation. He sent a message to that effect to the Emperor of Germany, the Czar of Russia, the Emperor of Austria-Hungary, the President of France, and the King of England.

Japan's statistical year-book reveals the following facts: The works with electrical power increased from 456 with 44,282 kilowatt capacity in 1908 to 1,153 with 844,023 kilowatts in 1911. The number of motors in use rose from 568 to 11,248 with 44,055 horsepower.

After an uninterrupted service of sixty years the United States Express Company retired from the transportation business at midnight, June 30, the close of its fiscal year. Officials of the company will at once begin work on the final liquidation of its affairs.

The production of coal in the United States has again broken all previous records, the output for 1913 being 570,048,125 short tons, which is considerably more than double the production of 1900 and more than eight times the production of 1880.

Argentina's commissioners to the Panama-Pacific exhibition are on their way to San Francisco. More than one million one hundred and fifty thousand dollars has been appropriated for the pavilion and the exhibits.

A walnut crop of 10,529 tons, of record-breaking superior quality, is the new estimate of the California Walnut Growers Association for the 1914 output of the state, contained in a circular issued to the trade.

Ground has been broken for the new four hundred and seventy thousand-dollar state highway from the Saratoga summit on the Santa Cruz mountains to the California state Redwood park in the big basin.

The Dominions royal commission is touring the British oversea possessions, inquiring into the natural resources, business, and manufactures with a view to developing interimperial trade.

The usual reception held on Independence day at the American embassy in Paris, was attended by over one thousand Americans from various states of the Union.

The national Senate of Colombia has voted five hundred thousand dollars gold for the purpose of improving the ports on both the Atlantic and the Pacific coasts.

On the urgent request of Secretary of State Bryan twenty peace plan treaties were ordered reported to the Senate last week by the foreign relations committee.

The Turkish budget for the current year calls for the construction of railways and other public works the sum of £T.50,000,000.

The Lever bill, designed to eliminate gambling features in cotton exchanges, has been passed by the House by 84 to 21.

The total debt of the forty-eight state governments of the United States on June 30, 1913, amounted to $422,796,525.

The United States embassy in Paris is to look after German interests in France and after French interests in Austria.

The United States has issued a proclamation of neutrality with respect to Austria, Servia, Germany, Russia, and France.

Owing to the state of war in Europe, all the large stock exchanges of the world have been closed for the present.

The annual value of agricultural products in Belgium exceeds three billion two hundred and thirty-three million francs.

Vermont will expend six hundred and seventy thousand dollars on approved roads during the year.

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Christian Science Sentinel

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

Vol. XVI August 22, 1914 No. 51

Conscious Power

CLARENCE W. CHADWICK

A GENTLE cuckoo that had built her nest in the pine tree in the front yard, was sitting quietly upon her eggs one morning when suddenly a four-footed visitor appeared upon the scene. His visit was not a friendly one, and the seemingly helpless bird lay prostrated beside her nest while the robber red squirrel regaled himself with the contents of her freshly laid eggs. Human intervention came too late, so that the poor helpless cuckoo, paralyzed with fear through her lack of conscious ability to cope with her adversary, deserted her nest never to return.

The experience brings a lesson to us all. How often have we given way to the enemy in just the same way, because unconscious of our God-given power of resistance! How often have we allowed fear to control, and lost sight of the fact that divine Love is ever present to cast out all fear! A few well-directed pecks by this cuckoo would have saved her this loss. She had the ability to dictate terms to her invader, but she was not conscious of this fact. Had a crow attempted to rob a king-bird's nest, he would have soon parted with some of his feathers and beaten a hasty retreat. The king-bird stands as a type of fearlessness and conscious power. He knows, he acts quickly, he conquers.

Illumined by the coming of Christ, Truth, many have realized and asserted their right and ability to resist evil. Enough of that "Light, which lighteth every man that cometh into the world," has been discerned by them to dispel fear and to cause them to "act as possessing all power" (Science and Health, p. 264). They thus ally themselves with the only power there is, which always means the sure defeat of fear whenever and wherever it would try to manifest itself. When the evil one would suggest loss or lack of power, they immediately disagree with sense-testimony and lay hold on the infinite, which is ever present and ever available. In this way their mental abode is protected, and there is never any occasion for deserting it. Error may boast itself in a thousand different forms, but they stand firm for what is real and right, and God is with them, a conscious power to defend and maintain their divine rights as children of God.

What a happy world this would be if all were conscious of their God-given power and always made it available in every hour of need! Why are they not conscious of God's presence? Because they are satisfied to judge according to an imperfect standard, a so-called blend of good and evil. They unwittingly place evil on a par with good, and the moment this is done, the all-power and presence of good is lost sight of. Like the unfortunate cuckoo, they see with their eyes, and believing what they see, fear becomes their master and God is forgotten. They of the king-bird type, however, think, speak, and act "as one having authority." What if the enemy boasts of his superior size and strength? This counts for nothing with those who are conscious of living, moving, and having their being in God. Every mental structure reared upon the dual foundation of good and evil, mind and matter, is a house built upon sand, and it will fall sooner or later. The haunting shadow of fear will be its inseparable accompaniment. The only mental structure which will endure will be reared upon the rock, the spiritual consciousness of the omnipotence and omnipresence of Spirit, the teachings of Christ Jesus as applied to our present needs in Christian Science.

Which is the strongest evidence of sanity and sound common sense,—a mental state which is conscious of a presence, power, and law which operates unseen to the outward gaze, which recognition enables one to be free from fear and to conquer sin and disease, or that mental state which is unconscious of the working of any higher power and which yields willingly or unwillingly to suggestions of fear, sin, and disease? The one fairly describes a student of Christian Science; the other a dualist who has not yet learned to make a scientific or demonstrable separation of the wheat from the tares in his own consciousness. Which will soonest attain to that Mind which was in Christ Jesus,—the one who sees and thinks materially, or the one who sees and thinks spiritually, in opposition to sense-testimony? The great Teacher gave no uncertain word as to man's divinely bestowed ability to resist successfully every attempt of error. These are his words: "Behold I give unto you power to tread on serpents and scorpions, and over all the power of the enemy: and nothing shall by any means hurt you."

To make our point clear, let us suppose that the argument of mumps obtains in human consciousness. The dualist, not having learned to place health on any higher plane than he does disease, agrees with the testimony of his senses, admits that there is every evidence of the trouble mentioned, and confidently looks for it to develop and run its prescribed course, which it is very likely to do under such conditions. Any one will admit that this state of mortal consciousness as described was certainly seeing and thinking materially, and even Christian Scientists will admit that it actually had what it believed it had. The Christian Scientist, seeing the manifestation as mental, disagrees with the argument as presented, looks beyond and above the outward evidence of disease, remains entirely quiet upon the subject, not caring to talk about it to any one, clings to the perfection of being in God, wherein man is spiritual and as free from disease as God Himself, and behold the result,—all evidence of inflammation and swelling disappears, and in a few hours the subject is entirely forgotten. The trouble was not expected to develop, nor was there any law acknowledged by which it must run its so-called course.

Was the dualist honoring either God or man by submitting to the dictum of the so-called material senses and evolving the experience of mumps? Was the Christian Scientist dishonoring either God or man by letting that Mind, or consciousness, be in him which Jesus employed to destroy the evidence of sin, disease, and death? Let a thinking world decide quickly which is practical Christianity,—that which calls disease and sin real, and fails to overcome them in individual consciousness, or that which recognizes their unreality and then consistently masters them through the

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conscious understanding of the reality and power of good, the allness of God. "Oh that men would praise the Lord" by becoming conscious of God's power and presence, which denies positively, effectually, and eternally the supposition of any other power or presence!

✦

Belief

NINA V. WRIGHT

To many of those taking their first steps of serious thought concerning the practical reason for truths taught in Christian Science, the matter of supply, in its various manifestations of health, wealth, or contentment, is sometimes apt to be confusing. The beginner in Christian Science is very often found to be badly entangled, and at first perhaps unable to distinguish definitely between the seeming conditions of harmony in the mortal man and the absolute facts of harmony in the spiritual man.

To the seeker's beclouded thought at this stage, whatever conditions appear to his vision as those of health, of wealth, or of optimism, he promptly accepts as natural and spiritual, while he would be very unwilling to admit as belonging to the real man, the evidence of sickness, poverty, or the irritable, selfish characteristics of disposition. He very readily grasps that the conditions which appeal to him as inharmonious cannot coincide with his idea of man in God's image and likeness; but he does not so readily comprehend that the manifestation of physical health, material riches, or other things, which are only the result of mortal beliefs, must be equally untrue, and must therefore, by reason of their unsubstantial foundation, be detected and exchanged for the absolute knowledge of that which constitutes reality. It must finally be understood that a belief of health in matter, or of wealth in materiality, is just as erroneous, just as devoid of reality, as is a belief of sickness or of poverty.

To illustrate further may be helpful. Let us imagine that this beginner in Christian Science, who has become confused in this matter of differentiating between the seeming of material health and the actuality of spiritual health, has a friend. This friend manifests a perfectly healthy body; financially he is well established and is prospering daily; his natural disposition is one of contentment and optimism. He is what is generally termed a good man, goes to church on Sunday, is kind, never runs in debt, and is charitably disposed, though knowing nothing whatever as yet of the Christian Science way of thinking.

Again, let us suppose that this beginner has another friend, who is a good man, and he sincerely tries to do what is right in so far as he sees. He is perfectly honest, has always lived up to what is acknowledged to be the ideal of manly uprightness, but physically he is a wreck, a hopeless invalid, and a sufferer for life. He is also in stringent circumstances and knows nothing of Christian Science.

Our new seeker after the truth of things very naturally compares the different mentalities of these two men and tries to find a satisfactory explanation of their individual circumstances. The sense-evidence of the first friend's condition will perhaps be mistakenly accepted by him as the result of spirituality, "because," he argues, "he is a good man;" but he has forgotten the important fact that his friend knows little or nothing of the scientific basis of right thought. Reasoning further, if he concludes that his friend's prosperity is the natural outcome of his having been a good man, how does he account for the manifestation of ill health and poverty which seems to be the sequence of his other friend's past good life?

Obviously this seeker cannot reconcile the sense-evidence before him in these individual cases, and they do not seem to be in harmony with his understanding of what Christian Science teaches. He is therefore confused and disappointed because of these seeming inconsistencies. Can it be that this ideal Christian Science religion, which had promised so much, is, after all, quarreling with itself on some points? Just here he ought to be led to see that the truth of the situation rests on the fact that the different mortals of whom he is thinking are equally sound asleep, each snugly cradled in a dreamland of materiality and its beliefs in a power of its own to give both pleasure and pain. The one needs to be roused from his belief of a healthy material body, from stagnant conditions of belief in material wealth, and from a belief in the possession of an optimistic temperament, the source of whose very optimism is, after all, but a belief in mortal mind as being endowed with ability to bestow happiness instead of unhappiness. The other needs to be awakened from the belief in sickness and poverty as belonging to man or being part of him.

In Science and Health (p. 297) Mrs. Eddy says, "It is as necessary for a health-illusion, as for an illusion of sickness, to be instructed out of itself into the understanding of what constitutes health." This may also be suitably applied to the illusions of material wealth and of temperamental qualities. Any manifestation of material sense, whether it be one of health or one of sickness, of happiness or unhappiness, is not real, and is subject to chance and decay. By a law of its own making, it is eventually sure to tumble in reaction, like a house built on the sands. It cannot stand. When one's thought has its origin in spiritual knowledge it becomes the basis of lasting health, enduring success, and abiding peace.

Reasoning still further, this new inquirer into Truth's way may again stumble over the mistaken notion that, because of his previous ignorance of the true spiritual basis of supply, his past accumulations must needs flee from him, or that his good health is likely to be lost because of its having been the expression of a false belief of health as pertaining to a sound body. This does not necessarily follow, however, and need not, even for one moment, be an occasion of fear. When he is sufficiently enlightened as to the truth of being, when he has awakened to the fact that real health is a phenomenon of spiritual understanding, his feet will be planted upon the rock. By taking thought, first for the spiritual, as taught in Christian Science, health and supply naturally follow as consequents. We cannot possibly persist in thinking along spiritual lines without expressing the fruitage of this right thought in our experience. We thus come to determine for ourselves the nature of experience; we make or mar it according to our own processes of thinking, and it is our God-given privilege to make it the best.

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Our Work

JOSEPH B. BAKER

Our work as practitioners of Christian Science is to heal, and only secondarily and incidentally are we to expound the letter of Science, until such time as this work is accomplished, or at least well under way. As Mrs. Eddy writes on page 414 of Science and Health, "Explain Christian Science to them, but not too soon,—not until your patients are prepared for the explanation,—lest you array the sick against their own interests by troubling and perplexing their thought." What would be thought of the cook who neglected the serving of meals to read recipes to her busy and hungry employers,

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or of the locomotive engineer who let the time of departure of his train go by in order to lecture to his passengers on the expansive force of steam? While the cook might very well inform some one who asked her about her work, and the engineer might find time to explain to an inquirer how the steam turned his driving-wheels, each would understand that such instruction should not be given at the expense of the work regularly expected of them, the practice of their respective professions.

In the grandest and most glorious of all professions, Christian Science, should we depart from the practice of this Science in order to expatiate on doctrinal points, when our brother shows so plainly to the alertly compassionate heart that he needs to be healed? Should we "talk Science" to him, if doing so means leaving the healing undone? In Job we read, "Remember that thou magnify his work, which men behold." Let us acknowledge God's allness in the very beginning of every treatment. Let us "bind up the broken-hearted," and be sure to hold the right thought and give the encouraging, the helpful word in season; then, if opportunity comes, utter the precept, a seed dropped into soil prepared by divine Love.

With the right motive, love for God and man, and the right purpose, the destruction of all error, we shall at least hold in abeyance obstreperous selfhood, which would spoil our well-meant efforts to help the world to Christian Science. Jesus said very earnestly, "The Son can do nothing of himself, but what he seeth the Father do," and our Leader has written, "Spiritual living and blessedness are the only evidences, by which we can recognize true existence" (Science and Health, p. 264). The world, no less than the practitioner of Christian Science, is waiting for these evidences, and the world must see them of its own accord. If we continually remember that we may safely undertake to offer less instruction in the letter of Christian Science, if by so doing we may accomplish more of healing, we shall then be "faithful over a few things," and so find the way to greater usefulness.

Clouds Dispelled

JOEL HARRY BENSON

In the purple valley the travelers paused and gazed skyward. The heavy fog was not yet dispersed, and the progress up the mountain was slow and toilsome. As the party advanced, the mists about them appeared to thicken, but at length a few rays from the rising sun glanced over the summit of the mountain and the bodiless vapor seemed to scamper away. Then, having attained some height above the clouds, they watched the beams of light dispel the mists, which soon disappeared. The lesson was self-evident.

Standing in the valley of discouragement, how often do we gaze ahead and seemingly upward at a cloudy outlook, with error moving the fearsome shadows of mortal belief expressed in unhappiness and discord! We must rise above the mists of corporeal sense and the limitations of mortal law, as did Jesus' disciples, by following Christ, Truth, up the mountain, there to approach perfection "from the summit of devout consecration" (Science and Health, p. 367). The deep sea, often used to symbolize the asserted entity of error, overwhelms the thought that lingers on the level of the surging tide of passion and woe, until it is uplifted by divine Love. As soon as darkness comes into the presence of light, "the former things are passed away."

At the Wednesday evening meeting, a cloud may arise through some word or phrase being dropped by a speaker in giving his testimony, but the meeting fulfils the purpose for which our Leader established it when it becomes a "feast and flow of Soul" (Miscellaneous Writings, p. 149), through that charity which most fully reflects divine Love. To know silently that mistakes cannot creep into a meeting governed by divine intelligence, will help much. A wise word from another speaker, or the reader, may dispel the cloud, as witness the following examples: A lady testified that she had found one must work out his own problems; that in sickness one must do all his own work and not ask for help. Later, another sly fox crept in through the attempt to express gratitude for what "little" knowledge of Christian Science the speaker had.

At the close of the testimonies, the reader stated that he was grateful for the help he had received in Christian Science. He also administered a gentle rebuke, not to any person, but to the thought that we cannot receive help through a Christian Science practitioner, by telling of the experience of a little girl who, in climbing a steep hill, stumbled and fell. She was unable to rise, and it was only with the assistance of a passer-by that she regained her feet. Of course, he said, she did not expect this man to carry her up-hill, although she could have further help should she fall again. Having arisen, she was able to continue her journey, forgetting her past difficulties in her desire to avoid those ahead. Through another illustration the gratitude for the "little understanding" was augmented by the thought that any understanding of Christian Science cannot be called little, for the truth is the "pearl of great price" and cannot be judged by degrees. Proving that two and two are four, not sometimes but always, demonstrates a rule of mathematics as certainly as does the solution of a great problem. Of all good there is an infinite supply.

Mortal mind is the only cloud, and it has no more power than the mist in the valley when we look down on it from the mountain peak. It was only, however, when the man "sick of the palsy" had become quite ready to give it up, that Jesus said, "Arise, and take up thy bed." In an important sense we make our own surroundings. If clouds are about us, it is because we give place to them. As we ascend, our horizon changes, our view grows broader, until we get above the clouds; then, as we read in Science and Health (p. 110), we view the "radiant reality of God's creation."

Truth's Steadfastness

ANNIE C. MAY

In Biblical history the lives of prophet and apostle supply many helpful lessons. We find Moses at eighty years of age learning meekness and contentment while employed in tending sheep near Mount Horeb. Here he saw more of God than he had ever seen in Pharaoh's court, and his experience proves that those who seek God diligently, find Him wherever they may be. As truth was unfolded to Moses, he expressed his readiness to obey, and thus received the promise of God that His people should be delivered from their bondage.

Pharaoh had long sought to effect Israel's destruction, but in the providential order his own daughter had preserved one who was to become their deliverer. The land of Egypt had become to Israel a house of bondage, instead of a refuge in time of famine. The king's obligations to Israel on account of Joseph's service to the country seemed to have been forgotten, for we read that there arose a new king "which knew not Joseph," and who by means of taxation brought the Hebrews into absolute enslavement. Taskmasters made them "to serve with rigor;" nevertheless they increased wonderfully. Separated from the Egyptians, they remained a dis-

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tinct people, and it is written that God dealt well with them, and prospered them in all they did. The poorest of the oppressed were not forgotten of God, even though they had rebelled against Him. Thus we see that "whatever envy, hatred, revenge—the most remorseless motives that govern mortal mind—whatever these try to do, shall 'work together for good to them that love God.' . . . Because He has called His own, armed them, equipped them" (Miscellaneous Writings, p. 10).

The truth cannot be banished from individual consciousness, and the promises of God bring speedy deliverance from the tyranny of persecutors. When we are conscious of the divine power, we shall see the manifestations of Love. Though seemingly crushed by slavery, the Hebrews were blessed with divine guidance in their forty years of wandering, and their every need was supplied. The divine wisdom, power, and goodness were to them "new every morning." Thus may we find assurance that though the years seem long to us before complete deliverance is realized, our Father "fainteth not, neither is weary." Divine Mind is ever active, ever operative. There may be a Red sea for us to cross, but we shall be led through it, and the bitter waters will be made sweet. Many steps may have to be taken before we reach "the sinless joy,—the perfect harmony and immortality of Life, possessing unlimited divine beauty and goodness without a single bodily pleasure or pain" (Science and Health, p. 76). High tasks are before us, and we cannot be released from one of them; but our guide is "the living God, and steadfast forever." Who or what can harm us if we be followers of Him that is good?

God's promises as revealed to us in the light of Christian Science, are indeed wells of salvation to those who are breaking away from the bondage of material sense. For this we must needs praise Him, and make mention of it to others. The standard is set up, and whosoever will may come and enlist for service. God has called, and His power goes with the call. His people find both rest and shelter by the way, and no evil shall befall them, neither shall any plague come nigh their dwelling. In God's care we are secure and confident. His promises are an everlasting heritage, and He has made them "an everlasting covenant." All the treasures of Truth are given us freely. Surely our Father is most kind and bountiful to all; a refuge to those in distress; a support to the afflicted, giving new hope to those who else were hopeless. He is faithful who hath promised.

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No Material Weapons

MAUDE J. SULLIVAN

On page 254 of Science and Health we read: "The human self must be evangelized. This task God demands us to accept lovingly today;" also on page 369, "It is error even to murmur or to be angry over sin." The student of Christian Science will do well to study these statements, making sure that he accepts his task in the manner enjoined. Does the Christian Scientist ever accept his daily task unlovingly? Does he ever take up the sacred weapons of Truth, declaring that God, good, is omnipotent and omnipresent, the while his consciousness is filled with resentment at the seeming reality of wrong or of disease, or perhaps rebellion that there is a problem to solve? Though bravely trying to meet some situation, does he ever murmur over sin, bemoaning the magnitude of the error, or bewailing the fact that there is in his experience "so much to meet"? He cannot do any of these things if he is truly a Christian Scientist.

A wonderful help can be derived from the study of the seventeenth chapter of the first book of Samuel,—the story of the overcoming of the Philistine giant by David, the shepherd boy of Israel, and the observation of his motive and manner in the conflict. The youth, in obedience to his father's command, had gone into the camp of the Israelites, and almost immediately was confronted with the boastful Goliath, who had terrified Israel's mighty warriors. But David's vision was clearer than theirs. He had proved the power of the living God while tending his father's flocks; and he saw in the giant, not a personal enemy, but a defiance hurled at the army of the living God. In His name he met this defiance, declaring, "The battle is the Lord's," his one desire being that "all the earth may know that there is a God in Israel." David went forth in the power of Spirit, Mind, discarding all the carnal means of warfare offered by King Saul. How sublime was his trust as he said in refusing them, "The Lord that delivered me out of the paw of the lion, and out of the paw of the bear, he will deliver me out of the hand of this Philistine." There was no trace of anger or resentment in his attitude. He certainly accepted his task lovingly; for, as the account clearly states, "David prevailed over the Philistine . . . and slew him; but there was no sword in the hand of David."

Turning to page 595 of our text-book, "Science and Health with Key to the Scriptures," we find one of the definitions of sword to be, "Revenge; anger." The lesson is plain to all Christian Scientists. We should, like David, accept our task lovingly, desiring only to prove the omnipotence of God. We should go forth to the conflict with error, with no sword, no thought of revenge or anger, murmuring not in the least over the assault of sin. To murmur thus, our Leader tells us, is an error in itself. We have the promise that God will not suffer us to be tempted above that we are able; so we may be assured that, like David, we shall never be called upon to meet a giant until after we have overcome a lion and a bear.

The writer's attention was called to these truths by a practitioner during treatment for physical discord. An attack of error, boastful and seemingly gigantic, had been confronting her, and not until these truths were revealed did she see that it was "the human self" which "must be evangelized," and she had not accepted the task lovingly. She had been persistent in declaring the truth, but had murmured and been "angry over sin," making revengeful thrusts at error for its seeming existence; but with this clearer sense of Truth, the physical discord was soon overcome.

When one is willing to abstain from the use of the sword, discarding from consciousness the least suspicion of revenge or anger, even ceasing to murmur over sin, the attitude cannot fail to be loving, and the results in harmony therewith. The weapons of our spiritual warfare must express Truth and Love, and as this is clearly understood we shall find, as St. Paul assures us, that Love "never faileth."

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[Written for the *Sentinel*]

Benedicite

WARREN C. KLEIN

Boundless as the vast blue sky
Is the thought when lifted high;
Fragrant as the spring's sweet scent
Is the mind that doth repent;
Nurtured as the beauteous flower
Is the life that knows Love's power;
Joyous as the lark in May
Is the sense that learns the way;
Peaceful as the gentlest sea
Is the heart at-one with Thee.

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Selected Articles

[Frederick Dixon in *Weymouth* (England) *Telegram*]

A recent critic has for weeks past been insisting on the reality of matter, as though no natural scientist had ever questioned it, and has been pouring contempt on the teaching of the unreality of matter as if the ranks of the great thinkers, from Plato to Lord Kelvin, had never known an idealist. Even now he seems a little puzzled as to what reality really means in Christian Science, and I desire to enlighten him on that point, and then to leave the whole matter, as far as I am concerned, to the judgment of your readers.

To the ordinary man, reality is comprised in the evidence of the physical senses. Being, as a rule, what a great thinker has described as a common-sense scientist, a scientist, that is to say, who measures physical phenomena solely by his material consciousness, he never seems to stop to think what this results in. If he did, he would begin to realize that a great part of his education has been devoted to removing the false impressions conveyed to him by these senses, impressions so vivid that in the past men have persecuted their neighbors without mercy for rejecting them. To the physical senses the earth is a plane, and it required centuries to convince the human mind of anything to the contrary. To the physical senses, again, the sun moves around the earth, and so ineradicable is this impression that a great natural scientist has declared that he could never rid his senses of this belief, though scientifically he knew it to be untrue. So tenacious, however, are the senses of their delusions, that men were once tortured for proclaiming these facts, which are now taught in every school. At the same time, so little has the human mind learned, that it is just as ready to attack the Christian Scientist of today for insisting that the only reality is the spiritual, as it was, in the centuries which are past, to burn Bruno and to imprison Galileo for explaining to it the relative truth with respect to physical phenomena.

Jesus, in explaining the signs of the times to his disciples on the Mount of Olives, declared, "Heaven and earth shall pass away, but my words shall not pass away." The old human concepts of heaven and hell are rapidly passing away, but men hold almost as tenaciously as ever to the reality of the physical heavens and the physical earth. They admit that their fathers' ideas of paradise and purgatory, evolved largely from the poetry of Dante and of Milton, were as mythological as those pictured to the Greeks and Romans in the pages of Homer and of Virgil. They are, however, unwilling to go a step further and to admit that the material view of heaven and hell is nothing but a material concept of future life, rooted in a belief in the reality of the physical universe.

Yet only as mankind begin to understand the manner in which Jesus said heaven and earth would pass away, will it be possible for them to see the new heaven and the new earth; to see, that is, the eternal, spiritual reality of those material clouds and mountains which seem so real today, viewed through the material senses. Christian Science does not teach that the clouds and the mountains are unreal in the sense that when they pass away there will be nothing left, but in the sense that they are the material counterfeits of the new heaven and the new earth, and that, consequently, these can only become visible when, as Mrs. Eddy writes on page 312 of Science and Health, "the sense-dream vanishes and reality appears."

For centuries Christendom has read that oft-repeated saying of Christ Jesus to the woman of Samaria, "God is a Spirit: and they that worship him must worship him in spirit and in truth," and has gone on its way insisting that God made the material universe, without apparently heeding the confusion to which this leads. It would mean that Spirit is the father of matter, that divine wisdom has created something which "profiteth nothing," that the creation of God will one day pass away, and so it ends by admitting unconsciously that matter is temporal after all. Now that which is temporal cannot possibly be eternal, and that which is not eternal cannot logically be described as real; therefore the Christian Scientist takes his stand on the fact that nothing can be described as real which is not the creation of the divine Mind, and that as this Mind is Spirit, the spiritual alone can be defined as real. This fact, that all causation is spiritual, is the knowledge of the truth which Christ Jesus said would make men free, and it makes them free by showing them that there is no material law capable of binding them, for the simple reason that the only reality matter has is the supposititious reality with which they themselves endow it, when they mistake it for the creation of Principle.

This being so, the Christian Scientist does not say the age of miracles is departed, on the ground that the miracle was a supernatural interference with the physical laws instituted by God for the government of the world. He says that the miracle is the divinely natural result of the knowledge of Truth, which Jesus said would make men free, and that this knowledge of Truth includes a realization of the fact that physical law and material phenomena are the counterfeits of the spiritual law and spiritual universe, which are the real and only creation of divine Mind. Consequently, the way to worship God, who is Spirit, "in spirit and in truth," is to strive to walk in the footsteps of Christ Jesus, and by divorcing so far as possible from our consciousness any belief in the reality of matter, to be able to set aside its supposititious laws as Jesus did in the miracles. If these laws had really been God's laws, the miracles would have been not merely supernatural, as supernatural is commonly construed, but superspiritual; for Jesus could no more have reversed an effect of divine causation than omniscience could forget something it already knew.

The miracle was the object-lesson in proof of the truth of the theology of Christ Jesus. Those, he said, who understood the one, would be able to perform the other. The healing of the sick, consequently, in Christian Science, becomes something of far vaster significance than the mere overcoming of disease, important as that is. It is the proof which has already brought to hundreds of thousands of sick and sorrowing men and women the assurance that the promises of Christ Jesus are just as true and just as realizable by the world today as they were by the sick and sorrowing ones through whose streets he walked well-nigh two thousand years ago.

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[C. H. Spear in *The Burlington* (Iowa) *Free Press and Times*]

Your article in the *Free Press* of recent date would create the impression that to "just imagine that things are all right and they will be all right" is Christian Science teaching. As this is false, and voices one of the stock misconceptions of Christian Science teaching, I know you will in justice give space to correct it. C. S. not only stands for Christian Science, but also for common sense.

On page 354 of Science and Health Mrs. Eddy says: "The opponents of divine Science must be charitable, if they would be Christian. If the letter of Christian Science appears inconsistent, they should gain the spiritual meaning of Christian Science, and then the ambiguity will vanish. The charge of inconsistency in Christianly scientific methods of dealing with

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sin and disease is met by something practical,—namely, the proof of the utility of these methods." Jesus said, "By their fruits ye shall know them." Before a vast audience in New York recently, Jacob S. Shield, member of the board of lectureship of The Mother Church, The First Church of Christ, Scientist, in Boston, Mass., explained Christian Scientists' attitude in times of depression as follows:—

"What is true of the human body is also true of the body politic. A panic produces a rigid state in the arteries of trade, in the manufacturing and commercial centers, so that nothing seems to move without extreme pressure. The dictionaries define panic as 'extreme or sudden causeless, unreasonable fright.' To cure such a condition, confidence must be restored. It was the great cry during the panic of 1907 that everything would be righted if only the fear of the people would relax. If all people were Christian Scientists, there would be no more panics, because they have confidence in the protecting and sustaining care of their heavenly Father, and thus lose the sense of anxiety in regard to their supply. They believe in the verity of the statement of our Master, 'Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you.'"

This shows plainly the difference between your recent statement and the real Christian Science attitude, which is faith in God and absolute reliance on Him. Jesus said, "Wherefore, if God so clothe the grass of the field, . . . shall he not much more clothe you, O ye of little faith?" When the tempest arose and Jesus' disciples roused him from sleep, his first words were, "Why are ye fearful, O ye of little faith?" When Peter attempted to walk the water, but finally felt himself sinking, "immediately Jesus stretched forth his hand, and caught him, and said unto him, O thou of little faith, wherefore didst thou doubt?" To the blind, to the leprous, and to many others he had substantially but one form of answer, "According to your faith be it unto you." To his disciples' question, "Why could not we cast him [the evil spirit in the demoniac] out?" Jesus said unto them, "Because of your unbelief: for verily I say unto you, If ye have faith as a grain of mustard-seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove."

In Mark, Jesus sums up his teaching in one terse injunction: "Have faith in God." And Christian Science teaching may also be thus summed up: I speak from knowledge gained through experience. The business man in distress who turns to Christian Science for relief, finds his worry replaced by confidence, doubt by assurance, discouragement by good cheer, and greed by kindliness. Good things begin to come his way. Obstacles and difficulties that seem mountain high, dwindle into mole-hills that he can easily step over, and he again plans with sagacity and executes with vigor. Mrs. Eddy says on page 128 of "Science and Health with Key to the Scriptures": "Business men and cultured scholars have found that Christian Science enhances their endurance and mental powers, enlarges their perception of character, gives them acuteness and comprehensiveness and an ability to exceed their ordinary capacity."

The condition of a man's business and the condition of his thought are apparently interdependent and homogeneous, but in reality his thinking is causative and his business the effect. Christian Science inculcates right thinking about all the essentials of living, including occupation, profession, business. This thinking being measurably in accordance with the laws of God, the source of all real power is dynamic, efficient, influential, and its effects are noticeable in whatever direction it may be turned. As it is potential for good only, its results are never selfish, subversive, or depressing, but always constructive, buoyant, beneficent. If his own mental attitude is right, the law of God becomes a law in his life and in all his affairs, and he may expect help and protection from it to the extent he demonstrates it. In this way Christian Science rescues the business man, fits him for a truer service, perfects him in what he is doing, finds for him better things to do, or makes him content with what he finds to do; gives him, in short, a wiser, happier, sweeter spirit in all his relations with his fellow men. The understanding of truth as Christian Science teaches it, makes a man worthy to be protected and then protects him.

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[Willis D. McKinstry in *The Weekly Republican*, Galena, Kan.]

Mrs. Eddy does not teach the immortality of the flesh or the resurrection of a corporeal or material body from the grave, but what she does teach regarding the eternal life of man, fully coincides with the teachings of the Master. Jesus' saying, "This is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent," signifies that he regarded man's life, not as a material or bodily something, but as a spiritual state of consciousness, even the idea or manifestation of divine Mind, God. Other sayings of Christ Jesus show quite clearly that he also considered heaven a mental state of being, rather than a locality, or a somewhere proposition. "And when he was demanded of the Pharisees, when the kingdom of God should come, he answered them and said, The kingdom of God cometh not with observation: neither shall they say, Lo here! or, lo there! for, behold, the kingdom of God is within you."

On page 492 of Science and Health Mrs. Eddy writes: "The notion that mind and matter commingle in the human illusion as to sin, sickness, and death must eventually submit to the Science of Mind, which denies this notion. *God is Mind, and God is infinite; hence all is Mind.* On this statement rests the Science of being, and the Principle of this Science is divine, demonstrating harmony and immortality."

The warning of the Scriptures to beware of false prophets and of anti-Christs is unmistakably clear, and they give a rule whereby it may be known whether a thing is true or false. The Bible informs us that at one time John the Baptist became somewhat skeptical upon this question and sent some of his followers to inquire of Jesus, "Art thou he that should come, or do we look for another?" and Jesus' reply was, "Go and show John again those things which ye do hear and see: the blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them."

The works that Jesus did were for all time, and an example unto all men, for, as he said to Philip, "He that believeth on me, the works that I do shall he do also." Through the teachings of Christian Science mankind gains a scientific knowledge of Christ as the Saviour of the world, and it is upon this understanding that The Church of Christ, Scientist, is founded. This church is now established throughout the world, and the proof of its usefulness is shown by its redemptive and regenerating works.

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[C. L. Ramsay in *The Forfar* (Scotland) *Herald*]

My attention has been called to a reference to Christian Science which appeared in your paper in the account of a lecture on "Healing: Physical, Mental, and Spiritual," given under the auspices of the Theosophical Society. As most people are interested in the subject of healing and many are wondering what Christian Science is, perhaps you will allow me to say a few words on the subject.

Christian Science has nothing in common with theosophy or new thought; it does not employ suggestion, and it differs

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greatly from faith-healing as that term is generally understood. The basis of Christian Science is simple yet profound, for it is founded on nothing else than the actual, essential nature of God Himself, infinite Spirit or Mind, the "great First Cause," who, according to the first chapter of Genesis, made all that was made and pronounced it good. Starting from this premise, Christian Science argues that man, made in the image and likeness of God, his creator, must have been made in the image and likeness of Spirit, or Mind, and must therefore be, in his true, essential nature, spiritual and good. Viewed from this standpoint, sickness and sin, sorrow and suffering, discord or distress of any kind, cannot be any part of man's true and actual nature or being, and so must be transitory, impermanent, the result of error or misconception of the real nature of God and of all things.

Fear, worry, anxiety, together with all that is usually classed as sin, are known to be sources of disease. The Christian Scientist sets to work to free his patient from all sense of fear or any other distress of mind or body, not by suggesting to him that he is not afraid, but by convincing him that there is no cause for fear or distress, since God, omnipotent and omnipresent good, is the only cause. As the consciousness of the presence and power of good takes possession of thought, the sense of pain and distress vanishes, as darkness flees before the light of day, and the patient finds himself well. Thus Christian Science teaches that sickness is of mental origin, springing from ignorance of God and the primal facts of being, and heals it by the right understanding or true knowledge of the nature of God and man. Hence its claim to be scientific. "Ye shall know the truth, and the truth shall make you free."

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[Robert S. Ross in *The Evening Sun*, New York, N. Y.]

My attention has been called to a report in your paper of the death in Brooklyn of Mrs. ——, in which you stated that she had been having Christian Science treatment, and that the coroner's office was making an investigation. In this connection, permit us to call attention to the fact that one of today's New York papers had a list of one hundred and twenty deaths in the usual column used for that purpose. This may be regarded as an average daily record. In New York state during the year 1913, approximately one hundred thousand deaths occurred, nearly half of them children. With but an insignificant number of exceptions, all these occurred under some form or other of medical treatment.

Our purpose in giving these figures is not to decry the medical profession, but to show how unreasonable it is for the medical societies to make a cry about an isolated failure on the part of a Christian Scientist and ask for an "investigation," when the number of failures of *materia medica* is legion. Fortunately for medical practitioners, public thought has been educated for centuries to say "Amen" when people die under medical treatment. Such deaths are "regular." Others are classed as "irregular." Thus, unless one dies *à la mode*, his practitioner is haled to court for "practising medicine without a license," and his family is unjustly embarrassed and humiliated by absurd newspaper "stories."

These attacks on Christian Science are made, not because of its failures, but because of its successes. If Christian Science had not succeeded in most cases, its followers would long ago have been overwhelmed by public opinion. But the fact is, that the Christian Science movement is made up largely of those who have been healed by Christian Science after having been given up as hopeless and incurable by other systems of healing. At the present time, unfortunate as it may be, the state recognizes, sanctions, and financially supports one school of medicine, and through so-called health laws is forcing the views of this school upon the public, classing as outlaws all other systems of healing. The state might just as well recognize, sanction, and support one system of religion, for state religion is no more unconstitutional than state medicine. Yet state religion would not be tolerated.

If the right to adopt one's religion is sacred, the right to select one's practitioner is just as sacred. The state has no right to interfere in either, and the time is not far distant when this fact will be clearly seen.

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[Albert E. Miller in *Boston* (Mass.) *American*]

In dealing with the subject of life, Mrs. Eddy's teachings emphasize the eternal nature of all that reflects God. Jesus' statement, "I am come that they might have life, and that they might have it more abundantly," is borne out in the mission performed by Christian Science. Many who have despaired of retaining hold upon the present sense of life, have gained a larger share of life and its attendant blessings by the study and application of Christian Science.

To welcome death as a friend is to regard death differently from the way in which Jesus taught that it should be regarded. Jesus regarded death as an enemy, and therefore to be overcome. By far the greater part of his work was performed in preventing and overcoming death. His apostles sought to carry out this teaching. Paul declared, "The law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death." Again he said, "For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord." To enter into the fulness of life here and now, one should seek to cast out all that conflicts with the truth of being, to overcome sin and sickness by the understanding of God's ever-presence and omnipotence. That which truly lives can never die.

Life itself can never be extinguished. In its true sense Life is Spirit, and the real man, who is the image and likeness of Spirit, can never be separated from Life. This statement, however, should not be taken to mean that the mortal does not pass through the experience of death. To affirm this, would be to deny that which is palpably evident to the human senses. Mrs. Eddy has wisely summed up the situation on page 43 of her book "Unity of Good," in this statement, "The achievement of this ultimatum of Science, complete triumph over death, requires time and immense spiritual growth."

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[James Downing in *Natal* (South Africa) *Mercury*]

The article from the *Transvaal Leader* which appeared in a recent issue, entitled "Prayer and the Sick," may be regarded as a sign of the times, and is a welcome indication of the change which is taking place in the thoughts of mankind. Since, however, Christian Science is mentioned in connection with faith-healing in a way which might lead the uninformed to conclude that the two are alike, it is right to state that Christian Science is entirely different from what is generally understood as faith-healing.

To put it briefly, Christian Science stands for the spiritual understanding of an omnipotent, omnipresent, and omniscient God, which the psalmist expressed when he wrote as follows: "Who forgiveth all thine iniquities; who healeth all thy diseases; who redeemeth thy life from destruction; who crowneth thee with lovingkindness and tender mercies."

It is the work of the Christian Scientist humbly to strive for that understanding of God; and he rejoices in the proofs, which Christian Science furnishes in an abundant manner, that the divine power is without limit.

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Editorial

Words of Counsel

THE following heretofore unpublished letter from our revered Leader to the Christian Science Board of Directors, is herewith shared with the whole field because of its wise counsel to all Christian Scientists.

Pleasant View, Concord, N. H., Feb. 27, 1903.

Christian Science Board of Directors.

Beloved Students:—I am not a lawyer, and do not sufficiently comprehend the legal trend of the copy you enclosed to me to suggest any changes therein. Upon one point, however, I feel competent to advise, namely: Never abandon the by-laws nor the denominational government of The Mother Church. If I am not personally with you, the Word of God and my instructions in the by-laws have led you hitherto and will remain to guide you safely on, and the teachings of St. Paul are as useful today as when they were first written.

The present and future prosperity of the cause of Christian Science is largely due to the by-laws and government of "The First Church of Christ, Scientist," in Boston. None but myself can know, as I know, the importance of the combined sentiment of this church remaining steadfast in supporting its present by-laws. Each of these many by-laws has met and mastered or forestalled some contingency, some imminent peril, and will continue to do so. Its by-laws have preserved the sweet unity of this large church, that has perhaps the most members and combined influence of any other church in our country. Many times a single by-law has cost me long nights of prayer and struggle, but it has won the victory over some sin and saved the walls of Zion from being torn down by disloyal students. We have proven that "in unity there is strength."

With love as ever,

MARY BAKER G. EDDY.

"Not the author of sickness"

AN article which recently appeared in *The Churchman*, gives such evidence of a change in the beliefs of Christians about the responsibility of God for the sicknesses and distresses of mankind, that we are impelled to quote from it as follows:—

A western clergyman in replying to the article ["Must Protestantism Adopt Christian Science?"] suggested that the church's failure was due to the "failure of her priests to realize the full extent of their priesthood and the full power of their creed." That he goes to the heart of the question is true, yet the clergy of the church in general are not so much to blame as the school of theology in which they were trained and the erroneous doctrinal teaching upon the subject of health and prayers for the sick contained in the Prayer Book, which is placed in their hands as the authorized voice of the church.

As it stands today, the "Order for the Visitation of the Sick" is a blemish upon our Prayer Book; and it is a distinct harm to our church to retain such cruel and utterly false doctrines concerning sickness and disease. The introduction is archaic and useless. The second prayer contains the words: "Sanctify, we beseech Thee, this Thy fatherly correction to him." There are many diseases and much sickness that cannot be attributed to "fatherly correction." The conclusion of that prayer neutralizes all that has gone before by turning the thoughts of the patient toward the possibility of non-recovery instead of filling him with hope for restored health. There is no thought of the value of the mind as a great factor in healing bodily disease, nor for real faith in spiritual healing. On the contrary, both are practically blocked and discountenanced by the assertion of erroneous statements.

In the third prayer, the minister is told to say: "Know you certainly that it is God's visitation." This thought is carried out persistently through this prayer in a most barbarous manner. No priest with a sane mind could use that prayer today excepting upon a patient who, by virtue of wilful sin, had brought disease upon himself. Even then the prayer would have to be amended at the clause where it is stated that the sickness had been sent to try the patience of the sufferer for the example of others.

The prayer which follows on page 283 opens with the same distorted idea; the patient is urged to take in good part "the chastisement of the Lord." Farther on he is urged to take with thanksgiving the Father's correction "whensoever, by any manner of adversity, it shall please His gracious goodness to visit us." In the same exhortation he is supposed to have read to him: "So truly our way to eternal joy is to suffer here with Christ." This is another distortion of Scripture, because the suffering does not mean and never did mean sickness. Christ suffered, but not with physical disease. He went about cleansing and healing all manner of diseases.

In the prayer "For a Sick Person" (page 42), so often used in our church, the element of faith has little part. Rather it is stifled by the concluding sentence: "Or else give him grace," etc. Both minister and congregation may feel comfortable in conscience in that they have prayed for the sick and whichever way it goes they are on the safe side. In the companion prayer, "For a Person under Affliction," it is incredible to me how thinking ministers can read of God, "In Thy wisdom Thou hast seen fit to visit him with trouble, and to bring distress upon him."

It is unnecessary to enter into detail in setting forth the objections to the statements made, for to modern Christian thinkers they are obviously relics of a period of distorted Christianity. They are utterly at variance with the teaching of our Lord; and the ideas inculcated in them are largely responsible for the loss of faith in prayer in cases of illness among our communicants and church people generally.

This article was written by a minister of the church in which these prayers are a part of the authorized service, and as *The Churchman* is a recognized denominational paper, we must assume that the views above stated are those of at least a respectable portion of the Episcopal communion. May not the time soon come when all Christians will agree with Mrs. Eddy's declaration (Science and Health, p. 349) that "God is not the author of sickness"?

ARCHIBALD MCLELLAN.

Chastisement

CHASTISEMENT is a term little understood, even by Christian people who are familiar with the Scriptural references to it. Most people would admit that it is something they would gladly avoid, as they are accustomed to think of it only as suffering or deprivation; but Paul says that all are "partakers" of it, that is, all the law-begotten sons. Now it goes without saying that in their real, spiritual nature the children of God can neither sin nor suffer. St. John makes this very plain in his first epistle when he says, "We know that whosoever is born of God sinneth not; but he that is begotten of God keepeth himself." The apostle explains this by saying that the children of God love one another, and in so doing they love God and keep His commandments. It therefore helps us to understand the problem of chastisement when we see that it is the material sense which suffers, not God's child. St. Paul throws a wonderful light upon this subject when he says that its object is to make us "partakers of his [God's] holiness," and who would shrink from any process which may be needed in order to attain such a glorious result!

In her "Miscellaneous Writings," Mrs. Eddy speaks of "the sore travail of mortal mind" (p. 15) which is needed before the demands of the fleshly nature are silenced and Soul governs its own idea in perfect harmony. It cannot be denied that mortals cling to the material sense of things, even holding God to be the author of the material universe with all its sin and misery, and so the "wholesome chastisements of Love" (Science and Health, p. 323) are needed to dispel this illusion regarding God and man. The nearer men draw to God, the more do they suffer from the belief in materiality, until they are led to give it up and to seek at any price the joy and harmony of spiritual being.

It is well for us to understand that chastisement is not punishment or even suffering, though to mortal sense it may seem to be both. Paul admits this when he says that "no chas-

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tening for the present seemeth to be joyous, but grievous;" then he goes on to tell of "the peaceable fruit of righteousness" which results from the needed discipline, that is, when spiritual sense triumphs over the carnal nature. The student of Christian Science knows that bodily suffering is not due to the activity of God's law, but is one of the manifestations of the belief of sensation in matter. Mortals cling to this belief so long as it seems to give them pleasure, pursue it until it would seem that all their energies are exhausted in the maddening quest, then with bitterness of heart they blame God because He will not prolong for them the illusion of life in matter.

All the while divine Love is ready to bestow, not a shadow of health and happiness, but the very substance of these, eternal life with eternal joy. The process of separation between the true and the false, the real and the unreal, constitutes what we know as chastisement. We are all willing to give up our pains, but few are willing to give up the pleasures of sense for the pure joys of Spirit; yet this is the divine demand. We are willing to love more perchance than we once did, but it means a long step forward to heed these ringing words of our Master, "Love your enemies, bless them that curse you, do good to them that hate you, . . . that ye may be the children of your Father which is in heaven." And again, "Be ye therefore perfect"!

"What, is there no stopping place before perfection is reached?" cries the struggling human sense, and Truth answers, "No." If there were, God would be less than perfect, and Love requires that the child be like the Father; hence the unceasing pressure of the demand that the mortal be "put off," though the process may seem to be a daily dying. Christian Science, however, is multiplying the proofs that the spiritual process of separation is not painful, and unlike material surgery it calls upon us to be fully alive to what the great Physician is doing for us and for those dear to us. Christ Jesus, who knew no sin, endured all things for "the joy that was set before him." This is our privilege, too, and each day brings more joy, hence more strength to "run with patience the race that is set before us."

ANNIE M. KNOTT.

An Opened Door

How pleasant it is, these summer days, to think of the many long-confined workers who in their turn are reveling in the freedom of the woods and fields and sky! The plea for escape from drudgery, the privilege of action that is impelled by natural impulse and not by grim necessity,—how instinctive and normal it is! More than this, how universal and appealing its protest against the saddening fact that there are so many faithful and worthy toilers to whom a vacation is quite unknown! Surely nothing can add a sweeter note to the Christian Scientist's outing program than the consciousness that with his own hands, in kindly, generous ways, he has provided some "shut-in," for a little time at least, with the sweet sunlight and fragrant air of a larger life. This is surely one of the meanings of what Mrs. Eddy has named "Christ's Christianity" (Science and Health, p. 271).

When one thinks of the abundance of the natural provisions for the supply of every human need, he can but recognize that while shiftlessness and good-for-nothingness may merit no consideration, save an honest investigation of its cause, involuntary poverty, the struggle for existence which means unremitting enslavement to work, certainly does not speak for the possession of a fair chance for one who is anxious and ready to meet every demand of honest living. On the contrary, it speaks for the present-day fact of what Burns so well named "man's inhumanity to man;" and in the multiplication of such instances we can but grant the reasonableness of the agitation against the wrong of any economic condition which effects this result, although in its intensity such agitation may seem to menace the peace if not the permanence of the communal life as at present organized.

To every such human problem the teaching of Christian Science immediately relates itself in its unequivocal stand for that genuine Christian brotherhood which can and will remove every unjust inequality of opportunity, and in its demonstration that spiritual apprehension supplies not only the inspiration but the capacity to do. It is convincing men anew that the eternal freedom and strength of Truth is an available and saving asset. The vast majority of Christian believers do not think of the association of faith and physical breakdown in honest work as in any sense contradictory or incongruous; and yet how clearly St. Paul defined the true status and capacity of the man of God, when he declared, "I can do all things through Christ which strengtheneth me." Though it has been selfishly torpid for so long, today we can rejoice in the fact that the world is making great strides in the effort to remove the unfair economic conditions which handicap many; and yet more, that it is being awakened through Christian Science to the deeper, more pitiful, and far more universal cry of those who are not only bound but tortured at the hands of false material sense.

In all the world the number of those who have escaped from bondage, physical and mental, through the ministrations of Christian Science, is rapidly increasing; and the cry of the galley-slave is thus giving place to a song of rejoicing. This is the great emancipation, the realization of the freedom of God's world, its abundant health and strength and happiness for all. Speaking of and to every condition of human need, the Master said, "I am come that they might have life, and that they might have it more abundantly." This is the end and achievement of Christian Science, to bring light and life to them that "sit in darkness and in the shadow of death," and this ministry it must and will effect through righteous men. "He that believeth on me, the works that I do shall he do also." In these words of sure promise the Master is calling his every disciple, yes, calling you and me, to open the doors of the imprisoned and to set earth's captives free.

JOHN B. WILLIS.

Among the Churches

Current Notes

GALVESTON, TEXAS.—A magnificent church site has been given to First Church of Christ, Scientist, of Galveston. The gift consists of three lots on the southeast corner of Twenty-seventh street and Avenue P, fronting 128 feet on Avenue O and running back 120 feet. There is nothing on the three lots at present, but it is stipulated in the deed of gift that a church edifice be constructed thereon. Plans to this end will be made shortly, and it is understood that the congregation contemplates building a handsome structure.

The Galveston News.

OAK PARK, ILL.—Second Church of Christ, Scientist, has purchased for fifteen thousand dollars a lot 100 by 180 feet at the northeast corner of North Oak Park avenue and Ontario street, where it will build its new church, which is to cost seventy-five thousand dollars. Ground was broken June 1. The main auditorium will seat a congregation of from one thousand to eleven hundred people, and the Sunday school over five hundred pupils.—*Chicago Examiner.*

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ORANGE, MASS.—During the Old Home celebration, June 25 to 28, a reading-tent was maintained. The tent was made attractive with easy chairs, couches, flowers, flags, etc. One hundred copies of the *Monitor* were distributed daily, and other literature was given out upon request or where interest was shown.—*Correspondence.*

SANTA PAULA, CAL.—The Christian Science people have started to erect their new church building at the corner of Sixth and Pleasant streets. The building will be on the bungalow plan without partitions, so that at any time they desire to erect a larger church the one now building may be converted into a modern dwelling. The floor plan is twenty-six by forty feet, and it fronts on Sixth street toward the high school athletic grounds.—*Santa Paula Chronicle.*

EUGENE, ORE.—The Christian Science church has purchased a site for a church building on the southeast corner of Twelfth and Oak streets. The property is a part of the half block known as the Lowell property, which was considered a year ago as a possible site for the high school.

Eugene Daily Guard.

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The Lectures

Wilkes-Barre, Pa.

A lecture on Christian Science by the Rev. William P. McKenzie was given before an audience of about one thousand men and women in Irem Temple Auditorium. The speaker was introduced by W. E. Woodruff of this city, who said in part:—

I am not myself a Christian Scientist, though for this frank statement I ask neither condemnation nor commendation. I am one of those able to listen with impartial poise and with interest to what shall be offered. We may as well remember that Christian Science is not a cult derived from esoteric or exoteric sources of mysticism. It is founded on the precepts and example of Jesus of Nazareth, and as to what Christian Science develops from its source of inspiration, it is in a strict orthodox sense in advance of not a few members and even clergymen of some of the denominations. Whether this Christian Science with its now million of adherents shall some day be merged in the various Christian bodies to energize them, or through force of conditions preserve its own independent organization, is a thing none of us can say or even dream. The world has been asking these centuries, "What is truth?" and if yours shall be the readier answer, the provable, the direct, forceful answer, the world will come to recognize it.—*Wilkes-Barre Record.*

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Vancouver, British Columbia

Clarence W. Chadwick lectured on Christian Science in the Orpheum Theater. The lecture was attended by twenty-two hundred and fifty people, over five hundred persons being turned away. Mr. Chadwick was introduced by Professor Odlum, M.A., B.Sc., who spoke in substance partly as follows:—

The immense audience which is present in this building this afternoon, is one of the many proofs of the day that the people of all classes are deeply interested in religious, theological, and Christian problems. During many years, even from the first use of this large public building, I have often been on this platform, and never once before this moment did I see a larger audience packed within its four walls, not even when General Booth was here. This is truly a proof that our Vancouver people are thinking of religious questions and desire to hear more on these topics. I have watched these Christian Scientists for many years, and can assure those present that they stand for law and order, for the honor and worship of God and His Son, Jesus Christ. They stand for and work for the uplift of humanity at every turn, and are proving a blessing to our land.

Correspondence.

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Muscatine, Iowa

William R. Rathvon delivered a lecture on Christian Science in the Public Library. He was introduced by S. W. Mitchell, local editor of the *News-Tribune*, who said in part:—

In the material world the view of a person in a valley is very naturally limited by the surrounding barriers, but as he ascends the mountain height the scope of his vision is increased in a degree proportional to the height attained. As this is true in the material world, so also is it true in the spiritual world. A person surrounded by the seeming reality of sin, sickness, and discord, has his vision of the real man limited, to a great extent. But as he attains the heights of right living and spirituality, his view changes, and he beholds man as he really is,—the perfect spiritual creation of the omnipotent and perfect creator, God.

Many people have changed their views regarding man. Once they beheld him as a mortal being manifesting all the seeming discord at the command of error; now they regard him as a spiritual being, incapable of reflecting anything but the nature of God, who is Life, Truth, and Love. This transformation has been due to Christian Science.

A number of people, when the subject of Christian Science is broached to them, say they are not in favor of anything new in religious matters, and that the "old-time religion" is good enough for them. With this class of people Christian Science and Christian Scientists heartily agree, for a study of the early Christians and primitive Christianity reveals to us the fact that the work of Christianity in those days was characterized by the healing of the sick, the restoring of sight to the blind, the causing of the lame to walk, the deaf to hear, and even the dead to be raised.—*Correspondence.*

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Salem, Ore.

Ernest R. Ringo, county attorney, in introducing Judge Clifford P. Smith, who lectured on Christian Science at the Grand Opera House before a large audience, spoke in part as follows:—

About the middle of the last century a woman in Massachusetts who was suffering from ill health, and who had despaired of receiving any aid from medical science, began to ponder. At length she conceived the strange idea that disease is to our body what sin is to our soul, and that if God can cure us of sin, He can also cure us of disease; or, perhaps more correctly stated, she concluded that as sin is simply a departure from God's way of doing, disease is a departure from His way of living, and that the way to secure relief from either, is to conform to His way. This woman was Mrs. Eddy, and she named her new belief Christian Science.

We have heard the divine blessing invoked for the sick and afflicted so often that we would hardly have expected much dissension from this new creed. But such was not the case; on the contrary, the strongest opposition developed. A biased

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public ridiculed the idea. It was so simple, so practical, it could not be true. The notion that any religion could be of actual, perceptible benefit, was incomprehensible. As is not uncommon, the fiercest critics were those who understood the teaching least. No religious doctrine in the Christian era was so scoffed at as was Christian Science. Although the recognized foundation of Christianity is faith, that would not satisfy the opponents of the new creed. Proof was demanded, instantaneous, conclusive proof; and to the entire satisfaction of an ever-increasing number, the proof is being given. The scoffers look around in amazement and are silenced. They see careworn people become happy and free. They see the sick and afflicted become vigorous and strong. They are compelled to admit their criticisms were mainly unjust. I believe I am safe in saying no cause ever won so many unwilling converts.—*Daily Oregon Statesman.*

London, England

The remarks of the Rev. T. B. Hindsley, a Wesleyan minister in charge of a church at Acton, in introducing Bicknell Young at a lecture on Christian Science given in the Kensington Town Hall, were in part as follows:—

It is a great pleasure and privilege to me to be with you for the purpose of introducing the lecturer this afternoon. We are here today to learn something more about God and His relationship to men; to learn something more about that Science which is the only Science worthy the name, as it is the only Science which deals with real facts and unchangeable laws, the facts of spiritual being and the laws of infinite Love.

If you will permit me, I should like to condense my remarks to half a dozen sentences, each sentence being an ascription of praise. I thankfully recognize in the Christian Science church a system of teaching which emphasizes and illustrates the practical idealism of the New Testament. I gratefully acknowledge the successful method of working by means of scientific prayer, which results in the manifestation of ever-present Spirit, God, in casting out evil and revealing the kingdom of God in the midst of men today. I continually admire the consecrated wisdom of a church which uses the testimony meeting as it is used week by week in Christian Science churches. Living testimony carries conviction now as of old, for "beholding the man which was healed standing with them, they could say nothing against it." I rejoice in the restoration to its proper place in the Christian church of one of the most characteristic features of early Christianity; I refer, of course, to the gift of healing. That bright gift was not irretrievably lost in the dust of the centuries, for at last a woman, guided of God, lighted a candle and swept the house diligently until she found it. I joyfully join with my Christian Science friends in asserting that heaven is not a distant locality, but a state of mind,—a present possibility open to all. The city of God is now on the earth.—*Correspondence.*

Oroville, Cal.

Francis J. Fluno, M.D., who lectured on Christian Science in Gardella Theater, was introduced by Judge H. D. Gregory, who said:—

I am not a member of the Christian Science organization, but we cannot help being attracted by the high class of intellectual people, in all communities, who compose this organization; and whatever may be our prejudice or indifference, we must admit that Mrs. Eddy, who founded it, was the most remarkable woman of modern times. Whether we are Christian Scientists or not, we all believe in the brotherhood of man and the fatherhood of God. We are all striving for the same object here and now,—health, happiness, and prosperity; and the great question is, How shall we achieve this great benefit? Our friend whom I have the honor to introduce to you, will make this clear from the standpoint of Christian Science.—*Correspondence.*

Walla Walla, Wash.

Clarence C. Eaton delivered a lecture on Christian Science at the Keylor Grand Theater. Miss Pearl Brown, first reader of First Church of Christ, Scientist, in introducing the lecturer, said:—

We read in the New Testament that Christ Jesus went about the cities and villages preaching the gospel, the "good tidings," and healing every sickness and every disease among the people, and he left the promise that all who believe on him shall do the same works that he did, showing that the power to heal belonged not to a limited period, but extends throughout all time. Christian Science has come to this age with the same loving, healing message that characterized the teachings of the Master. Its truth is widely demonstrated today in the healing of the sick and the reformation of the sinner. Christian Science appeals to the sincere seeker for Truth, and by reason of its logical simplicity it can be made practical by any one who will investigate its teachings.

Correspondence.

Silver Creek, N. Y.

At the lecture on Christian Science, Clarence W. Chadwick was introduced as follows by Mrs. Nellie Erb:—

Although I am not a Christian Scientist, I believe that I represent a very large class of people who welcome every forward movement, and who are glad to investigate every manifestation of that power not of ourselves which makes for righteousness,—and Christian Science makes for righteousness. We have all of us, in our immediate experience, knowledge of wondrous things which this religion has done, and although we may not be willing and ready to accept its teachings as our own sentiments, we are glad to know about it. The world in which we live demands this of us, as well as liberal thought; also the placing of Christ above creed and brotherhood above doctrine. We are all bound together by one common tie of humanity, are striving to attain the same end, and we hope for the same happy issue. We should therefore seek to investigate every proffered statement to find the truth for ourselves.—*Correspondence.*

Lectures to be Delivered

Cape Town, South Africa.—Clarence C. Eaton, City Hall, Darling street, 8 p.m., Sept. 3.

Cheyenne, Wyo.—William R. Rathvon, Elks Hall, 8 p.m., Sept. 3.

Denver, Col. (Second Church).—William R. Rathvon, Church Edifice, Grant street and Bayaud avenue, 8 p.m., Aug. 31; First Church Edifice, 14th avenue and Logan street, 8 p.m., Sept. 1.

Kalispell, Mont.—William R. Rathvon, McIntosh Opera House, 8 p.m., Sept. 10.

Oconomowoc, Wis.—Jacob S. Shield, Auditorium, 8 p.m., Aug. 31.

Randolph, Vt.—Bliss Knapp, Du Bois and Gay's Hall, 8:15 p.m., Sept. 1.

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Testimonies of Healing

[Translated from the German]

My thanks increase to praise, and thought rises to the throne of the Almighty! Like the Virgin Mother I can say, "My soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour." This sense impels me to testify to the blessings I have received through Christian Science, which include my healing of a severe nervous trouble of six years' standing. Truth is the remedy that truly helps, the one medicine which healeth every ill; therefore we have faith and know that our sorrows are never so great but that God can comfort and deliver us, for He loves His children, and His will is to help and heal.

I look back upon my life as a dream of hardships and sorrows. Had I known of Christian Science, the burden would have been much lighter. I have been a nurse for twenty-one years, during which time I cared for many and very sick people. When I finally lost the ability to perform the duties which were dear to me, there seemed to be no response from the divine side. I often uttered the despairing words, "Lord, I believe; help thou mine unbelief." When my sense of fear and suffering reached its height, I began to murmur against God and men. Twenty-two physicians, with many medicines, baths, and massage, had failed to benefit me, and I was becoming more and more discouraged. Finally, I seemed unable to get along with anybody, as I then failed to understand that God is Love. My strength, yea, everything that was needed for the performance of what I considered a sacred duty, was seemingly taken away from me, and I did not then know of Christian Science. I was taken to a sanitarium, where the verdict of incurability was pronounced upon me. But God's ways are higher than our ways. For many years I struggled with my mistaken concept of God, till I could pray humbly, "Thy will be done."

When all material means failed, I heard of Christian Science. I then thought that my healing would be accomplished in a few weeks, as the practitioner gave me the comforting thought that every one could get well who lived according to the rules of Christian Science; but it was difficult for me, a nurse of many years' experience, to get the understanding of Christian Science. My faithful practitioner showed boundless patience and treated me for years, at any time of day or night, writing to me very often, as treatment had to be absent; yet it seemed as if the physicians were right with their verdict. Finally, however, Truth prevailed. I found health of mind and body, and was able to leave the sanitarium and return to my family. The change that had taken place was evident, though no one knew to what my recovery was due. In my capacity as nurse, I kept the subject of Christian Science entirely to myself, lest my inner happiness might be taken from me.

How victorious did the truth prove in my case! I have shared the experience of the psalmist, when he sings, "My soul followeth hard after thee: thy right hand upholdeth me." When standing at the barred window, knowing not what to do, I would draw a deep sigh with the thought, "I will not let thee go, except thou bless me." I would then have a sense of communion with the source of all good, blessing me, and bringing me the sweet assurance of liberty; but even after my recovery it seemed impossible to get a dismissal from the sanitarium, as the physicians would not credit me with being healed. My healing was, however, brought about, and I have spent the last four years in quiet and happiness in the circle of my coworkers, as a pensioned nurse. I occupy myself in a great many ways, while devoting my attention especially to the study of Christian Science. What a blessing it has meant to me to be able to nurse and work, though in a very different sense than formerly! I have had the privilege of nursing in Christian Science, and God has blessed my work. I know now that divine Love is ever present, that it is encompassing me, and I am a happy, grateful, blessed child of God. I have no time to give to old errors, and I know that divine Truth is the only healing power, that God is Love, and furthermore that I shall keep well and happy as I remain faithful to Truth.

I cannot express in words my thankfulness to God, and my gratitude to the Discoverer of Christian Science for the blessed hours which I have experienced during the last two years in Braunschweig at the Christian Science services, in the family, and in my work. My heart overflows with gratitude, and I praise the Lord in the closing words of that prayer of prayers: "For thine is the kingdom, and the power, and the glory, forever. Amen."

MARIE PAULSOHN, Kl. Flottbeck i. H., Germany.

✧

I wish to give my testimony to the healing power of Christian Science. For many years I was troubled with kidney and stomach disorders. I consulted several physicians and took many kinds of medicines, but instead of relief from the troubles they seemed to multiply, until I was almost a nervous wreck. I was even afraid to eat, because of the awful sufferings I had to experience, as it seemed to me, from the food. Finally, I was told by a physician I would live only a couple of years longer, as I was afflicted with Bright's disease of the kidneys.

One day, while at work in the shop, I was feeling very badly and told one of our customers how I was suffering, but he said that my suffering was not real. However, I was compelled to stay home with a severe case of pleurisy and liver complaint, and during the two weeks I thought of little else than to get back to work and ask this man what he meant by telling me such nonsense as that my sufferings were not real. Previous to this time I had never heard of Christian Science, so I was surprised to learn that there was such a teaching. The man told me if I was willing to read anything he gave me, I could learn whether what he said was true or not. I told him I would be glad to read what he gave me, so I was given a *Christian Science Sentinel*. Reading this convinced me of the truth he spoke, and that it was something I needed, something I had been looking for, but which I had had no hope of realizing. I read this *Sentinel* many times over, I was so hungry for the truth.

I realized that all my suffering was caused by the sins of material sense, that God, good, is not responsible for either sin or pain, and I have learned in Christian Science that I can be made free by thinking right about God and man. Before this I even doubted that there was a God. I have been healed of rheumatism, affecting the heart and limbs, by reading Science and Health, and also of stomach and kidney troubles, for I can now eat anything, and as much as I need, without suffering. Before I knew of Christian Science I was frequently laid up with colds from a few days to weeks, but during the past eight years, in which I have had an understanding of this truth, I have lost but one day from work on account of illness. I have experienced the passing away of a loved one, and although the sense of separation seemed hard to bear, I have known that earth has no sorrow that Love cannot remove.

I am thankful to God for this truth, and to our Master, Christ Jesus, the Wayshower. I am grateful to our dear Leader, Mrs. Eddy, for her unselfish life, which enabled her

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to discover and point out a way for humanity from misery and pain, and also to those who have in any way helped me to grasp this blessed truth. I am indeed thankful for a knowledge of the truth that makes free.

G. SELANDER, Chicago, Ill.

✧

I am glad to testify to the healing power of God through Christian Science. About three years ago I began to have trouble with my eyes. One morning I awoke to find one of them closed, and even after bathing, it would open only a little way. Thinking I had taken cold, I paid no attention to it, until I found at the end of the week that it did not get any better; in fact, there was a considerable discharge from it. I then decided to see a specialist, and my husband went with me. After the first examination, the doctor said she thought it was paralysis of the eyelid, but she would have to examine the eye again. I therefore went back in the afternoon. This time there was another doctor with her, and they made the examination together. For two weeks they treated me daily, with the result that my eye both looked and felt worse than when I first went to the specialist.

As I was feeling very much discouraged, I changed doctors, taking treatment from the next one every day, except Sunday, for three weeks, my eye getting worse all the time. I asked him how long he thought it would take to effect a cure, and he said he could not tell, as the condition was very stubborn. I made another change of doctors, and this time was benefited considerably; in fact, after a few weeks, with the aid of glasses, etc., I was able to keep the inflammation down, and to the onlooker there was not much to see; but I was never free from a feeling of irritation in my eyes, and a constant dread that the disease would return.

One day—a happy day for me—a Christian Science practitioner came to live in my neighborhood. After several talks with her, I decided to have treatment for my little girl, who was just five years old and had been wearing glasses for a year on account of weak muscles. The doctors said her eye was turning, and that she must not go to school until she was at least nine years old; but in three days, under Christian Science treatment, she was completely healed. I might add that she went to school before she was six years old.

I then had treatment for myself, although I did not tell the practitioner of the disease from which I was supposed to be suffering, but let her think I was wearing glasses solely for my sight. I took off the glasses with great fear, and the next day my eyes hurt badly. Seeing the practitioner in the street, I asked her if I should put them on again, but she told me not to do so, saying she would go home and give me treatment. My eyes ceased to hurt and were quite normal all that day, but the next day they troubled me again, and I asked the same question. The practitioner said she would treat me, but advised me to go home and read Science and Health or some Christian Science literature. I followed her advice with good results, for this time it was several days before I felt any more pain. Then one night it all came back. I could not sleep, my eyes pained me so much. When I arose in the morning, I went over to my neighbor's house and knocked on the door, saying, as I stood before her, "Now, shall I put my glasses on?" My eyes were in such a condition that she needed no explanation as to why I asked the question. After a moment she said: "No, you need not put your glasses on. Come in and I will give you treatment." I went in, and during the treatment which followed, the inflammation and an ulcer, together with the pain, disappeared.

Shortly after my healing I went to England. My friends begged me to take my glasses for the trip, in case the trouble should return, but I thank God that I had learned through Christian Science that He gives perfect sight. My practitioner gave me a *Journal*, in which were the names of practitioners in England, but I did not need any further treatment. I am glad to be able to say that the healing has been permanent. My eyes are in splendid condition, and have been ever since the healing took place, over two years ago.

For this and many other benefits, both mental and physical, received through Christian Science, I am truly thankful to God, and grateful to Mrs. Eddy. I am happy to say that many times I have been able to realize the truth for myself through my understanding of Christian Science.

EMILY BRITTON, Mill Valley, Cal.

✧

Whenever I read or hear read the story of the raising of Jairus' daughter, I am reminded of a demonstration that came to me more than eight years ago. To me it was one of the grandest proofs of divine power that ever came into my life. I had been studying Christian Science for several years and had had some very good demonstrations, when I got into such a condition that it was difficult to lift my hand to my head, and the odor of cooking or anything to eat was disagreeable; the whole world seemed dark and repulsive. I thought I must master this myself by will-power, not realizing God as all-power. My mother, however, happened to come to my home, and on finding such conditions, she began treatment in Christian Science at once; but the ailment seemed stubborn and did not yield. I lay on the bed in a stupor most of the next day, but with another treatment this was overcome. From that moment I knew I was healed, although this condition had been coming on for about two months.

I am thankful to God, and grateful to our Leader for the blessings I have received as I have grown in the understanding of this healing truth.

WINNIE B. COULTER, Belfield, N. Dak.

I can verify the testimony of my sister. Some eighteen years ago I was healed through Christian Science of the tobacco habit, and many people noticed the change in me at that time. Since then I have not used medicine for any ailment. I am thankful to God for the blessings that have come to me through Christian Science.

WILLIAM M. BRUCE, Hastings, Neb.

✧

In the summer of 1911, I felt very unhappy, as I had given untimely birth to a lifeless child, and although doctor and professor declared that there was no reasonable cause for this particular incident, I regarded it as the consequence of the condition of constant fear in which I had lived during the preceding period. Not only had I been frightened by every minute cause, but I had always been pursued by the fear of sudden fright. After recovering from this experience, I felt as one who was seeking but could not find. I found no rest and was continually disturbed by sad thoughts. I had no confidence in the future, and I believed that if ever I might be in happy expectation again, my fear would bring forth the same sad results. There was emptiness around me and nothing really interested me. I now know that all this time I felt an unconscious longing for better spiritual support.

One afternoon, by mistake of the postman, I received a copy of the *Christian Science Sentinel* addressed to one of my neighbors. Impelled by curiosity, I perused its pages and read about the wondrous healings. As a result, I was led to conclude that if Christian Science could help others, it could also help me, and I therefore asked for treatment from a

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practitioner. As I had never thought much about spiritual things, it was all new to me. The struggle between truth and error was long, but gradually I began to understand that there is only one power, and that is good. Then I learned to trust God.

After some time another little one was expected, and the old fear came anew, but gradually I was able to conquer this error and there were moments of great happiness and peace. On a fine summer night my little daughter was born under the most peaceful and harmonious conditions. The doctor declared that everything went very prosperously, and our baby is a fine, healthy little girl.

Through the study of Christian Science I have gained a better understanding of existence. I now find my happiness in quite a different way than I did formerly. The knowledge of the ever-presence of divine Love gives me peace and rest; and what a blessing it is to know that this happiness cannot be taken away from us, but will increase according to our understanding of the truth!

ALIDA J. MANHOUDT-RINSE, Amsterdam, Holland.

✧

An overwhelming sense of gratitude prompts me to tell what Christian Science has done for me. For five or six years I have silently accepted the benefits which it has brought me, and I think it is time to express a word of appreciation. I had been subject to severe headaches all my life. I remember having very bad attacks when only about four years old, and I continued to have them until I was about fifty-five. I was then asked by my son, whose wife had been healed in Christian Science, if I would not like to try it. I decided to do so, as I had tried everything I had ever heard of. I therefore went to a faithful practitioner and was healed, and the healing has been permanent.

I wish to add that one day I stepped on an icy step, slipped, and fell, striking my ankle on another step and injuring it very seriously. I immediately had word sent to the practitioner who treated me before, and in a few days I was running the sewing machine. Another healing occurred quite recently. The trouble had all the symptoms of a malignant disease of the breast, but it was healed in about six weeks' treatment.

I am very grateful that day by day I am gaining a clearer understanding of infinite Principle, and trust that I may be influential in helping some one else to find the truth that sets free. I daily thank God for the precious gift of the wonderful book, "Science and Health with Key to the Scriptures," by our Leader, Mrs. Eddy.

MRS. E. T. CAREY, Sidney, Ohio.

✧

I am glad to be able to testify to the many benefits Christian Science has brought into my life. I had been a victim of stomach disorder all my life, and in the winter of 1861 and 1862, while serving in the Confederate army, I was stricken with rheumatism and bronchitis. I suffered great pain most of the time, and continued to do so for many years. In 1863 I lost my left arm, and the rheumatism seemed to settle in my right arm, shoulder, and wrist. Many weary months I lay in bed, helpless.

I was treated by many physicians, who kindly did what they could, but without affording me permanent help. In 1890 I came to the Confederate Home for rest and treatment, and was benefited somewhat. I was operated on for hemorrhoids, but received no permanent relief. After about twenty-one years of this form of suffering, attended by daily hemorrhage during the last eleven years, I heard of Christian Science. I called upon a practitioner and asked for treatment. The hemorrhage and pain left that day, and only once, eighteen months later, did I have even the slightest return. The other ills were slower in yielding, but rejoicing in the Lord I pressed on, and am today a well man. I am seventy-nine years old and am able to attend our Sunday and Wednesday services, having missed only three in the last year. I used tobacco excessively for sixty-five years, but now have no desire for it, and a large corn which had given me much pain has disappeared.

I am profoundly thankful to God, and grateful to Mrs. Eddy for my knowledge of the truth which has made me free. I am studying the Lesson-Sermons and Christian Science literature daily, and striving to live in "at-one-ment" with Truth and Love.

J. H. BOST, Confederate Home, Austin, Texas.

✧

It is just four years since I began to study Christian Science. A year previously I had been given the text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, by a relative who had become interested in the subject. I was going abroad at the time and took the book with me, but did not see very much in it, and put it away altogether.

I was abroad a year, and on my return home I went to stay with this relative. I became quickly conscious of a change both in her and in her husband. I felt they were resting on something which was giving them a sense of peace and security. They seemed no longer afraid of illness and were meeting more calmly the little difficulties of every-day life. One of their children, a little girl of six years, was ill during my visit. To me she seemed very far from well, and just sat in an easy chair, not speaking to any one. She would not eat anything and looked really ill. I was told she was having Christian Science treatment. After about two days, as she did not appear to improve, a practitioner came to see her, and the next day the child was perfectly well. She ate like a schoolboy, and her face looked pink and healthy; there was not a sign of weakness, and she ran about and played as usual. I was very much impressed by all this, and felt there must be something in Christian Science if it could bring about these results.

Then I began to read the text-book again. This time I found I was interested at once, and as I read on I felt more and more drawn to its teaching. I was in a very unhappy condition of mind at the time; I had no religion at all, and had for a long time given up reading the Bible. I was very lonely, just traveling about, paying visits and living in hotels. Two people whose affection and companionship had largely added to the happiness of my life, both died very suddenly; my husband was killed in an accident, and my mother, with whom I lived for nearly four years after his death, was taken ill quite suddenly and passed away in two or three days. I found it very difficult to be alone, and I could not get free from the sense of grief and loss. All this unhappy condition gradually left me as I gained more understanding of Christian Science. I have been able to make a home and live alone, and I can honestly say that I never feel lonely for a moment. I am gaining a truer sense of happiness, and I am thankful to know that it can never be taken from me.

Besides the experiences mentioned, I had for twelve years been more or less of an invalid, having a severe form of nervous exhaustion, also some kind of stomach trouble. At times I could scarcely digest anything, and I suffered constantly from pain and discomfort. There were times when I grew much stronger, but these never lasted, and there was always a relapse into the old conditions with their attendant miseries.

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My great fear in these acute stages was that I should lose my reason, and I used sometimes to wonder how long one could go on living in such a condition of suffering. I was a good deal stronger when I heard of Christian Science, but during the time I have been studying it, I have had three returns of the old illness. Twice I recovered completely in about a week, going about and doing things as usual all the time. The last time I had an attack I was in Paris, staying alone in a hotel. The old symptoms showed themselves in a very acute form. I was able, however, with the understanding I had gained of Christian Science, to overcome them in about thirty-six hours without giving up a single arrangement I had made for two rather full days. I got a little nervous after one day and a night, and wrote to a practitioner in London asking for help, but before the letter could have reached her the difficulty had been met, and I was feeling perfectly well and strong again. I was very grateful for this experience; it showed me very clearly what an illusion the whole thing was. That was two years ago, and I have not had a return of those conditions since.

There has, however, been a great deal to overcome in other ways. My thoughts were filled with fear and superstition, and a very great sense of limitation, due, I think, in large measure to the illness from which I had suffered and the many years of inactivity and dependence on others. This has all been rather slowly overcome, but I am indeed thankful to know that I am really getting free from it. I am well and strong, and able to lead an active, useful life. I have found Christian Science a sure remedy for every physical ailment. It is also helping me to see and overcome faults of character. I have felt especially thankful that Truth uncovers the illusion of material sense which sins and suffers, and teaches us that "all is Spirit and spiritual" (Science and Health, p. 331). I have found that just in proportion as I seek the things of Spirit, a measure of peace and an understanding of Love come to me.

I feel very grateful to Mrs. Eddy for the pure and selfless life which enabled her to hear and obey the call of God "to proclaim His gospel to this age" (Science and Health, Pref., p. xi).—Eleanor K. Spurway, London, England.

✧

I send this testimony in loving gratitude for what Christian Science has done for me, with the hope that it may be the means of helping others. For years I was a great sufferer from severe headache, and one day during an attack, a dear friend, a Christian Scientist, came and talked to me, telling me about Christian Science and what it would do for me. She loaned me a copy of Science and Health and told me to read it. I also had asthma in its worst form, so that for weeks I could not lie down, and my husband often feared I could not live until morning, I was so ill. We had several doctors, but they did me no good; the last two said there was no medicine which would help me, and that I should travel until I found a climate that would relieve me, though nothing would cure me. I had, however, begun to read Science and Health, and by studying this book and taking absent treatment from a practitioner, I soon began to get better, and in less than two months I was entirely well. This was over three years ago, and I have had no headache or asthma since. I have also been healed of rheumatism, nervousness, and other ailments.

For this healing I thank our heavenly Father, but most of all I am thankful for the spiritual uplift that I have received since I turned to Christian Science. I thank God for the brave woman who made the way plain to us.

Annie Reynolds, Modesto, Ill.

From Our Exchanges

[The Christian Register]

Religion offers those values which redeem mediocrity and humble pride. It stands alone in approaching human nature through those feelings to which the greatest number of men can respond, and in offering verities within the reach of the ignorant and not to be purchased by any sort of wealth not exchangeable for righteousness. It thanks the Father, Lord of heaven and earth, that He has hid these things from the wise and prudent and revealed them unto babes. What is didactic, what is prudent, what is expedient, what is true and good and beautiful, religion takes each at its value; but it takes them where neither can go of itself, into the inner places of the spirit, so that none are so poor as to be shut out of their blessing, none so mean as not to feel reverence for them. It is written that He fashioneth their hearts alike; and religion is the true seed of democracy, because it brings that which dignifies the common heart of man and reveals that in which alone all men become one.

[The Watchman-Examiner]

It is a mistake to think that we can find happiness without learning the secret of helpfulness. It is the privilege of every man to be "the shadow of a great rock in a weary land." There is no happiness to be compared with the happiness of saving others from unhappiness. It is a mistake to think that we can find happiness without learning the secret of contentment. Half the sadness and misery in the world comes from a senseless ambition to have what others have and to live as others live. Happiness has little to gain from external circumstances, for it is a state of the soul. Only the contented are happy. It is a mistake to think that we can find happiness without learning the secret of humility. It is fatal to happiness to think of ourselves more highly than we ought to think. In lowliness of mind we are to esteem others as better than ourselves.

[The Advance]

Nothing is hindering the work of the kingdom of Christ so seriously as these divisions among the churches, and we need to get that rubbed home into the hearts of the people, so that we may recognize what the big things are and agree to unite upon the big things and let some of the more or less minor things go by the board.

The future lies with the spiritual, and the question is what part we are going to play in building up this future. Are we simply going to be laggards, remaining behind with the stuff, or are we going to be in the front rank of the fighters? And the front rank of fighters today is not the people who get upon platforms and talk; it is the quiet people behind who think and trust and pray; and we want more of these in our churches. There are plenty of good people about, but would God that all the Lord's people were prophets!

The way has been opened out to us very clearly. In every church we find the real trouble is the lack of workers or the lack of pray-ers, or the lack of people willing to put themselves into the work with enthusiasm. There is no such thing as a Christian who is not enthusiastic.

[The Christian Commonwealth]

Many definitions of religion have been given. There is none better than this,—that it is the life of the spirit. Negatively, spirit is that which is not material. There is nothing of which we are more sure than of the existence of spirit.

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One of the first lessons we learn is that the real things of the world are the invisible things. We cannot see the force that causes the tides, that binds the earth and moon and planets and sun together and keeps them all revolving in their orbits. We cannot see the force—the electricity—that plays through the machinery of the tram-cars and propels them along their course. The closer we get to it, the more it hides itself from our senses. And yet the subtle element is everywhere, as universal as the air and as viewless. Matter itself, when analyzed, eludes our senses, and resolves itself into a center of force that no eye can see or hand touch. All the great scientific thinkers of the world have given up the materialistic hypothesis of the universe. No thinker of reputation today stands for the materialistic philosophy.

Religion is the life of the spirit which rises superior to the life of the senses, which makes a person the master of outer circumstances and enables him to triumph over bodily weakness and pain. There are none who are entirely destitute of such religion, and all are more religious than they know. Such religion is within the reach of all, even the lowest and humblest; it is not something reserved for the initiated and the elect.

[*Northwestern Christian Advocate*]

Our life is measured by the way it accepts the emergent challenges. Many a man can overcome so long as he stands before a puny foe or is considerately "tipped-off" when the enemy is to raid his domain; but that is not life. Life is full of surprises and strung with attacks and ambuscades; and he who has so ordered his life as to face the foe immediately and call into action all his reserves, is fit to serve. What is one's life worth anyhow, that is not trained and equipped to meet and conquer the big things, the lions along the way? It would be colorless and inane. A sudden and strenuous contest successfully engaged in, would so quicken the whole being as to bring actual joy. Our Master knew all this, for he had forty days of attack, at the close of which he was strengthened; and with the thrill of those days upon him, he launched out into the depth of the world's sin. "Watch ye and pray, lest ye enter into temptation."

[*The Universalist Leader*]

It has from the first appeared impossible for the church of itself to do as an organization the work outside of itself, and more and more has it been accepted that it must work through the well established and equipped instrumentalities. But, after all, its chief work must be through its own people; this is the open channel for its service. When it can make its name mean nothing less than personal devotion to all human good; when, if the world hears that a man is a Christian, of whatever denomination, it will know that that man, no matter what his station in life, can be depended upon for every form of personal and social justice, then the enlistment of members into the church will mean, every time, the enlistment of recruits in all forms of social service and righteousness. That is what we want our church to stand for; that is what we want all churches to stand for.

[*Western Christian Advocate*]

Once more there has emerged upon the consciousness and conscience of the Christian church the great thought of Jesus, —the establishment of a kingdom of God (or heaven) on an earth where the Father's will and laws shall be perfectly observed and obeyed. This is the work to which he gave all his years, and which, with its own call and demand for righteousness and justice, he definitely instructed his followers in all ages to pray for and seek for.

Special Announcements

From the Publisher of Mrs. Eddy's Works

THE CHRISTIAN SCIENCE TEXT-BOOK, "SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES."—For styles of bindings and prices see back cover of this periodical.

"THE FIRST CHURCH OF CHRIST, SCIENTIST, AND MISCELLANY."—A volume of the later writings of Mrs. Eddy, compiled from the files of *The Christian Science Journal* and *Sentinel*, together with historical matter pertaining thereto, as selected by her, is now on sale, and orders will be received by the publisher. Prices as follows: Cloth, single copy $2.25; six or more copies to one address, each $2.00. Morocco or pocket edition, single copy $4.00; six or more copies to one address, each $3.75. Orders for six or more copies to one address may include the two styles of bindings at the quantity prices.

In response to many requests, the "CHURCH MANUAL," heretofore published only in the cloth binding, is now issued in a "pocket edition," size 4 x 5¾ inches, morocco, limp, round corners, gilt edges, Oxford India Bible paper. Prices of this special edition: Single copy $2.00; six or more to one address, each $1.75.

Orders for the books named above and the other works by Mrs. Eddy should be addressed to ALLISON V. STEWART, Falmouth and St. Paul Streets, Boston, Mass.

From the Editor

All manuscripts submitted for publication in the *Sentinel*, *Journal*, and *Herold*, whether articles, poems, or testimonies, and all correspondence relating thereto, should be addressed to the EDITOR, and not to individuals.

From the Publishing Society

We are glad to announce a lower schedule of rates for the cloth edition of "The Life of Mary Baker Eddy," by Sibyl Wilbur, and we believe that this will assist in a greater distribution of this valuable book. Single copy, cloth, $2.00; three copies, $5.50; six copies, $11.00; twelve copies, $22.00.

"Christian Science: The Explanation of the Ideal Man," a lecture by William D. McCrackan, M.A., has been published in pamphlet form and is now ready for distribution. This pamphlet is also printed in German.

"God's Lovingkindness to Man," a lecture by the Rev. William P. McKenzie, has been translated into German and is now on sale in pamphlet form.

From the Clerk of The Mother Church

CHURCH TENETS.—The tenets of The First Church of Christ, Scientist,—The Mother Church,—printed on folded sheet for use of the branch Churches of Christ, Scientist, with space for the names of the churches and their by-laws, can be had at seventy-five cents a hundred. Orders will not be taken for less than one hundred, and postage stamps should not be sent in payment.

Correspondence relative to the tenets or to membership with The Mother Church, should be sent to J. V. DITTEMORE, Clerk, 105 Falmouth Street, Boston, Mass.

From the Church Treasurer

The annual per capita tax of members of The Mother Church is due June 1, but may be paid at any time during the year. The per capita tax of members uniting in November is reckoned from the preceding June, this being the beginning of the church year. Unless otherwise directed by the sender, the full amount of each remittance will be credited for the current year.

Please remit by postal or express money order, bank draft, or check. Currency should be sent by registered letter only.

Please advise promptly of any change in name or address.

Send all per capita taxes and contributions to ADAM H. DICKEY, Treasurer, 108 Falmouth Street, Boston, Mass.

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The Christian Science Journal

Published Monthly

Founded April, 1883, by Mary Baker Eddy, Discoverer and Founder of Christian Science, and author of the Christian Science Text-book, "Science and Health with Key to the Scriptures."

This monthly magazine is the official organ of The First Church of Christ, Scientist, in Boston, Mass. In addition to articles, lectures, and testimonies not published elsewhere, it contains a complete list of Christian Science practitioners, and a directory of Christian Science Churches, Societies, and Reading Rooms.

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CHRISTIAN SCIENCE SENTINEL

"What I say unto you I say unto all-WATCH" Jesus

Vol. XVI No. 52

Boston, August 29, 1914

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A·LADY·WITH·A·LAMP·SHALL·STAND·IN·THE·GREAT·HISTORY·OF·THE·LAND·

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Items of Interest

Over one million trees are expected to be sent out from the New Hampshire state nursery this year. The forestry commission is arranging for an increased distribution of trees this fall for planting on waste lands. White, red, and Scotch pine and European larch make up the quantity prepared for this fall's needs. Last fall over one hundred and fifty thousand trees were distributed. Since the forestry commission started the state nursery in 1910, the amount of land in New Hampshire that is reclothed with a valuable stand of young trees is increasing annually. In 1910 sixty thousand trees were distributed. This small total jumped to two hundred and fifty thousand in 1912. Last year four hundred and eight thousand trees were distributed. In the spring of the present year six hundred thousand trees were sent to different parts of the state, and it is expected that the fall shipments will bring the 1914 record to over one million.

Sixty car-loads of raisins, comprising one train of twelve hundred and fifty tons net weight, valued at one hundred and fifty thousand dollars, said to be the world's record raisin shipment, has left Fresno, Cal. The start was made the occasion for a great display of the Fresno business men and boosters. Placards on the train say the shipment totals three million packages of the fruit, most of which is seeded, and is the residue of the 1913 crop, recently sold when the association made the announcement of the fall prices.

Passage of ships to all nations through the Panama canal began Saturday, Aug. 15. This is more than four months ahead of the date set when the board of consulting engineers in 1906 estimated that it would take until January, 1915, to complete the work. The fee for passage through the fifty miles of waterway is $1.25 for every ton (net) of cargo, crew and passengers free. The canal has cost the United States nearly four hundred million dollars. A year from this time, it is figured, the government will have to show receipts of some fifteen million dollars to pay the operating cost of the canal, which would be about four million dollars yearly, and the interest on its huge investment.

The Norwich (England) Consistory Court is considering an application made by the rector and church-warden of Hingham, Norfolk, for the placing of a bust of Abraham Lincoln in their parish church. The bust, which is to be presented by citizens of the United States, will be a copy of the well-known Volk bust. The inscription which it is proposed to attach to the bust is as follows: "In this parish for many generations lived the Lincolns, ancestors of the American Abraham Lincoln. To him, greatest of that lineage, many citizens of the United States have erected this memorial in the hope that for all ages between that land and this land and all lands there shall be 'malice toward none, with charity for all.'"

The International Harvester Company is declared to be a monopoly in restraint of interstate and foreign trade, and was ordered dissolved by a majority decision in the United States district court. Unless the one hundred and forty million-dollar corporation submits a plan for the dissolution of the combination into at least three independent concerns within ninety days, or in case of appeal within ninety days of the issuance of an appeal mandate from the United States Supreme Court, the decision announces that the court will entertain an application for the appointment of a receiver for all the properties of the corporation.

The political machine which for ten years has dominated municipal government in Tokio, was demolished by the reformers at the recent municipal elections. So serious was the reverse, that the organization which was known as the Tokiwakai, and which has been called "Tokio's Tammany," has been dissolved altogether. The good government party regards the overthrow of the organization as a signal victory, and indicative of the general reform movement which is sweeping over Japan in all branches of political life. For the last ten years they have unsuccessfully fought to eliminate the Tokiwakai majority in the municipal assembly.

It is reported that an important discovery of coal has been made in the Prince Albert district of the Cape province of South Africa. The area of the field over which it is presumed the coal bed spreads, is approximately one hundred and twenty thousand acres. Samples of the coal have been shown, and are reported to be equal to the finest bunkering coal in South Africa.

The new banking board of the United States government is now complete. Its members are: W. P. G. Harding of Birmingham, Ala.; Adolph C. Miller of San Francisco; Charles S. Hamlin of Boston; Secretary of the Treasury McAdoo; Comptroller of the Currency Williams, *ex officio;* Paul M. Warburg, of New York city, and Frederic A. Delano of Chicago.

The federal grand jury ended its investigation in Chicago of the Western Cantaloupe Exchange recently, with the return of indictments against seven corporations and twenty-nine individuals. The indictments charge violation of the Sherman antitrust law, illegal control of the product and the fixing of prices.

In accordance with the intention of the admiralty to use oil as fuel for His Majesty's ships, ample provision is to be made for the storage of oil at Rosyth dockyard. Twenty huge tanks are to be erected, and in addition there will be an underground oil reservoir of such dimensions as to constitute probably the largest structure of the kind in the world.

Secretary Bryan and Minister Chamorro signed a treaty, Aug. 5, between the United States and Nicaragua, providing for the cession to the United States of a perpetual option on the use of the Nicaraguan inter-ocean canal route, a naval vessel station on the Gulf of Fonseca, and Big and Little Corn islands on the east coast of Nicaragua.

The report of the Queensland government statistician on the sugar crop for 1913, states that last year's experience with regard to sugar production was a record. The total production was 242,837 tons. The average production of cane to the acre, 20.29 tons, and the average yield of sugar, 2.86 tons, are the highest for the last five years.

A new find of diamonds has taken place at Bloemhof in the Transvaal province. Over two hundred claims have been pegged off at the lime kilns, and it is stated that it is likely to prove one of the richest patches of diamond-bearing ground.

More than seven million five hundred thousand persons climbed the Alps by funicular railways last year. There are now forty-eight of these mountain railways, and the authorities have before them demands for seven more.

In recent years the Chilean government has expended six million dollars on bridge construction. An appropriation of four hundred thousand dollars is expected for the same purpose in 1915.

Approximately five hundred thousand acres of land will be benefited by the proposed irrigation works in Huillapina and Capayan, in the province of Catamarca, Argentine Republic.

The Chilean council of state has approved a bill raising the legation in Washington to an embassy. The United States recently elevated the legation at Santiago to an embassy.

As a result of the third international opium conference at The Hague, all the powers, with the exception of Servia and Turkey, have agreed to ratify the opium convention of 1912.

Expenditures for improvements and betterments on the Santa Fé system authorized in June aggregate one million two hundred and thirty-one thousand dollars.

The imports of Argentina in 1913 amounted to three hundred and eighty-five million dollars, and the exports reached a value of four hundred and eighty million dollars.

Chile contains 187,148,466 acres, of which 23,328,888 acres are suited to cultivation. Only a little over three million acres are made use of at present.

It is expected that the Grand Trunk Pacific authorities will have the big dry dock at Prince Rupert in operation before the end of the present year.

All records for the production of Portland cement were broken in 1913, the total output having been 92,949,102 barrels, valued at $93,001,169.

Signs point to a cotton crop for this year that will be worth eight hundred million dollars to the cotton growers of the South.

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Christian Science Sentinel

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

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The Real Man

WILLIAM D. MC CRACKAN, M.A.

IN "Rudimental Divine Science" (p. 1) Mrs. Eddy pricks the bubble of pride which is apt to cling to the word "person," by calling attention to the fact that this word comes from the Latin verb *personare*, to sound through. Classical dictionaries tell us that the actors in the great open-air theaters of ancient times used to wear masks to inform the distant audiences of their characters. For instance, there were masks of comedy and of tragedy. The actor declaimed or sounded his part through his mask, and the mask was called *persona*, from which our modern word person is derived. This word, therefore, does not denote the original or real individual, but only an assumed part in a play,—a character, or a mask. Shakespeare had discerned this when he wrote,—

All the world's a stage,
And all the men and women merely players.

In Christian Science a distinction is made between personality and individuality. In Science and Health we read, "Personality is not the individuality of man" (p. 491). The original, real, or individual man is wholly good, the reflection of absolute perfection, the expression and reflection of divine Love, the child of the divine Father-Mother God. Man made in the image and likeness of infinite good is not a *persona*, or a mask which can be assumed or laid aside according to transient desire or whim. The real man is the derivative of unvarying Principle, unchanging Truth, manifesting the characteristics of eternal, inexhaustible Life and being.

In "Pulpit and Press" (p. 4) Mrs. Eddy writes: "Is not a man metaphysically and mathematically number one, a unit, and therefore whole number, governed and protected by his divine Principle, God?" Man, as God made him, is not a changeling, has no dual nature, no secondary consciousness, wears no convenient mask behind which he can hide his true identity or with which he can deceive his Maker or his fellow man. He is really a "whole number," undivided and indivisible, never a fraction, but always an integer, whose essential integrity cannot be tampered with. This is the man with whom David could identify his real self and concerning whom he could declare, "I have walked in mine integrity."

To the human being apparently struggling between the choice of good and evil, assailed on this side and on that, catching glimpses of the vision of Truth, then seemingly plunged into the darkness of error, torn this way and that by the supposed conflict between "the law of the Spirit of life in Christ Jesus" and "the law of sin and death," this recognition (that person is only a mask) brings with it a great sense of relief. A mask can be taken off. The human consciousness can be relieved of the false pretense about man in order that the reality may appear, because a mask is not the truth of being, but only an assumption, a make-believe, a convention, a covering, or a veil, and not an eternal fact.

The writer recently heard a sermon devoted to an elucidation of the first eight verses of the sixth chapter of Isaiah, in which is described the vision of Truth that came to the prophet and its effect upon him. The sermon set forth how Isaiah exclaimed, "Woe is me! . . . for mine eyes have seen the King, the Lord of hosts;" how "one of the seraphims" laid "a live coal" upon his mouth to purge his sin, the seraphim being interpreted as a messenger and the live coal as divine Love; how Isaiah then heard the voice saying, "Whom shall I send," and was ready to respond with the declaration, "Here am I; send me." The preacher then indicated that Isaiah was thus prepared to go out into the world to reclaim the sinner, comfort the sorrowing, and rebuke evil. Beautiful as this description undoubtedly was, the writer missed two special points in the elucidation which Christian Science makes clear to the student of the Scriptures. There was no explanation of what the vision really was, nor was there any intimation that Isaiah was prepared by this experience not only to save and comfort and rebuke, but also to heal, to cure disease through the spiritual understanding which had come to him in the vision.

From the Christian Science view-point, Isaiah's vision was that of the perfect man, the idea of the divine Mind, the Christ, designated by Isaiah as "the King, the Lord of hosts," concerning whom Jesus the Christ could declare, "Before Abraham was, I am." The prophet's vision revealed to him the true identity of man made in God's image and likeness, and straightway the uncleanness of the belief calling itself mortal man was uncovered to him, and forced from him the agonizing cry, "Woe is me! for I am undone; because I am a man of unclean lips." The sham belief of man, the material masquerade, the mask, the mere *persona*, suddenly appeared to him as an unclean thing, and it needed the live coal of divine Love to purge him of this mistaken notion about man and prepare him for his great mission and redemptive work in behalf of humanity, which would naturally include the healing of the sick as well as the saving of the sinner. Hereafter Isaiah was to tear aside more and more the veil of physical sense, which tries to hide "the King, the Lord of hosts," from human perception. His spiritual sight was to become so clear that he could prophesy the inevitable coming of the Messiah, of him whose understanding of God and man was so clear that humanity would find in him a Saviour, a Master, an Exemplar, and a Wayshower, bringing to earth a complete salvation and a final peace. It was to reach even to the ends of the earth, to the uttermost ages, when all should know the truth beheld by the prophet, whose vision closes with these significant words, "So the holy seed shall be the substance thereof."

Insufficiency of Human Sympathy

MARY I. MESECHRE

THE prophet Jeremiah sounded a note of general human experience when he uttered his plaintive appeal, "Is it nothing to you, all ye that pass by? behold, and see if there be any sorrow like unto my sorrow, which is done unto me." In intimate detail the prophet's heart is fully bared to the passers-by, on the chance that some one, carelessly or with intent, may administer of the anodyne of human sympathy. The fact that mortals have long echoed in varying degree

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this ancient lament, furnishes positive proof of the self-centered thought and limited outlook of humankind. "My sorrow" would fill the sum of the universe, while "nothing to you" serves to excuse me from other than self-interest.

Why clamor so incessantly for that which we fail to give, or, grown wiser and kinder through trials, offer vainly to the heedless? It has been said that "misery loves company," and has not experience shown that the expression of human sympathy is seldom little more than a rehearsal of the woe and sorrow, the sickness and suffering, of the would-be sympathizer? The thought of human sympathy has become so welded with the sense of human suffering, physical or mental, that the world has all but ignored the fact that sympathy really means a fellow-feeling with others, whether in joy or grief. And how seldom do we find ourselves or others obeying any but the minor portion of Paul's injunction to "rejoice with them that do rejoice, and weep with them that weep"!

Limited by this erroneous concept of sympathy, we even occasionally find those who have so yielded to its mesmeric spell as to believe that sympathy is synonymous with gloom, and that any present manifestation of cheerfulness, or intimation of future joy, betokens heartlessness. It would seem that such a concept has never progressed beyond the incomplete description of Isaiah which prophesies of the coming Messiah as "a man of sorrows, and acquainted with grief." Surely Jesus' own words afford more convincing testimony than can the opinions of any other, and thus, despite the commonly entertained notion of his gravity and solemnity of life and demeanor, we find him explaining his instructions to his disciples in order, as he says, "that my joy might remain in you, and that your joy might be full." Is it conceivable that anything disheartening marked the occasion of this bequest of joy and its accompanying legacy of peace?

That the Master was never deficient in true sympathy is shown by the details of his life as recorded in the four gospels, and as well by the testimony of the writer of the epistle to the Hebrews, who offers strong consolation to the suffering in the statement that "we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin." Herein is revealed at once the secret of and the necessity for the insufficiency of human sympathy. Our Master himself echoed the plea for human sympathy when he emerged from his agonizing experience in Gethsemane and found his disciples asleep. In the Christian Science text-book, "Science and Health with Key to the Scriptures," Mrs. Eddy comments on this incident as follows: "During his night of gloom and glory in the garden, Jesus realized the utter error of a belief in any possible material intelligence. . . . His students slept. He said unto them: 'Could ye not watch with me one hour?' . . . There was no response to that human yearning, and so Jesus turned forever away from earth to heaven, from sense to Soul" (p. 47).

Human sympathy is insufficient, because it touches but one point of experience. It never loses sight of the personal equation, because, being based on a belief in material intelligence, its only avenue of expression is through the knowledge of its own suffering. The very depth of its loving sincerity, which prompts the desire to clasp one's arms about a sorrowing friend and lift that one bodily from the limiting environs of grief, evidences as well the unwisdom and fallibility of the affection. The sympathy which matches the experience of our friend with similar points in our own history of misery, merely burdens more hopelessly the suffering heart, which instead "needs its rightful nutriment, such as peace, patience in tribulation, and a priceless sense of the dear Father's loving-kindness" (Science and Health, p. 365). Far more help do we give by silent vigil with that one whose garden path now traces ours, knowing that in God's own time and way will come that viewless ministry of angels, "the inspiration of goodness, purity, and immortality, counteracting all evil, sensuality, and mortality" (Science and Health, p. 581), which sealed the Master's conquest and bore changeless testimony to the sufficiency of God to supply all our need "according to his riches in glory by Christ Jesus."

Individuals and Organization

WILLIAM CAPELL

In these days, when the rapid growth of the Christian Science movement is the subject of comment throughout the civilized world, it is a good thing for the individual Scientist to think frequently of the reason for the existence of the organization, and to ask himself whether he is doing his full part toward the accomplishment of the purpose expressed in these words of our revered Leader: "To organize a church designed to commemorate the word and works of our Master, which should reinstate primitive Christianity and its lost element of healing" (Manual of The Mother Church, p. 17). Organization is a means to an end, and it is evident Mrs. Eddy saw that a church organization would be of great assistance in giving to the world a knowledge of the priceless truth which had been revealed to her; that it would make possible a uniformity of service in all the field as well as give a basis for the lecture work and for the activity of an efficient publishing society.

A moment's thought upon these and other activities which our dear Leader brought about with the help of the organization, will lead every Christian Scientist to feel *grateful to* her for thus establishing the Christian Science church. This gratitude finds its natural expression in the support of those activities by which all Scientists have been so richly blessed. Each one will consider it a privilege to subscribe for the Christian Science periodicals, and having read them, to pass them to others. He will be glad to support and commend the lectures given in his field. He will earnestly seek to do all in his power toward bringing about the establishment of the kingdom of God in the hearts of men, for this is the great mission of the church.

The Sunday services, the Wednesday evening meetings, and the business meetings afford excellent opportunities for continuous activity and growth, and when the Christian Scientist enters into these services free from all sense of animosity and from the spirit of carping criticism, when he is moved by a humble desire to learn more of the Christ, Truth, and to reflect divine Love, then we have the comforting, stimulating atmosphere in our churches which always attracts the weary and heavy laden. When the Christian Scientist attends the Wednesday evening meetings with a gratitude so great that all sense of pride and fear is cast out, there is a sense of freedom and spontaneity in ever-enlarging measure.

The democratic government which each branch church enjoys, brings with it a great privilege as well as a great responsibility. In order to participate intelligently at the business meetings, each individual should have a thorough knowledge of the affairs of the branch church of which he is a member. It is manifest that when the individual members are scientific, "in honor preferring one another," to quote St. Paul, and when all are seeking to be governed by the one Mind, the business meetings are harmonious. Christian Scientists know that scientific unity can be brought about only as each individual looks to divine Principle for guidance in every step to be taken. They know that unity

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cannot be gained and maintained by looking to personality instead of Principle. Each must think for himself and not yield to the domination of personal influence.

The "thieves" that sometimes attempt to occupy the "Father's house" will find no entrance when each individual Christian Scientist is found watching. Self-seeking, self-will, discourtesy, pride, fear, hatred, all these robbers which would steal away our peace and destroy our unity, will find no doors open to their entry. Mrs. Eddy clearly saw the distinction between the human organization and the spiritual church, and every Christian Scientist should know the difference full well. If, however, the branch church of which he is a member should seem to be passing through deep waters, the wise Christian Scientist will not spend his time judging and condemning, neither will he from the seeming height of self-righteousness proclaim his graduation from the human organization, but he will strive the harder to do his part toward making the church what our dear Leader intended it to be, namely, the best means for advancing Christ's kingdom on earth.

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[Translated from the German]

Putting Off False Sense

ELFRIEDE EBBINGHAUSEN

When the lame man asked Peter and John for alms, he was healed by them. This constituted the disciples' alms, and it not only relieved but completely met the man's need. They gathered their gift from the source of truth. In order that we may be able to dispense such alms, we must first know the source from which to draw, and this lesson may be conveyed to us through the Biblical account of Moses' calling.

Moses was called of God to deliver his people out of bondage, but this task was put before him only after he had ceased to be at the court of Pharaoh, who was responsible for the subjugation of the people. Impelled by a sense of compassion and indignation, Moses attempted the work of salvation by means of mortal belief, before freeing himself from the thraldom imposed upon him; hence his failure, and the necessity that he flee from the court of Pharaoh in order to escape death.

As in the case of Moses, any attempt on our part to overcome error with error will prove abortive, for in so doing we but "increase the antagonism of one form of matter toward other forms of matter or error," which ends in death, while "the warfare between Spirit and the flesh goes on," as Mrs. Eddy points out in Science and Health (p. 145). We should renounce mortal beliefs, and like Moses go into the wilderness, —seek the spiritual, and eliminate from our consciousness everything false, thereby preparing the way for a knowledge of Truth, the coming of the Lord. Moses retired into the desert, and the more he meditated on the spiritual facts of being, the more were mortal beliefs eliminated from his consciousness, thereby allowing Truth to reign therein. Thus the recognition gradually dawned upon him that there is but one power, namely, God.

Moses had reached the Horeb height, where the angel of the Lord appeared to him. There he received an influx of pure thought, symbolized by an angel of Truth, from the realm of peace and harmony; symbolized also by a flame of fire, the purifying fire of Truth which brings to naught all that is unreal and mortal. We read that "the bush burned with fire, and the bush was not consumed." Truth does not destroy its own idea, but its rays bring this harmony all the more into manifestation. When Moses felt impelled to draw near to the reality of being, the admonition was heard, "Put off thy shoes from off thy feet;" that is, put off whatever is mortal and false in thy thought, for thou canst not discern the harmony of being through the material senses. Therefore, divest thyself of these thoughts, "put off thy shoes." This he did, and then the holy task was assigned him of delivering the people of Israel.

The admonition of the angel to put off the shoes, applies to us as well. It points to regeneration, tells us that we too must free ourselves of all false, traditional beliefs in order to lay hold on the things which pertain to the kingdom of God. Then will we be enabled to gain freedom for ourselves and others; to feed the hungry and give to the thirsty the water of life, even as did our Master.

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True Vision

FLORENCE STRATTON WEAVER

In Science and Health (p. 516) Mrs. Eddy says: "The substance, Life, intelligence, Truth, and Love, which constitute Deity, are reflected by His creation; and when we subordinate the false testimony of the corporeal senses to the facts of Science, we shall see this true likeness and reflection everywhere." This, then, is our only work in Christian Science, and it insures our progress and triumph.

A mechanic did some work in the home of a Christian Scientist lately, and part of it was poorly done. When he sent his bill, the Scientist wrote him that she would pay for the work that was well done, but as for the remainder she felt she should wait until it was made right. After some days the mechanic responded over the telephone in violent anger, saying that he wanted to be paid in full and at once. So excited was he that the Scientist could only answer, "Send your clerk around and I will pay what is right." The clerk presented himself, and our friend gave him a check for more than half the bill and asked the clerk to explain to the manager her willingness to pay the bill in full when the work was made satisfactory. In a few moments the clerk returned with the check, and then followed another attack over the telephone, with the threat that payment of the bill was to be enforced the next morning.

The Scientist then went to her lawyer, who said she was perfectly right in refusing to pay for work badly done, and told her to leave the matter in his hands. She left the lawyer's office with a great sense of relief that she need no longer dwell on the unpleasant affair, and then planned to go for a ride. She found, however, that she could not enjoy the air or the sunshine. She could not hear the birds sing, and the beauties of the changing landscape flitted by as a mere blank. Looking into her thought, she discovered that she was still in an argument with the mechanic. Then she said to herself, "Why not settle this whole thing in the light of Christian Science?" She remembered Mrs. Eddy's teachings, and having declared the great truths of Science respecting God, and man in His image, she felt that she could go alone to the mechanic and settle the matter without a lawyer, so sure and safe did she feel in her estimate of him. In speaking of angels, Mrs. Eddy says, "We know their presence by the love they create in our hearts" (Miscellaneous Writings, p. 306). Now she could hear the birds, the air and the sunshine came to her with a joyous touch, and all nature declared "the glory of God."

Dismissing the automobile at her door, the Scientist walked around to the mechanic's office. On the way, the thought came, "How do you have courage to 'beard the lion in his den'?" She joyfully responded that it was because she had refused to acknowledge anything but God and His reflection.

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Having seen this man but once, she did not remember his face. She was sure, however, that she would meet only kindness and courtesy and the disposition to be just. She entered the office, and he came out to meet her from an inner room, smiling and considerate in his manner. When she told him her name, he asked her to have a chair, and said that he was sorry he had talked to her so roughly over the telephone; that it was his purpose now to see to her work himself, and that he would never consent to be paid in full until she was perfectly satisfied. The man seemed quite happy, and she walked out of the office joyous, and lost no time in telephoning the lawyer to enter no proceeding against him, for all had been settled most justly. She had triumphed through Truth, and proved that no law is needed but the law of Love, which, as the psalmist has said, is "perfect, converting the soul," the human sense.

Some one has written that "the great discipline of existence is our refusal to hold an audience with the accuser of our brother," and that "we can never demonstrate perfection for ourselves if we accept a lesser standard for our neighbor, for the truth about one is the truth about all." Surely, if we cleave to this line of thought and procedure, it will be our joy and triumph to reach the mountain peaks where our Leader dwelt when she declared for a God who is infinite alike in goodness and power, and that man is governed by Him. Christian Science will thus overcome the frictions of daily living and prove practical in all our human relations.

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Liberality

PETER B. BIGGINS

A FRIEND remarked to the writer a short time ago, when arrangements were being made for a Christian Science lecture, "I was just saying to my wife that one thing which characterizes you Christian Scientists is that you do not hesitate to go to considerable expense for the sake of your religion." The writer replied that there was good reason for this, and illustrated his reply as follows.

There was a man who had lost his health, and as a result his financial circumstances had become straitened. Life seemed to hold for him only sickness, poverty, disappointment, and failure. Christian Science came to his assistance after all other means had failed, healed him of his diseases, and restored his shattered fortunes, giving him an abundance beyond what he could have thought of before. Doctors' bills are now remembered only as part of a hideous nightmare; through greater wisdom in management, unnecessary expenditure is reduced to a minimum, so that he is able to give more liberally in proportion to his earnings. Furthermore, his earning power has increased as the result both of increased strength and a higher order of intelligence, a broader mental and spiritual vision. Above all, Christian Science has given him a satisfying concept of God, brightening his pathway through life, and promising him unlimited blessings for the future. Recognizing that Christian Science is the revelation of eternal Truth, and imbued with an all-absorbing love of Truth, such a man does not grudge what it costs financially to help to bring a knowledge of Truth to others through means adapted to present human requirements.

This little explanation was received by his friend with kindly interest, and the writer felt that he too had been helped by it to gain a still better appreciation of the value of Christian Science to all mankind. It is not, however, in a financial way alone that one has opportunity to be liberal, for we can contribute liberally of time and thought to whatever needs to be done. The materialist thinks that he must use all his time for himself, either to make money or provide for himself some selfish enjoyment. The attitude of the consecrated Christian is diametrically different. Instead of seeking to gain the most he can, he is constantly seeking to give all he can. As good is infinite, the ability to dispense good is also infinite, and we can demonstrate this in proportion as we understand that man is the reflection of infinite Love, who is the giver of all good. No effort is valueless, and no time wasted, when one is seeking faithfully to do better work for God.

Truly has the wise man said: "There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty. The liberal soul shall be made fat: and he that watereth shall be watered also himself."

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Possession

INEZ KOCH

PROBABLY half the strife in mortal existence comes from the belief in an unequal distribution of worldly goods. We are all tempted to feel that we are entitled to abundance, and when our neighbor is able to travel great distances to attend lectures, or to go through class instruction, we begin to wish we could afford it too; in short, we think that he is enjoying a privilege of which we are being deprived. Even if there is no conscious thought of jealousy, still we wish in our hearts, "I would so much like to possess and manifest abundance like that."

In her book "Science and Health with Key to the Scriptures," Mrs. Eddy teaches that no matter what the condition, it must be met in consciousness, because all is Mind. So, obviously, although we seem to be dealing with a plain matter of money, we must analyze our thought in connection with it. "I wish I possessed what So-and-so possesses," is the tenor of our thought, but when we analyze it we find that this belief that our neighbor has more than we have, is merely the belief that man is separated from good, or God.

If there is only one Mind, good, filling all space, then that good which our brother manifests, is ours as well; and to see it and rejoice with him, is to open the gate of Love through which good is manifested in our experience. To wish for his possessions or to envy him, is to close the fountain of supply, because God is Love, and "is no respecter of persons." All share equally the abundance of good, and man cannot be a partaker of evil, since it has no place in divine Love. To know and recognize good in all around us, and to rejoice in this knowledge, is to do what Jesus taught when he said, "Seek ye first the kingdom of God [of right thought]."

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[Written for the *Sentinel*]

The Way

MARTHA WEBSTER MERRIHEW

THOU needy, pining,
Not yet divining
Thy God's behest,
Ne'er wilful striving
Toward self-outlined arriving
Can truly gain thy rest.
Make thou the humble path thy choice,
And follow where the Shepherd's voice
Would lead thee on thy quest,—
Lo, rest at hand that would abide!
Lo, peace that waits on ev'ry side!
Lean on thy Father's breast.

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Selected Articles

[Frederick Dixon in *Wallasey* (England) *News*]

Logic is not, I am afraid, Mr. ——'s strong point, and he illustrates this very completely in his—shall we call it—argument about the woman in the apocalypse. Mrs. Eddy, he explains, teaches that woman symbolizes generic man. Then he adds the playful comment, "Woman means man, man means God, black means white." Now, is it possible that this critic, in all that vast "erudition" which flies from the soldier at Waterloo to the schoolmaster of Auburn, and from the derivation of science from *scio* to the early church quarrels over a diphthong, has never known the word generic or man to be used to cover both sexes. Let me hasten to assure him the usage is quite common from the time of the Latin poets, and can even, in his own phrases, "be supported from Congregational, Baptist, and most hymnals." When he goes on to explain my ignorance over the words holy and wholly, and to explain that one is no more archaic than the other, his erudition becomes a little tiresome. The dictionary which revealed to him the fact that science is derived from *scio*, would, if he had pursued his researches, have revealed the further fact that the connection between the two words is more than what he means by alliterations.

Then the critic asks a question. "How," he demands triumphantly, "could Jesus preach the gospel of idealism of the New Testament before it was in existence?" How, indeed? one feels inclined to answer. Now, may I ask a question in turn? Why did Jesus speak of his "blood of the new testament" before it was in existence? and why was Paul guilty of the same error? May I point out that the idealism of the New Testament was Jesus' teaching, and that that idealism did not come into existence only when first it was written out by some one else and headed New Testament.

I have endeavored to find in this gentleman's letter some definite criticism of Christian Science to which to reply. I regret to say I have been unable to discover anything but the usual mass of unsupported assertions, almost smothered under the dragging in of pieces of miscellaneous information which really have nothing whatever to do with the subject. The method of argument employed by the critic may be, perhaps, tested by the fact that he writes, "Sickness is the product of bacteria, microbes, infection, chills, mosquitoes, improper food, etc." Now this may be all very true, but it does not affect the question in the very least degree. Suppose that sickness, for instance, is the result of microbes,—which will cover a good many other of the critic's causes,—the question arises, What are microbes? Christian Science, in common with the idealism of natural science, insists that they are a product of energy, or, as the Berkeleians would put it, a subjective condition of the human mind. Now, if this is so, the cause of the disease is not the microbe, but the mental condition which produces the microbe. The way, then, to destroy the sickness produced by the microbe, is to destroy the cause which produces the microbe; in other words, to bring about that repentance or change in the human mind which, when effectual, necessarily brings about a corresponding change in the subjective condition of that mind, namely, the human body.

There is only one way, according to Christian Science, in which this is possible. That way is to show a man how he may exchange the carnal mind for the Mind of Christ. Christian Science contends that the only possible way in which the carnal mind can be exchanged for the Mind of Christ, is in the proportion in which a man realizes the fact of the allness of God, good, and the resulting deduction of the unreality of evil. This, of course, does not mean that evil does not influence men as long as it is believed in and regarded as powerful. It does mean, however, that the moment it is seen as the suppositional opposite of Truth, it begins to lose its power over the human consciousness, and there comes to man that scientific knowledge of God, spoken of in the epistle of Peter, which is in turn the absolute knowledge of the truth which Jesus said would free the world,—and free it from what but its ignorance of spiritual law and its belief in suppositious material laws?

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[Charles E. Jarvis in *San Diego* (Cal.) *Sun*]

In a recent issue Dr. —— has referred to a man who called himself a Christian Scientist, and who in a spirit of bravado took arsenic with disastrous results. Allow me to say that such a performance has no warrant or justification either in the Bible or anywhere in Mrs. Eddy's writings, and therefore Christian Science should not have been connected with the affair.

Christian Science is the restoration of primitive Christianity, the same as that practised by Jesus and his apostles. It does not require the performance of a spectacular act in order to prove its teachings. "The effects of Christian Science," Mrs. Eddy tells us on page 323 of Science and Health, "are not so much seen as felt. It is the 'still, small voice' of Truth uttering itself."

When Jesus had finished his forty days' fast in the wilderness, he was tempted of the devil to perform feats which to human sense are impossible. Although he realized his oneness with his heavenly Father, and that no harm could befall him, he refused to yield to the tempter. On a later occasion, however, when the need arose, he fed a multitude with five small loaves of bread and two fishes. Paul, through the exercise of his spiritual understanding, saved himself from any ill effects resulting from the bite of a viper, but he had not solicited the occasion to show the power of God. Just so it is with the earnest student of Christian Science. When he understands that he is a child of God and has the loving protection of an omnipotent, omniscient, omnipresent, and compassionate Father, he proves in case of need the truth of God's promise to him "that dwelleth in the secret place of the most High": "There shall no evil befall thee, neither shall any plague come nigh thy dwelling." But he does not claim the victory for himself, nor does he seek the housetop to proclaim it for his own self-justification.

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[C. L. Ramsay in *Leith Burghs* (Scotland) *Pilot*]

I have read Mr. ——'s letter on the subject of Christian Science in a recent issue, and I should like to send a few words in reply. How to account for the existence of both good and evil has been the problem of all the ages. Most Christians look forward to the ultimate destruction of evil as foretold in the Bible, but how this is to be accomplished has remained just as great a mystery as the fact of its apparent existence. So long as evil is admitted to be a positive entity or actuality, its existence can only be accounted for in one of two ways: (1) God must be its author. (2) It must be self-existent, having no cause outside itself.

To accept the first of these hypotheses is impossible for the Christian who understands God to be infinitely good and pure and incapable of producing evil. To accept the second is equally out of the question, as that would be to admit the existence of two causes, two creators; in other words, two Gods. Christian Science explains that evil is a hideous misconception, a wrong or false sense of things, an illusion, mis-

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take, or error, a lie about God and man, which, like any other lie, may produce disastrous results so long as it is believed, yet which can be abolished, but only by the truth. This is the explanation given by Jesus when he described "devil," or evil, as "a liar, and the father of it," and declared that "there is no truth in him." He also referred to the forces of evil as "the power of darkness." In the first epistle of St. John we read, "God is light, and in him is no darkness at all."

What, I ask, is the power of darkness, and what is it that destroys this power? Darkness may be defined as a negation, as a sense of absence of light, though natural scientists tell us that light is never really absent—but it seems so to our senses. What is the remedy? Surely there is but one,—to let in the light. Christian Scientists are finding that as the sunlight of Truth, the knowledge of the power and presence of God, good, is brought to bear upon the sense of evil, the false sense vanishes as darkness flees before the light.

Now this is something that each one can and must prove for himself. Christian Science, as its name implies, is demonstrable truth, to be proved true by actual experience. Those who have accepted Christian Science have done so simply because they have found that it works. If it did not work, it would be of little use to them. Let each one try it for himself. Next time he is assailed by a temptation of evil, sin, sorrow, pain, distress of body or mind, let him declare and try to realize the actual power and presence of God, good, infinite Life, Truth, Love, and persist in this, and see whether the sense of evil does not fade out before the positive actuality and reality of the presence of good.

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[Algernon Hervey Bathurst in *Newcastle* (England) *Chronicle*]

While Christian Science stands in no need of publicity from me, it is a little difficult not to say something about it when I am deliberately asked to reply to specific objections to the teaching. I must, however, differ from the reverend gentleman when he says that I am "incapable of seeing the difference between mere statements and proofs or facts." The key-note of Christian Science practice is that statement of James, "Faith, if it hath not works, is dead;" for if Christian Science were merely a theory, it would have ceased to exist long ago, instead of growing steadily till it has already encircled the globe. This great growth is certainly not due to the inability of Christian Scientists to discern the difference between statements and proofs. On the contrary, it is due to the fact that those who understand the teaching set forth by Mrs. Eddy in "Science and Health with Key to the Scriptures," are able to demonstrate it by healing themselves and others. Of course any one is free to doubt or "suspect many of the fruits," but that will not alter the facts, and the individual who has been healed, and that very frequently after having tried every known form of *materia medica* without avail, remains unmoved in his conviction of what has healed him, and is unspeakably grateful for the better understanding of God and man which has come to him through the healing.

I most heartily agree with the statement that "God always works by and through His laws . . . and never goes against them." Unfortunately, however, for those who believe that evil is part of good, or that good and evil are in conflict, the law of God can never be understood so long as it is believed that He permits or even includes a knowledge of disease or sin. Again, if only those reason correctly who reason from the basis of the reliability of the testimony of the physical senses, the only conclusion to be drawn is, that the Founder of Christianity himself was at fault, and this the critic would scarcely wish even to imply. Any one of what are termed the miracles of the Master could be quoted as an instance, but it is because Jesus knew that God was not in or associated with matter that he was able to heal the sick, reform the sinner, and do many other great works, all of which were contrary to the so-called laws generally accepted by the authorities of the day.

Jesus fulfilled the law of God, not by accepting the evidence of the physical senses, but by refusing to submit to them. That is exactly what Christian Science teaches today, and it is because the teaching of Christian Science is synonymous with the teaching of Christ Jesus that the healing work is being so successfully accomplished in every quarter of the globe. Any number of denunciations of the healing of disease by Christian Science treatment, as not being in accordance with the teaching of Jesus, will avail nothing. The growth of Christian Science is not exactly due to the absence of criticism, and a little more criticism will not hinder the growth of Christian Science now, any more than it has done in the past, for the same reason that the criticism and persecution of Christ Jesus and his disciples never stifled the growth of Christianity. As regards the attempt to prove that "sin is not sin, or suffering is not suffering," no Christian Scientist ever endeavors to do so; but in so far as he understands the teaching contained in the text-book, Science and Health, and in the Bible, he is able to prove that man is not the slave of sin, and that suffering can be overcome and prevented just as well today as it was two thousand years ago.

Perhaps the difficulty which some people believe Christian Science presents, is that it is so absolute in demanding implicit reliance upon God, divine Mind. But then, there never were men more absolute than Christ Jesus and his disciples. "Seek ye first," Jesus said, "the kingdom of God, and his righteousness; and all these things shall be added unto you," which certainly cannot be taken to imply, even by the wildest stretch of imagination, that we are first to make certain that all possible man-made precautions have been adopted, and only then turn to God for help. Jesus advised his disciples to know the truth, which he declared would make them free. It was knowledge of the truth which enabled those disciples to heal the sick and reform the sinner two thousand years ago. As Mrs. Eddy writes on page 476 of Science and Health: "Jesus beheld in Science the perfect man, who appeared to him where sinning mortal man appears to mortals. In this perfect man the Saviour saw God's own likeness, and this correct view of man healed the sick." It is that knowledge of Truth, that understanding of the true nature of God and man, which is Christian and scientific or demonstrable, and inseparable from the practice of the teaching of Christ Jesus.

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[Ezra W. Palmer in *The Gazette*, Colorado Springs, Col.]

In a recent issue the statement is made that the Rev. Mr. —— "took occasion to score Christian Scientists, Unitarians, Universalists, and many other sects." The evangelist declared, as a part of his attack on Christian Scientists and others, that "old-fashioned religion had done everything," to which we heartily agree. But the question naturally arises, Who is living and demonstrating old-fashioned religion, the religion which Jesus and the apostles instituted? This religion was a religion of works, not merely of faith or of words. Its adherents proved their faith by their works; they healed the sick, cleansed the sinners, and raised the dead. A careful reading of the sermon of this evangelist in the same issue in which he criticizes Christian Science, makes no reference to

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healing the sick by prayer or of proving our understanding of God by regenerative works.

The critic's concept of religion, from his public utterances, seems to consist in preaching that God forgives sin, but that healing sickness is no part of a Christian's duty. Christian Scientists believe the Master meant exactly what he said when he commanded his followers in all ages as follows: "And as ye go, preach, saying, The kingdom of heaven is at hand. Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give." Does the critic believe this? Does he practise it? If he does, he is doing what Christian Scientists are doing in every city of note in this country. If he does not, he can hardly call himself a Christian, because he does not obey all the commands of the great Teacher who founded Christianity.

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[Judge Clifford P. Smith in *The Republican*, Springfield, Mass.]

A friend has sent to me for comment or reply, a clipping from a recent issue of *The Republican* containing a report of a sermon delivered at Springfield, in which Christian Science was denounced for the reason, as our brother put it, that this Science teaches that the dead are conscious. This, he said, is its fundamental fact; and this, he concluded, makes Christian Science an enemy of the Christian church. What Christian Science does teach is that the being which we have in God is continuous and permanent; that life and consciousness are inseparable; and that, from the view-point of absolute truth, all men are alive. As Christ Jesus himself said, "He [God] is not a God of the dead, but of the living: for all live unto him." In a word, Christian Science teaches that the living are conscious, and will ever continue to be so.

The fundamental facts of Christian Science are, therefore, the present facts of eternal life, as distinguished from the false sense of existence which includes fear and torment; and the way that Christian Science offers by which to escape the "eternal torment" dwelt upon in this sermon, is to gain the true sense of being and of what real life includes.

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[John W. Doorly in *Wakefield* (England) *Express*]

Your correspondent, Mr. ——, among his many erroneous impressions of Christian Science, seems to be laboring under this, that Christian Science teaching is for the purpose of enabling its followers to have a very good time in the flesh. Nothing could be more erroneous than this view, since the teaching of Christian Science clearly emphasizes that both pain and pleasure in matter are equally erroneous, and that if you believe in the one you render yourself subject to the other. Christian Science does teach, however, that in God's presence is "fulness of joy;" at His right hand "there are pleasures for evermore." It teaches that true being, or spiritual being, is the consciousness of eternal harmony, in which no law of the flesh can operate, but only the divine law of Life, Truth, and Love, delivering men from both the ills and the dangerous pleasures of matter, and giving them true joy and peace.

The critic's intimation that Christian Scientists desire ease in matter, is only another proof that the gentleman either has not read Mrs. Eddy's book, from which he claimed to quote, although incorrectly, or that he has taken no trouble to understand what he read, since in numerous instances the author points out that this is in no way the desire of Christian Scientists or the object of Christian Science. He is very happy because he has found to his own satisfaction that Christian Scientists do not believe that "this is the work of God, that ye believe on him whom he hath sent." From his point of view it is quite true. Christian Scientists do not believe that a mere human opinion respecting the person of Christ Jesus as the Saviour of the world, will save them from evil, but they do know that to understand, utilize, and appreciate the teachings of Christ Jesus which reveal God's law, or the spiritual law, will undoubtedly save them from the only hell there is, that is, the belief in the reality of what Paul terms "the law of sin and death."

Perhaps the critic will accept Jesus Christ's own definition of what it means to believe on him, and of how a believer on him can be recognized, when he declared, "He that believeth on me, the works that I do shall he do also." Judged by this standard, Jesus Christ's own standard, Christian Science has nothing to fear today, since it stands preeminent among religious bodies in its insistence that the works which were done by Jesus Christ, and his followers for three hundred years after, were accomplished through the correct, scientific, and fixed understanding of God's law, and that these same works are just as natural and easy today as they were then, in proportion to one's understanding of this divine law. That a critic whose religious belief does not include this living, vital faith, shoul! object to this teaching, even as the rabbis objected nineteen hundred years ago, is not surprising; but this in no way disproves the fact that Christian Science is revealing to mankind that "lo, I am with you alway," in the very way that this Christ himself decided was the proper and only way, and that is, through demonstration.

Evidently the gentleman prefers to believe in a God and His Christ who permit one to have a bad time here, or even arrange that one should have a bad time, but will provide a better time hereafter! Fortunately for Christian Scientists, they believe in a God who is infinite, divine Love, who does not send or permit sin, disease, or death, but who is forever manifesting Himself through His Christ, revealing to men the truth, and the way of salvation from every phase of physical sense here and now. Which teaching humanity prefers, time will undoubtedly show; meanwhile the statement of Jesus Christ to those who will accept it, still remains vital, "I am come that they might have life, and that they might have it more abundantly." This life Christian Scientists understand to be the government of divine law, making free from all unlike itself.

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[Written for the *Sentinel*]

Glad Assurance

MINNA MATHISON

I WILL be glad, I said; but in the round
Of daily trivial tasks and anxious thought—
Of days with care and bitterness full fraught—
Never my heart a cause for gladness found.

I will be strong, I said, and none shall seek
The kindly inspiration of my word
Without a message, inly felt or heard;
Yet when affliction found me I was weak.

Then came a voice that pierced the darkness through
Of self-bound consciousness, still, soft, and clear,—
By Love companioned, nothing need thou fear;
In Truth thy strength; in Truth thy gladness, too.

Welcome that message old to this new age,
Unfailing answer to the Spirit's call;
Though of mine own self nothing, yet the all
Of Truth is mine through blessed heritage.

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Editorial

Our Leader's Hymns

OCCASIONALLY the question is asked from various parts of the field, as to how frequently our Leader's hymns should be sung in the church services. This question was answered in Mrs. Eddy's letter of March 3, 1903, to The Christian Science Board of Directors, and we are glad to quote her words. In response to a request that these hymns be sung more frequently in The Mother Church, Mrs. Eddy wrote as follows:—

"It would be a good thing to have one of my hymns read and sung about every Sunday. It would spiritualize the thought of your audience, and this is more needed in the church than aught else can be."

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"Omnipotent and omniscient Mind"

MRS. EDDY, in referring to the healing work of Jesus' disciples after his ascension, writes on page 47 of Science and Health: "They no longer measured man by material sense. After gaining the true idea of their glorified Master, they became better healers, leaning no longer on matter, but on the divine Principle of their work;" and on page 25 of "Miscellaneous Writings" she writes, "Jesus' only medicine was omnipotent and omniscient Mind."

In these sayings Mrs. Eddy clearly indicates that in Christian Science practice "it is the spirit that quickeneth; the flesh profiteth nothing," even as the great Teacher had declared, and upon this same basis the work of healing as Christ Jesus healed the multitudes is to be done today. To measure "man by material sense" would be to give power to all unlike God, to all the theories and beliefs about disease, sin, and death; to regard man as a material being, sick and dying by reason of material conditions, and to be healed only by material remedies. To all of this Mrs. Eddy takes issue in Science and Health and her other writings, and plants Christian Science firmly upon the only enduring basis, "All is infinite Mind and its infinite manifestation, for God is All-in-all" (Science and Health, p. 468).

The greatest trouble with the world today is its belief that material methods and means are necessary to keep men well or to heal them should they become ill, and this belief has been so carefully and industriously fostered that mankind is largely in bondage to it. In fact, no other belief is so firmly grounded in the human mind, and none other is so far-reaching in its effect as is this. To meet and overcome this belief is the first duty of each individual Christian Scientist, and it goes without saying that their first struggle must be in their own thought, otherwise "they be blind leaders of the blind." The result of such blind leadership has been declared by our Master, and its effects have been seen in every century; therefore the Christian Scientist who would profit by experience should bend much of his energy toward keeping his own thought clear and his own actions consistent in so important a matter.

Every case of genuine Christian Science healing is an object-lesson to the world that man is not dependent on medicine or material means for life and health, and as more of this healing work is done, the more surely will the fundamentally wrong belief that material means are necessary for the life and safety of mankind give place to the truth of being. A great responsibility is upon Christian Scientists at this time. The world is looking to them for the exemplification of the teachings of our revered Leader, and it is their unspeakable privilege to bear witness to the power of Truth to heal and to save. It is therefore cause for much gratitude that the testimonies of the beneficial results of Christian Science practice are so frequent and so positive. When we remember that every case of healing in Christian Science means that much of error annihilated, that much of its ultimate vanquishment accomplished, we may well thank God for the light which has come to those who erstwhile were in darkness, and that through a right understanding of the omniscience and omnipotence of infinite Mind we enter upon man's heritage of eternal life.

ARCHIBALD MCLELLAN.

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Unfailing Joy

IN the presence of an international conflict which threatens to engulf the Christian world with a tidal wave of suffering and unhappiness, many may be led to doubt the possibility of being obedient to St. Paul's mandatory counsel to the Thessalonians, that they "rejoice evermore," or to conform to the kindred and oft-repeated injunctions to the early Christians at a time when they were "troubled on every side."

Though the seriousness of the tragedy of the apostle's own life-experiences is revealed in the eleventh chapter of his second letter to the Corinthians, the triumphant note which pervades all his writings makes it apparent that he had entered into the practical possession, the every-day use of that inheritance which Christ Jesus bestowed when he said, "Peace I leave with you," "that your joy may be full." He proved for himself, to paraphrase the poet, that at its worst

> The world is not so bitter,
> But God's smile can make it sweet;

and they are blessed indeed who through Christian Science have learned the secret of this exaltation of spirit, who have acquired that gladdening and strengthening consciousness of superiority to human events to which the great apostle had attained, and of which we are all in such need today.

True joy is not the rose; it is as the fragrance of the rose. It goes not forth alone, but attends ever upon the realization of Truth, the knowledge of the omnipresence of good. To taste the Master's joy, therefore, we must gain his vision, his sense of certainty, of freedom, and of love. At times like this, when the very foundations of the human order seem to be breaking up, when every rational human hope seems to have failed, and all human thought to end in a shudder of contradiction, he who has not the satisfying conviction, and more, the demonstrable knowledge of the omnipresence and omnipotence of good, can but become a prey to pessimism if not despair. This is the stalking specter of temptation which one may not hope successfully to resist unless he is standing on that solid "basis of thought and demonstration" (Science and Health, p. 259), that immovable ground of peace which the teaching of Christian Science supplies.

They who meditate upon the seventeenth chapter of St. John, will perceive that the Master found his wondrous poise in his realization of the nature, the nearness, and the availability of his Father, and our Father. Ever and again he turned to Truth, the Principle of being, as the wellspring of peace. In the quiet hours of starlit isolation, and as well, no doubt, when surrounded by those who were crying out, "Crucify him," he was wont to withdraw his thought from material seemings, that he might companion with the verities of Spirit, and it is in following his footsteps, here as everywhere, that we share his overcoming and enter into his rest. "Correct material belief," writes Mrs. Eddy, "by spiritual understanding, and Spirit will form you anew" (Science and

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Health, p. 425). This is the way in Christian Science, and they alone who are following it these days may hope to experience, maintain, and express "the joy of the Lord."

With this calming and comforting assurance of the immutable stability of the things of God, Christ Jesus had a sense of freedom which is gained only as one has learned to identify power with the activities of Truth and Love. He who thinks of the material order as divine, and who is thus logically compelled to affirm that God gives destructive and death-dealing effectiveness to the exploding shell, the bullet's impact, and the bayonet's thrust, precipitates thereby a state of mental confusion that is no less depressing than inescapable. But he who in Christian Science has learned to identify reality and power with the activities of good alone, who has come to understand that there is no war, no disharmony in heaven, and who is able to prove this in some degree in the overcoming of sickness and sin,—he has entered into "the secret place of the most High," and no experience or condition can rob him of that continuous peace and joy which is indeed "the inheritance of the saints."

JOHN B. WILLIS.

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Truth and Truthfulness

THERE are perhaps very few who realize the actual value of truth in every phase of human experience, and fewer still who would admit that mortals cannot in the strictest sense speak the truth, for the simple reason that spiritual sense is needed in order to know the truth about anything. Christ Jesus required of his followers righteous judgment, and St. Paul says, "He that is spiritual judgeth all things," to which he adds, "We have the mind of Christ."

Those unacquainted with Christian Science would doubtless demur at the statement that truth can and does heal the sick where all material means have failed, because truth as thus presented would seem to them a mere abstraction; but to the student of Christian Science it would be solid reality, beside which material things would be as shadows. Like faith, truth can move mountains, because faith as the Master declared it means faith in Truth, the truth of God's all-power and ever-presence, and of man's spiritual relation to God, which constitutes the reality of being. How thrilling are the words of Christ Jesus when he tells of what will come to pass when "the Spirit of truth" comes to human consciousness and guides "into all truth,"—the truth about everything, from the least to the greatest. Alas that the world should so long have missed this promised Comforter that takes of the things of the Father,—health, holiness, happiness,—and shows them to those who are suffering in darkness and fear, robbed by false belief of the glorious light of divine Truth.

After long centuries of darkness—the light of Truth shining on forever, though men's eyes were closed to it—one was called to declare anew its mighty power, and Mrs. Eddy heard and heeded the command. What it cost her to obey, none can tell, for the Master's experience with mortal belief was hers also, because, as at that earlier day, "men loved darkness rather than light," they chose matter rather than Spirit. But there were many who were weary of darkness, and they listened, though it seemed hard to believe that Truth alone is mightier than aught that the senses can perceive, and to accept the statement that "omnipotent Truth certainly does destroy error" (Science and Health, p. 353). In spite, however, of doubt and incredulity, those who sought found this true, found that Jesus' declaration, "The truth shall make you free," is as practical and powerful today as when he uttered the words.

There is, however, another vital consideration connected with the puissance of Truth, and it is explained in the [mate]ment found on page 516 of our text-book, namely, [sent] Truth is reflected "in truthfulness;" not in any mixtu[re] truth and error, though in reality they never mix. T[ve] admits of no alloy; it is one with Love, and can never [a] blended with hate, impurity, or selfishness. God alone kn[e] the truth about man, and the divine image can be traced o[n] in truthfulness and by truthfulness. Blind prejudice ca[n] not discern or declare the truth about man; no, not even about the poor struggling human sense, and truthfulness is reached only as we become more spiritual and learn to love more. To this we may apply Whittier's words,—

> But love alone knows whence it came,
> And comprehendeth love.

To realize the power of Truth, we must ourselves be truthful in thought, word, and deed. We must know the truth about God and man, and hold to it unswervingly, whatever the opposing evidence. The more we do this, the surer will be the uncovering of the error which would defeat the divine purpose. Too often are students of Christian Science tempted to make real the counterfeit which is being uncovered, and to the extent that they do this, the reflection of divinity is obscured to the human sense. The whole purpose of our Master's life was to bear witness unto the truth, and shall anything less than this be ours? Not if we would be healthful, happy, strong, and loving. Well might John, the beloved disciple, say, "I have no greater joy than to hear that my children walk in truth."

ANNIE M. KNOTT.

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Correction in Bible Lesson

In the Bible Lesson for Sept. 13, 1914, the first reference from Science and Health should read 595:7.

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Among the Churches

Current Notes

HARTFORD, CONN.—Second Church of Christ, Scientist, will lease from the Park Ecclesiastical Society its church at the corner of High and Asylum streets. The first services of the Christian Scientists in this church will be held on Sunday morning, Sept. 6. Second Church of Christ, Scientist, in Hartford, was founded Dec. 21, 1907. At that time about thirty people assembled in a small room in the Connecticut General Life Insurance Company building on Pearl street. In a little more than two years, more extensive quarters became essential. In May, 1910, the large room at 48 Lewis street was made available. Soon afterward, Second Church leased three rooms from the Phœnix Insurance Company for three years. The congregation is increasing steadily.

The Hartford Courant.

LIMA, OHIO.—A real estate possession of considerable importance to Christian Scientists and their friends was acquired yesterday [July 14], when the title to the old Brice homestead at 553 West Market street passed into the hands of First Church of Christ, Scientist, of Lima. The property is among the most desirable locations in the city, fronting seventy-five feet on West Market street, and the lot is two hundred and twenty feet deep. The price paid is said to have been ten thousand dollars.—*Lima Democrat.*

OAK PARK, ILL.—On the morning of June 1, ground was broken for the erection of the edifice of Second Church of Christ, Scientist, of Oak Park. The building will be seventy-eight feet wide and one hundred and forty-six feet deep.

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ain auditorium will seat eleven hundred, while the Sunschool will accommodate over four hundred children. lot purchased for the church is at the corner of Oak k avenue and Ontario street, the most commanding site Oak Park.—*Correspondence.*

of FARGO, N. DAK.—The building committee, with the board of directors and readers of First Church of Christ, Scientist, met on Friday morning, July 3, at six o'clock, to lay the corner-stone of their new church building, to be located at the southeast corner of Ninth street and First avenue south.—*Correspondence.*

STATEN ISLAND, N. Y.—The distribution committee has made fifty visits to institutions, including the public libraries, Fort Wadsworth, Richmond Light and Railroad Company, Richmond jail, and the Society for the Prevention of Cruelty to Children. Thirty-four packages of literature (680 pieces) have been sent to the Mission Yacht Association, eighteen packages (280 pieces) to lighthouses, and one hundred *Monitors* were sent to the Farm Colony. During these six months, our committee has distributed 68 *Journals*, 20 *Herolds*, 500 *Sentinels*, 3,701 *Monitors*, 295 reprints, 43 pamphlets, 76 *Manchester Unions*, 100 *Staten Islanders*, and 33 *Quarterlies*, making a total of 4,836 pieces of literature sent out.—*Correspondence.*

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Admission to Membership in The Mother Church

The next admission of candidates will be Nov. 6, 1914. Application blanks may be obtained by addressing the Clerk of The Mother Church, and should be returned to him on or before Oct. 14, 1914.

An application sent to the Clerk does not constitute the applicant a member. Notice of election will be sent to those who are admitted to membership.

Those who have made application for membership prior to June 5, 1914, and have not received notice of election, may communicate with the Clerk if they so desire, and are especially requested to do so before sending in a second application.

JOHN V. DITTEMORE, *Clerk*,
105 Falmouth Street, Boston, Mass.

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The Lectures

Amsterdam, Holland

The first Christian Science lecture in Amsterdam was given by Bicknell Young on March 12, in the building of the "Vrije Gemeente" (Free Congregation) which was kindly lent for the occasion. Mr. A. J. de Graaf, the president of the Free Congregation, introduced the lecturer and said:—

When we were asked by the Christian Science Society of Amsterdam to lend them our church for a lecture on Christian Science, we met to consider whether we should open our doors to them. We then consulted our statutes, and found that the purpose of our society was to promote the religious life in a liberal, undogmatic way. These three points then presented themselves for our consideration: Can Christian Science be numbered among the religious movements? Is the movement of such importance that there is a reason for us to hear it explained? Is the lecturer who will address us thoroughly competent? It did not seem desirable to us that those who only partly understand a religious movement, should be free to lecture on it.

On the first two points we could reply in the affirmative, while as regards the third, we were informed that Mr. Young is a member of the board of lectureship of The Mother Church in Boston, Mass., and as such is officially qualified to explain Christian Science. We therefore felt obliged to open our doors for this lecture, and hope that we too will learn something from what we are going to hear.

Correspondence.

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Los Angeles, Cal.

Willis F. Gross delivered four lectures on Christian Science for Third Church. The introductions in part follow. At the first lecture N. D. Darlington said:—

We are living in what may be called a practical age. The world is not ready today to accept a thing as a fact simply because it happens to be the dictum of some person or of some group of persons, but there is an insistent demand that proof of its truth be offered before people are asked to accept it. Christian Science is in hearty accord with this demand, and is perfectly willing to be judged or measured by it; for it is scientific, and it is susceptible of proof.

Arthur W. Eckman said:—

Christian Science is a practical, every-day religion which, when earnestly applied to our daily problems, enables us to live healthier, happier, and more useful lives. It aids the business man in the more successful conduct of his business; it heals our sickness and destroys our sins. The truth of these assertions is established by the testimony of thousands of good people whose lives have been made happy and successful through its ministrations.

Judge Lewis R. Works said:—

Mrs. Eddy, the author of the Christian Science text-book, "Science and Health with Key to the Scriptures," discovered the philosophy which she so appropriately named Christian Science, in the year 1866. The text-book itself, first published in 1875, and Mrs. Eddy's other writings, awakened interest, slight at first, but growing apace as the years passed on. Notwithstanding the unerring and irrefutable logic of her writings, Mrs. Eddy some years ago saw the advisability of providing additional means for satisfying the increasing interest in the subject of Christian Science, and she directed the formation of a board of lecturers, an institution which has existed ever since. It is the duty of the members of this body, one of whom is present with us this afternoon, to present to the ear of the world a further elucidation of the subject which has been so satisfactorily presented to its eye by the writings of Mrs. Eddy.

H. P. Hitchcock said:—

Christian Science has come to the world, healing the sick and sinning and comforting the sorrowing. These results prove Christian Science to be a practical religion, one that meets all the needs of mankind. It is not surprising, therefore, that many are seeking enlightenment on this subject.

Correspondence.

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Frankfort, Ind.

Prof. Hermann S. Hering lectured on Christian Science to a packed house at the Blinn Theater. He was introduced by E. M. Cohee, who spoke as follows:—

A Christian Scientist, of whatever degree of understanding, is always happy to have an opportunity to testify to the blessings he has received from this new-old teaching. Knowing as we do from our own experience that God's promises are kept, and knowing also that His promises were not made for a limited time or to a limited number, we are glad

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to embrace any opportunity to try to convince our friends that Christian Science holds for them the same blessings we have received from it.

Christian Science does merit your thoughtful investigation; and when it receives it, earnestly and truthfully, we have no doubt of your activity. Christian Science comes to the man or woman who is groping in the darkness of sin, and lifts him or her into the sunlight of Christianity; it comes to the one burdened with sickness and disease, and brings to him health and happiness; it comes to the individual harassed with doubts and fears and deep in the despair of worry and trouble, and shows him the way to that "peace of God, which passeth all understanding." These and all other blessings of Christian Science are not mere theories which cannot be proven; they are not occurring in distant cities only and to people whom you do not know, but they are coming every day to ever increasing numbers of your friends and neighbors, and they are today as surely the result of the right understanding and the right application of God's law as were the miracles, as we have been taught to call them, which were wrought by Christ Jesus on the shores of Galilee.

The Morning Times.

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Oskaloosa, Iowa

In accordance with the practice of previous seasons, First Church of Christ, Scientist, gave the people of Oskaloosa another opportunity of hearing an excellent discourse touching the basic teachings of Science. William R. Rathvon delivered the lecture, and was introduced by James A. Devitt, who said:—

In looking over this audience, I am impressed with the presence of a large number who, like myself, make no pretense of understanding the teachings of Christian Science, but who, by their presence this evening, exhibit a genuine interest in what might well be termed the greatest forward movement that has appeared during our generation among the people who accept the teachings of the Christian religion. This is a generation in which there has been and is a constant cry that the church is losing its hold upon the people. There are repeated warnings from those high in ecclesiastical authority, that unless something is done, the Christian church as such will cease to grow, if it does not actually retrograde both in members and in influence.

It is indeed remarkable that in such a generation and under such conditions there should develop an organization which can only be described, by one who is not a member, as the most remarkable religious organization in its growth, development, and the extent of its influence throughout the world, that has appeared during many centuries.

The Oskaloosa Times.

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Berkeley, Cal.

An interesting lecture on Christian Science was given by Bliss Knapp at First Church of Christ, Scientist, of this city, under the auspices of the Christian Science Society of the University of California. The speaker was introduced by Dr. Carleton H. Parker of the university, who spoke as follows:—

I appear before you as one who knows little of the creed which draws you together here, but I know very much about what this creed stimulates Christian Scientists to do. I feel more deeply than I can express that Christian Scientists stand bravely for the awakening of that social responsibility which alone can save our society from its growing danger. They translate their creed into the acts of their daily life with a consistency which in this age of religious indifference has again and again astounded me. From the intimate knowledge of their quiet work, I believe that they represent one of the great potent forces of social betterment. To me, an economist, they are essential, because they have touched a social class with a sense of brotherhood in a manner to give us hope that the bridging of the gulf between the two hostile groups can be done.

I admire the church, because it demands that the conviction and belief of its members must be clearly written in Christian and social performance. They represent a great religious honesty and efficiency.—*Berkeley Gazette.*

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Alameda, Cal.

Col. William E. Fell spoke on Christian Science to a large audience at the First Unitarian church. The speaker was introduced by the Rev. N. A. Baker, pastor of the church, who said in part:—

Some one has said that mankind cannot be too frequently reminded that there was such a person as Socrates. That remark may be extended, and we may truthfully say that we cannot be too frequently reminded that there was such a person as Jesus of Nazareth. The Christian church invites us to reflect upon the life and teaching of Jesus, but there seems to be a disproportionate emphasis upon his ministry.

The ministry of teaching and preaching has been well emphasized by the older churches of Christendom, and it has remained for a new organization to concentrate attention on the fact that in addition to the ministry of teaching and preaching there is a ministry of healing. It is for this ministry that Christian Science speaks; and I, as one standing for the widest fellowship in religion, am resolved that it shall be given a hearing.—*Alameda Times Star.*

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Lectures to be Delivered

Berkeley, Cal. (Second Church).—William D. McCrackan, M.A., High School Auditorium, Allston and Grove streets, 8 p.m., Sept. 12.

Canajoharie, N. Y.—Virgil O. Strickler, Wagner Hall, 3:30 p.m., Sept. 6.

Cleveland and Lakewood, Ohio.—Jacob S. Shield, Sept. 6-13.
Fourth Church, Woodward Masonic Temple, 1945 E. 105th street, 3 and 8 p.m., Sept. 6.
First Church, E. 46th street and Cedar avenue, 8 p.m., Sept. 7 and 8.
First Church (Lakewood), Belle and Detroit avenues, 8 p.m., Sept. 10.
Third Church, W. 25th street and Mapledale avenue, 8 p.m., Sept. 11 and 13.
Second Church, Euclid avenue, near E. 77th street, 8 p.m., Sept. 12, and 3 p.m., Sept. 13.

Decatur, Mich.—Bicknell Young, Town Hall, 8 p.m., Sept. 7.

Ely, Nev.—William D. McCrackan, M.A., Bijou Theater, 8 p.m., Sept. 10.

Golden, Col.—William R. Rathvon, Opera House, 3 p.m., Sept. 6.

Great Falls, Mont.—William R. Rathvon, Elks Hall, 8:30 p.m., Sept. 8.

Mystic, Conn.—Bliss Knapp, Lyceum Theater, 3:15 p.m., Sept. 6.

Newport, R. I.—Rev. William P. McKenzie, Colonial Theater, 3 p.m., Sept. 6.

Toronto, Canada (First Church).—Bicknell Young, Massey Music Hall, 3 p.m., Sept. 6.

Vineland, N. J.—Virgil O. Strickler, The Auditorium, 6th and Plum streets, 8:15 p.m., Sept. 8.

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Testimonies of Healing

I am very thankful to give my testimony as to the benefit I have derived from Christian Science. I suffered for forty-five years from what was called acute stomach trouble, attended with a torpid liver, an enlarged spleen, bowel disorder, cough, and sleeplessness. I tried all kinds of medicines, water cures, etc., but none of these did me any lasting good. I traveled to New Zealand, Australia, America, and other places abroad, but without any permanent good results. Soon after I returned home, I had the same trouble. I also dieted on the lightest food I could possibly get, but even this was a failure. To me, life was a burden instead of a pleasure.

About four years ago one of my friends called to see me, and he asked how my health was. I told him I was as bad as ever, though I had been dieting for some months. He said, "I know a person who has been cured without any medicine whatever," and when I asked what had effected the healing, he replied that it was Christian Science. I had been closely connected with our little parish church for fifty years, and I took a deep interest in the services, which I loved and thought could not be wrong. Near to the neighborhood in which I live, there was a Christian Science society, and one Sunday evening I went to the service. Later on a lady sent for me, and kindly lent me a copy of "Science and Health with Key to the Scriptures" by Mrs. Eddy.

I did not at first think that I should get healed by the reading of this book, and I found that so long as I read with prejudice I did not advance; but when I abandoned all prejudice, and tried hard to follow the instructions on prayer, then in three weeks the light came. I was entirely healed of the stomach trouble, and all the other ailments from which I suffered gradually disappeared. I can now eat almost anything; and I must say that I have better health than I have had for the last forty-five years,—and this at seventy-one years of age.

I have had no recurrence of any of the ailments. I thank God many times daily for my good health and strength, and I am very grateful to Mrs. Eddy.

George Worthington, Dunham Massey, Altrincham, Cheshire, England.

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[Translated from the German]

It is with a sense of great joy and deep gratitude that I herewith testify to having been healed through God's power in Christian Science of what was pronounced tubercular disease of the lungs and vertebræ. Since the birth of my youngest boy, now five years old, I was ailing, and suffered from severe pain in the back and in the chest especially. A "nature-cure" physician treated me for several weeks at his private clinique, and I was informed at the same time that I needed the utmost care in view of the greatly weakened condition of the lungs. About a year after this treatment I felt much better, but then my old troubles returned with accelerated force. I was unable to manage my household affairs, as the pain in the back had become almost unbearable. An outside curvature of the spine was taking place, and a large hard swelling formed in the left side. I submitted to an examination by a physician, the result of which meant a terrible blow to me and my family. The diagnosis was tuberculosis of the dorsal vertebræ and an abscess. I was advised to go to a sanitarium without delay, where a rest-cure extending over a period of several months might be conducive to healing.

As it seemed almost impossible for us to believe this bad news, we consulted several other specialists in this as well as in other localities, but in every instance the dreadful word was that I must leave at once for a sanitarium. The sense of fear and of worry for having to part from those dear to me had such an injurious effect that symptoms of paralysis began to manifest themselves, and according to a medical statement, my lungs were almost entirely diseased. The date of my going to the sanitarium had been fixed, when in our greatest need, and as it seemed through divine Providence, our attention was called to Christian Science. As a drowning man will catch at a straw, so we grasped at what had been extended to us, as it was our last hope.

Not only was this hope to be realized, but our fervent prayers were to be answered. What seemed almost impossible for us to believe at first, occurred. With loving treatment, present as well as absent, I have been freed through Christ, Truth, of the dreadful evil which had beset me. The swelling, which according to the statement of all the physicians whom I had consulted, I would have to retain for the rest of my life, has completely disappeared, after freely discharging through an issue which formed spontaneously. This was the error which had to yield. The pain in the back and in the lungs has almost entirely disappeared, so that for months I have been able to attend to my household duties, without having to rely on others.

My thankfulness goes out in the first place to our loving Father in heaven; and I gratefully remember the author of our wonderful text-book, "Science and Health with Key to the Scriptures," whose efforts have made possible the attainment of a beautiful result, as in the present instance.

Frau Emmy Schmid-Wyssmann, Bern, Switzerland.

[Translated from the German]

It affords me special pleasure to be able fully to corroborate my sister's testimony. We have indeed experienced that God is our only helper in times of trouble. I would like to mention one particular experience which we had during the illness of my sister. It was at the very beginning of her treatment in Christian Science, when she went to spend some time at the home of a family of friends on the Bernese Highlands. She had been there but a few days when we received word that she was very ill. I immediately left home with the intention of returning with her, if possible, on the earliest train; but when I reached her, her condition was such that a trip seemed out of the question. She had high fever and was unable to move in bed on account of distressing pain in the back. I was afraid she might have a hemorrhage at any time, while she became despairing, believing the end to be near.

Our understanding of Christian Science was small at that time, but in that night of need and sorrow I several times read to my sister the Lord's Prayer with its spiritual interpretation as found in our text-book, "Science and Health with Key to the Scriptures," and we clung to the spiritual meaning of this prayer. It was then we felt that God was quite near, encompassing us with His love, and that very night the abscess opened,—the disease, to material sense, found an issue. On the following morning the first ray of divine light illumined my sister's consciousness, for she uttered the words, "Now I do believe that I will be healed."

We were enabled to undertake the trip home. God, infinite power, sustained the sufferer, and from then on, thanks to divine help and goodness, the healing made quick progress. I am giving these explanations chiefly by way of encouragement for the sick who may not yet firmly believe in Christian Science, so that they may not come to a standstill on the

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way in which they have started, but go on with renewed strength toward the glorious goal. God helps us under every circumstance, for He is indeed Life, Truth, and Love. We have experienced the truth of the words of the prophet Ezekiel, "Have I any pleasure at all that the wicked should die? saith the Lord God: and not that he should return from his ways, and live?"

I gladly confess to the fact that there is nothing of greater value to me than Christian Science, and it shall be my endeavor to grow in understanding. My most sincere desire is to be able to comply with Christ's command to preach the gospel and heal the sick; "for it is God which worketh" in us "both to will and to do of his good pleasure," and He will sustain me in His infinite power.

FRAU SALQUIN-WYSSMANN, Bern, Switzerland.

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Five years ago last August I investigated Christian Science. At that time I was ailing with bowel disorder of eighteen years' standing. This difficulty was conquered with one audible treatment. Grief over a dear one was overcome after having a few talks with the practitioner.

Three years ago last June my son was run over. His arm was said to be broken in several places and his thigh fractured. The specialist told me that the injured leg would be three or four inches shorter than the other, that the boy would have to use crutches for some time, and that it would be at least six months before he could walk. He also told members of my family that my son would never be able to use his arm again. I looked at the doctor and felt that he was doing his best. At the same time I mentally declared the truth of being, and the words from Isaiah came to me, "Fear not: for I am with thee." With Christian Science treatment the arm was healed in two weeks and three days. The injured leg is as long as the other, and the boy did not have to use crutches, yet he was out walking in less than two months,—all due to Christian Science.

For the many blessings I have received I am indeed thankful to God, and grateful to our beloved Leader, Mrs. Eddy.

EMMA GREENWALD, New York, N. Y.

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It is with the deepest love and thankfulness to God, and with gratitude to our dear Leader, Mrs. Eddy, that I give this testimony. I came to Christian Science for physical healing alone. I was then quite satisfied with my religion, having been brought up in the Jewish faith. After being so greatly benefited through Christian Science, however, I was eager to investigate it, and when I came into the possession of a clear understanding of the truth of its teachings, I was indeed happy to accept it as my religion.

It was through a friend's healing of asthma that my interest was first awakened. I was in great physical bondage at that time, being a constant sufferer from the same ailment in a most aggravated form. I had tried many physicians, also change of climate, but I received no lasting benefit. After a few moments' conversation with this friend, I decided to have Christian Science treatment. My complete healing did not come immediately, nor for weeks or months,—indeed, it covered a number of years; but during all this time I was being benefited mentally, morally, and physically. Today I can honestly say that I am entirely healed of asthma. During the time of my healing, several of my family caught glimpses of the light, and they too are receiving daily blessings. My husband and I are especially grateful for an understanding of this Christ-teaching, which shows us how to care for our little son. Truth has always met our daily need.

Christian Science has taught me that there is but one creation, and one God, the Father of all. I feel sure that if the Jewish people could gain the true concept of the Christ as understood and demonstrated in Christian Science, they too would welcome this higher meaning of the prophet's declaration, "Hear, O Israel: The Lord our God is one Lord."

ELLA MAY ROSENFELD, Portland, Ore.

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Words cannot express how thankful I am for what Christian Science has done for me. I had been suffering from a very bad stomach disorder, for which I had been under the treatment of a great many physicians. At the time I took up Christian Science treatment, through the persuasion of a friend, I had been under the care of a stomach specialist for a year and seemed to be getting worse all the time; so I decided to go to a Christian Science practitioner who lived in our town, and in a few weeks I was healed. That was over five years ago, and today I am in perfect health.

For this healing and many other blessings which have come to me in Christian Science, I am most thankful to God. Words cannot express my gratitude to our loved Leader, Mrs. Eddy, for giving us this spiritual interpretation of the Bible.—ELNORA MCKINNON, Sidney, Ohio.

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I have many things to be grateful for in Christian Science, but chiefly for the spiritual healing which has come to me. Before coming into Science, I seemed to be in complete darkness, and the harder I struggled to find my way out, the more determined did the waters seem to close above my head. As a child, I attended church and Sunday school regularly, and studied the Bible faithfully, reading it through three or four times; but later I found so many things which I did not understand and so many passages which seemed contradictory, that I finally gave up in despair. I stopped reading the Bible, and no longer went to church and Sunday school. However, I still tried to pray when I was alone, and thought that perhaps sometime I should understand that which I so much wanted to know.

Whenever I had asked about God I had always been laughed at, or those I questioned said they did not know, so that finally I stopped my inquiries, but thought that perhaps after I died I should understand. In Christian Science I have learned that we do not have to die to learn what God is or to understand man's relationship to Him, and to learn what heaven is. Mrs. Eddy's statements in Science and Health have given me a God who is Love, a God whom I can love and not fear. I am learning that heaven is attainable here and now, that it is an harmonious state of mind. Science answers all our questions; it enables us to find all our ideals, and it satisfies our every need because it is a practical and demonstrable religion.

I wish to tell of the beautiful healing which came to me when I had been in Science a little more than three months. My brother and father had passed on, my mother and I had both undergone serious surgical operations, and the last drop had been added to my cup of sorrow, grief, and bitterness when I was told that my mother, too, would soon be called away. All these things had happened within a year and a half. I was badly broken down, and was in such a state of hopeless misery that I felt as if I could not live longer; in fact, I did not want to live. I wondered what I had done to be so punished, and if there was a God, why He did not help me. God did help me, for at this time we decided to try Christian Science for mother as a last resort, as her case had been pronounced incurable by her physicians.

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When I began my study of Christian Science, I had no thought of receiving benefit myself, but in trying to help mother, I helped myself also. From the first I tried to apply its Principle to the best of my understanding, and my extremity was God's opportunity. I cared for mother constantly, day and night, leaving her only long enough to attend the Wednesday evening meetings, which I found most helpful. We both improved steadily, but in about three months she seemed to grow worse again and passed away. The suffering, however, was greatly relieved and the passing on was peaceful.

At this time it was a marvel to my friends that I kept up as I did, because to mortal sense the strain I had been undergoing for two years was terrible. They could not understand how I did it, but I was learning that God is our life and strength. When my brother and father passed on, I had been hopelessly prostrated with grief, and my friends had all thought that if mother went too, I would soon follow. However, Christian Science was steadily turning my thought to divine Principle, and when this trial came I was completely lifted above the sense of sorrow and grief, for I seemed to recognize the unreality of death and that in truth there is no separation.

I am indeed thankful to God for the teachings of Christian Science, and grateful to Mrs. Eddy for giving us the truth; also for the Christian Science literature, and the Sunday and Wednesday evening meetings. I deeply appreciate the efforts of the loving friends in Science who have so faithfully helped me. I am grateful, too, for the overcoming of many physical ills, also of sensitiveness and self-condemnation. My general health has improved wonderfully, and I am much happier than I was formerly. I have been in Science for a little over two years, and have found it an ever-present and unfailing help in time of trouble. It has met my every need during these years. I only hope that I may help others by spreading the good news and by living as much of it as I understand.

Mabel Ernst, San Jose, Cal.

Although young in Christian Science, I desire to tell how it has assisted me. I had always been a healthy woman, in fact I had never had an illness of any account, but during the summer of 1911 (we were then living in Reading, Pa.), I was not feeling well and was advised to consult a physician. This I did, but after taking medicine and being treated by the physician a number of times, everything seemed to be wrong with me, and I became a nervous wreck; so much so that I was unable to look out of the window at passers-by, could not read, or even be in a room with other people. I imagined all sorts of things, had crying spells, and would awake from sound sleep at night trembling from head to foot. A severe nervous shock seriously affected my heart, and I could not endure any loud talking, could not even read a letter when these nervous attacks came on; indeed, I thought the only thing left for me was to die.

I continued medical treatment for six months, taking a great deal of medicine, and with each dose I became worse. I was unable to eat or sleep, and was much reduced in weight. A friend advised me to try Christian Science, and my husband agreed at once to give it a trial. A practitioner was called, and through my study of the Bible, and "Science and Health with Key to the Scriptures" by Mrs. Eddy, also the faithful work of the practitioner, I gained a knowledge and understanding of Truth which overcame this nervous affliction. While under the physician's care it had seemed necessary, when these spells came on, to take medicine every fifteen minutes, and to use other material remedies, and it would be some time before I was relieved; but after my husband and I had studied Science and Health, we were able to apply our understanding of Truth and in a few minutes to overcome these attacks, which occurred at night, and at last they disappeared.

At the beginning of April, 1912, my husband was transferred from Reading to Tamaqua, and I thought I was in very poor condition to undertake moving, but the practitioner said there was nothing to fear, that God is with us at all times; and He certainly is, for we moved, and I can say, Surely God has been good to us. Four and a half months after taking up Science I could sleep all night, had a fine appetite, ate everything, enjoyed going outdoors, and could again enjoy conversation with my friends. I was doing almost all my own housework, gaining in weight, and every day showed how I was improving, and I can truthfully say that my healing has been permanent.

I am indeed grateful for these many blessings and for the understanding of Truth that has come to me through the study of the Bible and Christian Science. This is only one of the many blessings I have received; and as God is the giver of all good, and only good, I know there is more in store for me, and as we deserve it we shall receive it.

Mrs. Charles W. Fister, Tamaqua, Pa.

I can fully corroborate the above testimony given by my wife, for I know that the understanding of Truth as taught in Science and Health in connection with the Bible, and the faithful work of the practitioner, healed my wife. Christian Science has also benefited me in health and assisted me in solving daily problems. I am truly grateful for what it has done for me and mine.—Charles W. Fister, Tamaqua, Pa.

Nine years ago I went to a Christian Science practitioner for treatment. Since that day I have had no other kind of help, for I have proved that no other help is needed for any human problem. I commenced drinking early in life, but it was not until I was nearly forty years of age that I would acknowledge that I could not stop. From that time until I was forty-seven, only those who have had the same experience know what I went through in the way of suffering. I tried to stop by the use of will-power, medicines, remedies of all kinds, including a well-known cure, and turned to Christian Science as a last resort, though hopeless, after having ridiculed its followers without having the slightest idea of its teachings. I was completely healed in less than one week's treatment, and the truth will do as much for any one. My hope is that this may reach the eye of some one who is looking for relief from the liquor habit. I believe this plain, truthful statement will show the way better than a detailed account of particulars. Christian Science will do the work, for from abject misery I have come into all blessings,—peace, joy, health, happiness, comfort,—and my healing has been permanent. Christian Science, with me, takes precedence over everything.

I am thankful to God, and can find no words strong enough to express my gratitude to Mrs. Eddy. Daily, more and more, I am striving to thank her in the only way she asks, namely, by demonstrating her teachings in all ways.

Allan F. McIntyre, Chicago, Ill.

For more than ten years I suffered greatly from a nervous breakdown, which led to the loss of my voice. I was dumb for sixteen months before consenting to be shown the way in Christian Science. Atlantic City was the Mecca I sought,

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but Christian Science was what I found. I voiced the truth after having five treatments. "God is good" were the first words to which I could give utterance. God has indeed been good, giving me health and bringing great happiness to all my dear ones.

My healing is permanent, and my faith in Christian Science is absolute. I pursue my studies constantly, and will ever be grateful for the great blessings I have received therefrom. I will ever strive to adhere to the truth, and by actions and deeds try to express my thankfulness to God; also my gratitude to the great woman who led the way, and to the friends who have helped me to understand God's goodness to man.—Carolyn L. Moser, Cincinnati, Ohio.

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I desire to express my gratitude for many blessings received through Christian Science in the last few years, also for a most wonderful demonstration over paralysis of the lower part of my body. On the evening of Jan. 19, 1913, I left the home of my son in Hyde Park, Mass., for the purpose of attending church. In going down the steps I missed my footing and fell. I made three attempts to save myself, but finally had to let go. I was assisted to my feet by my daughter, and then a cloud of fear seemed to come over me as I recalled a similar fall which I had in Worcester two years previous; and soon I found myself unable to walk, or even to stand alone. I was carried into the house and put into a large rocker, where I remained twenty hours.

My daughter communicated with a Christian Science practitioner, and as soon as I could stand it I was carried upstairs and put to bed, seemingly helpless, unable to move myself at all. In three days I could move myself freely; in five, I was able to dress and walk down-stairs; and in ten, I started with my daughter for home. By March 4 I had completely regained the use of my limbs. This was to me a wonderful manifestation of the power of Truth to remove all fear and doubt and restore harmony, as well as to establish the mission of Christian Science as taught by Mrs. Eddy. I cannot find words to express my thankfulness to God for His wonderful goodness in restoring to me the use of my limbs. I am grateful to be able to say that this has been a permanent case of healing. I am seventy-six years old, but I have enjoyed better health this last year than for many years past.—Joseph B. Gifford, New Hartford, Conn.

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It is with pleasure and gratitude that I acknowledge the help of Christian Science in the healing of my four-year-old girl, in two or three treatments, of a fully developed case of mumps. The third day the child showed no symptoms of the disease. Several minor ills were overcome almost immediately through the help of a practitioner. I had a badly bruised knee, caused from falling on a pavement, and friends predicted I would not be able to walk for several days. I was treated one night, however, and the next morning I was able to walk down-stairs to breakfast without any discomfort. My husband had several acute attacks of rheumatism, but with a few treatments from a practitioner he was able to resume his work.—Mrs. Bert Chandler, Fort Worth, Texas.

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It gives me great pleasure to be able to state that through Christian Science treatment I was healed of chronic sore throat. There was a slight attack of this ailment at a later date, but it was soon overcome. I find the teaching of Christian Science beautiful; it has brought much joy and happiness into our home.—Bessie A. Cram, Chicago, Ill.

From Our Exchanges

[J. Agar Beet in *The Hibbert Journal*]

In times of theological transition it is all-important that the leaders of thought state plainly and without reserve, to all sincere inquirers, what opinions once prevalent have been abandoned and for what reasons, and what other opinions have taken their place. Those who enjoy the advantages of sacred scholarship are bound, by their loyalty to him who said, "I am . . . the truth," and who came to "bear witness unto the truth," to give to men and women in the weary conflict of life, as fully as they can, the best results of their research. If these were done, it would appear that modern scholarship has not robbed the church of anything worth having, and has saved it from many difficulties which in days gone by have pressed very heavily on some very godly and thoughtful people. This broader and deeper knowledge of the real significance and worth of the Christian Scriptures is a precious gift of God to the age in which we live. We must prove ourselves to be not unworthy of it.

[*The Christian Commonwealth*]

The church, under its heavy burden of finances, and an unnecessarily costly and elaborate apparatus, has little time or thought or strength to spare for the great task which is, after all, the sole reason for its existence,—the redemption of human life. On the one side is the world, harassed, burdened, weary, hungry; on the other there is the great gospel of love and fellowship, a mighty saving, transforming energy; and between the two stands the church, the custodian of the very gospel which the world needs,—and the church is as harassed and burdened as the world itself. It might use its immense power to bless the world if only it were free. The need of our time is a return to simplicity and directness. More than the institutional, we need the inspirational church, the worshiping, spiritual fellowship equipped for a modern, intelligent, and spiritual evangelism. We must have fewer churches and less denominational competition, simpler but not less beautiful buildings, less elaborate organization, and greater freedom and spontaneity; then we might awake to the realization of the greatness of our religious message and be ready for a definite and sustained attack on the pagan people of England. At present we have little chance of gaining the ear of a weary, jaded, sensation-loving age; we are just one more "concern" among others, but tamer, less interesting—and so less attractive.

[*The Christian Advocate*]

It is not difficult for those whose bodily ills are remedied by Christian apostles to be convinced that the church which seeks to cleanse life from iniquity, inspired by the same compassion which led it to ameliorate physical woes, is worthy of confidence. The root disease of the world is sin. It was to exterminate this fell destroyer that Christ Jesus came into the world. The generation which inclines to give too large a value to earthly comforts, needs constantly to be reminded that while Christianity is the foremost agency in the world for bettering the material condition of men, its supreme purpose is to save them from the consequences, the guilt, and the power of sin.

[Rev. Franklin B. Dwight, D.D., in *The Christian Work and Evangelist*]

We cannot turn the hands of the clock backward. The Christian consciousness of this generation must apprehend truth in the light of its own experience. To attempt to do otherwise is to be dishonest with ourselves. Our fathers

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regarded the Bible chiefly as a code of laws, and its words, wherever found, in history, prophecy, or poetry, were the words of laws which must guide human thought and rule human conduct unless the earlier statutes were expressly repealed by later teaching. We have gradually learned to see in the many books of the Bible the record of a progressive revelation of the nature and the will of God, and we see in Jesus Christ the true and final revelation of the Father. The light which comes from Christ, "the light of the world," shines backward as well as forward, and illumines many passages in the Old Testament which can only be understood when seen to be provisional and temporary so far as they are laws of conduct, and which represent the gropings of an only partially enlightened consciousness so far as they claim to set forth the divine purpose.

[*New-Church Messenger*]

In looking for the neighbor, one finds him first of all in himself. The neighbor who is to be loved in its first manifestation and primal element is in one's own self. Whenever a man makes discrimination between his selfish impulses and longings on the one hand, and his unselfish affections and purposes on the other, then he is qualified to recognize the neighbor in himself who is to be loved. In despising one's own meannesses and in aspiring toward righteousness, one loves the neighbor in himself. Until one comes to recognize the neighbor in himself and loves him there, he cannot know what is meant by the neighbor as it refers to people other than himself. A man who fails to see that greed, hate, revenge, deceit, and things of that kind, are not to be loved in himself, but are to be hated, cannot possibly love the neighbor in others.

[*The Christian Register*]

Just as truly as the gods put a steep hill between men and virtue, and made it rough and stony, to Hesiod's thinking, so God puts the greatest kindness in the world in the form of earning and winning and attaining. We shall be still kept at it in every imaginable heaven. Not tiresomely, because all labor has alternations of rest, but inspiringly and vitally. Any other arrangement would send the angels tumbling down to the foot of the hill as certainly as any devil could fling them there. . . . As the man who climbs a mountain sees a wider world, and goes down to find it, so heaven will be the sight of glorious possibility, never the stopping it. So the greatest kindness any one can do in this world is to show those who shrink from the pain of it that the hurt is always convertible into good, and that the good won through pain is sweeter than any good known or imaginable.

[*Northwestern Christian Advocate*]

There are people—so-called Christians—who propose to make their own salvation sure, not for the sake of all, but for their own sake. Saved themselves, as they think, they have no concern about the rest of the world. It is well for them to know that such a salvation as they have in mind is no salvation at all. A religion which does not drive them out on the great highway of the world's need, to bring help and light and leading to them that "sit in darkness and in the shadow of death," is a spurious religion; upon such a religion rests not the blessing but the curse of God. To nourish such a religion and to propagate it, is to crucify Jesus afresh. It is to invite the doom of the divine and to insure that our crown shall be taken from us and given to another and more loyal people. Our greatness comes to us not through any wit or desert of ours; it comes by the choice and favor of God.

Special Announcements

From the Publisher of Mrs. Eddy's Works

THE CHRISTIAN SCIENCE TEXT-BOOK, "SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES."—For styles of bindings and prices see back cover of this periodical.

"THE FIRST CHURCH OF CHRIST, SCIENTIST, AND MISCELLANY."—A volume of the later writings of Mrs. Eddy, compiled from the files of *The Christian Science Journal* and *Sentinel*, together with historical matter pertaining thereto, as selected by her, is now on sale, and orders will be received by the publisher. Prices as follows: Cloth, single copy $2.25; six or more copies to one address, each $2.00. Morocco or pocket edition, single copy $4.00; six or more copies to one address, each $3.75. Orders for six or more copies to one address may include the two styles of bindings at the quantity prices.

In response to many requests, the "CHURCH MANUAL," heretofore published only in the cloth binding, is now issued in a "pocket edition," size 4 x 5¾ inches, morocco, limp, round corners, gilt edges, Oxford India Bible paper. Prices of this special edition: Single copy $2.00; six or more to one address, each $1.75.

Orders for the books named above and the other works by Mrs. Eddy should be addressed to ALLISON V. STEWART, Falmouth and St. Paul Streets, Boston, Mass.

From the Editor

All manuscripts submitted for publication in the *Sentinel*, *Journal*, and *Herold*, whether articles, poems, or testimonies, and all correspondence relating thereto, should be addressed to the EDITOR, and not to individuals.

From the Publishing Society

"Christian Science: Its Discovery and Development," a pamphlet by William D. McCrackan, M.A., is now on sale by the Publishing Society and can be obtained at the prices of our regular pamphlets as shown on the opposite page.

This reprint is published by the National Alumni Association and arrangements for distribution to Reading Rooms have been made by the Publishing Society. Standing orders on file from Reading Rooms for advance shipments of new literature have not been filled as is usual with new pamphlets which we issue, but orders will be cared for promptly and there will be no delay in shipping supplies of these pamphlets.

"God's Lovingkindness to Man," a lecture by the Rev. William P. McKenzie, has been translated into German and is now on sale in pamphlet form.

From the Clerk of The Mother Church

CHURCH TENETS.—The tenets of The First Church of Christ, Scientist,—The Mother Church,—printed on folded sheet for use of the branch Churches of Christ, Scientist, with space for the names of the churches and their by-laws, can be had at seventy-five cents a hundred. Orders will not be taken for less than one hundred, and postage stamps should not be sent in payment.

Correspondence relative to the tenets or to membership with The Mother Church, should be sent to J. V. DITTEMORE, Clerk, 105 Falmouth Street, Boston, Mass.

From the Church Treasurer

The annual per capita tax of members of The Mother Church is due June 1, but may be paid at any time during the year. The per capita tax of members uniting in November is reckoned from the preceding June, this being the beginning of the church year. Unless otherwise directed by the sender, the full amount of each remittance will be credited for the current year.

Please remit by postal or express money order, bank draft, or check. Currency should be sent by registered letter only.

Please advise promptly of any change in name or address.

Send all per capita taxes and contributions to ADAM H. DICKEY, Treasurer, 105 Falmouth Street, Boston, Mass.

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The Christian Science Journal

Published Monthly

Founded April, 1883, by Mary Baker Eddy, Discoverer and Founder of Christian Science, and author of the Christian Science Text-book, "Science and Health with Key to the Scriptures."

This monthly magazine is the official organ of The First Church of Christ, Scientist, in Boston, Mass. In addition to articles, lectures, and testimonies not published elsewhere, it contains a complete list of Christian Science practitioners, and a directory of Christian Science Churches, Societies, and Reading Rooms.

SUBSCRIPTION PRICE, PAYABLE IN ADVANCE, POSTPAID: For the United States, Mexico, and Cuba, single copy, one year, $2; six months, $1.20. For Canada add 25 cents for postage. SALE PRICE: Single copy, 20 cents. In all other countries add 65 cents postage for each annual subscription. SALE PRICE: Single copy, 25 cents.

BOUND VOLUMES: Current and past year, cloth, $2.50; half calf or half morocco, $3. On earlier volumes write for prices.

The Christian Science Monitor

Published Every Day, Except Sunday

A daily newspaper for the home. Adequate news service. The various departments of a modern newspaper. Unique home forum page. Entire page of editorials dealing with the vital topics of the day. Contributions for publication in the columns of the MONITOR should be addressed, Editor, THE CHRISTIAN SCIENCE MONITOR.

SUBSCRIPTION PRICE, PAYABLE IN ADVANCE, POSTPAID: For the United States (except in the Boston Postal District), Canada, Mexico, and Cuba, $5 a year, $3 for six months. In all other countries additional postage at the rate of $3 yearly is required. When delivered by carrier through a local news-dealer, 12 cents a week, payable to the news-dealer. In the Boston Postal District, by mail, $7.25 a year. Quantity rates will be furnished on application.

The Christian Science Quarterly

Published January, April, July, and October

Contains the Lesson-Sermons which are read at the Sunday services throughout the year in all the Christian Science churches. These Lessons, which present citations from the Bible and "Science and Health with Key to the Scriptures," are valuable for daily study.

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Subscriptions not accepted for less than one year. Subscriptions begin with current quarter unless otherwise designated, and terminate with the last of the month named on wrapper.

Der Herold der Christian Science

Published Monthly

A magazine printed in German. It contains original and translated articles bearing upon Christian Science, testimonies of healing, also the Lesson-Sermons which are read at the Sunday services in all the Christian Science churches. Improved and enlarged in 1910.

SUBSCRIPTION PRICE, PAYABLE IN ADVANCE, POSTPAID: For the United States, Canada, Mexico, and Cuba, $1 a year, 60 cents for six months. In all other countries $1.25 a year, 75 cents for six months.

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Pamphlets

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CAUSATION: VIEWED IN THE LIGHT OF CHRISTIAN SCIENCE. By FREDERICK DIXON. Also printed in Swedish.

CHRISTIAN SCIENCE VS. MENTAL SUGGESTION. By FREDERICK DIXON. Reprinted from the *Weekly Budget*, London, England.

CHRISTIAN SCIENCE VS. FINITE SENSE. By FRANCIS J. FLUNO, M.D.

CHRISTIAN SCIENCE: THE GOSPEL OF FREEDOM. By WILLIS F. GROSS.

CHRISTIAN SCIENCE: THE RELIGION OF THE BIBLE. By JUDGE SEPTIMUS J. HANNA.

CHRISTIAN SCIENCE: THE SCIENCE OF SALVATION. By HERMANN S. HERING.

CHRISTIAN SCIENCE HEALING: SPIRITUAL AND SCIENTIFIC. By PROF. HERMANN S. HERING. Also printed in German.

ANSWERS TO QUESTIONS CONCERNING CHRISTIAN SCIENCE. By EDWARD A. KIMBALL. Also printed in Dutch, German, and Norwegian.

CHRISTIAN SCIENCE: ITS ADVANTAGE TO MANKIND. By EDWARD A. KIMBALL. A London lecture. Also printed in French.

CHRISTIAN SCIENCE: MAN'S DOMINION OVER EVIL. By EDWARD A. KIMBALL. A Harvard University lecture.

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Miscellaneous

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